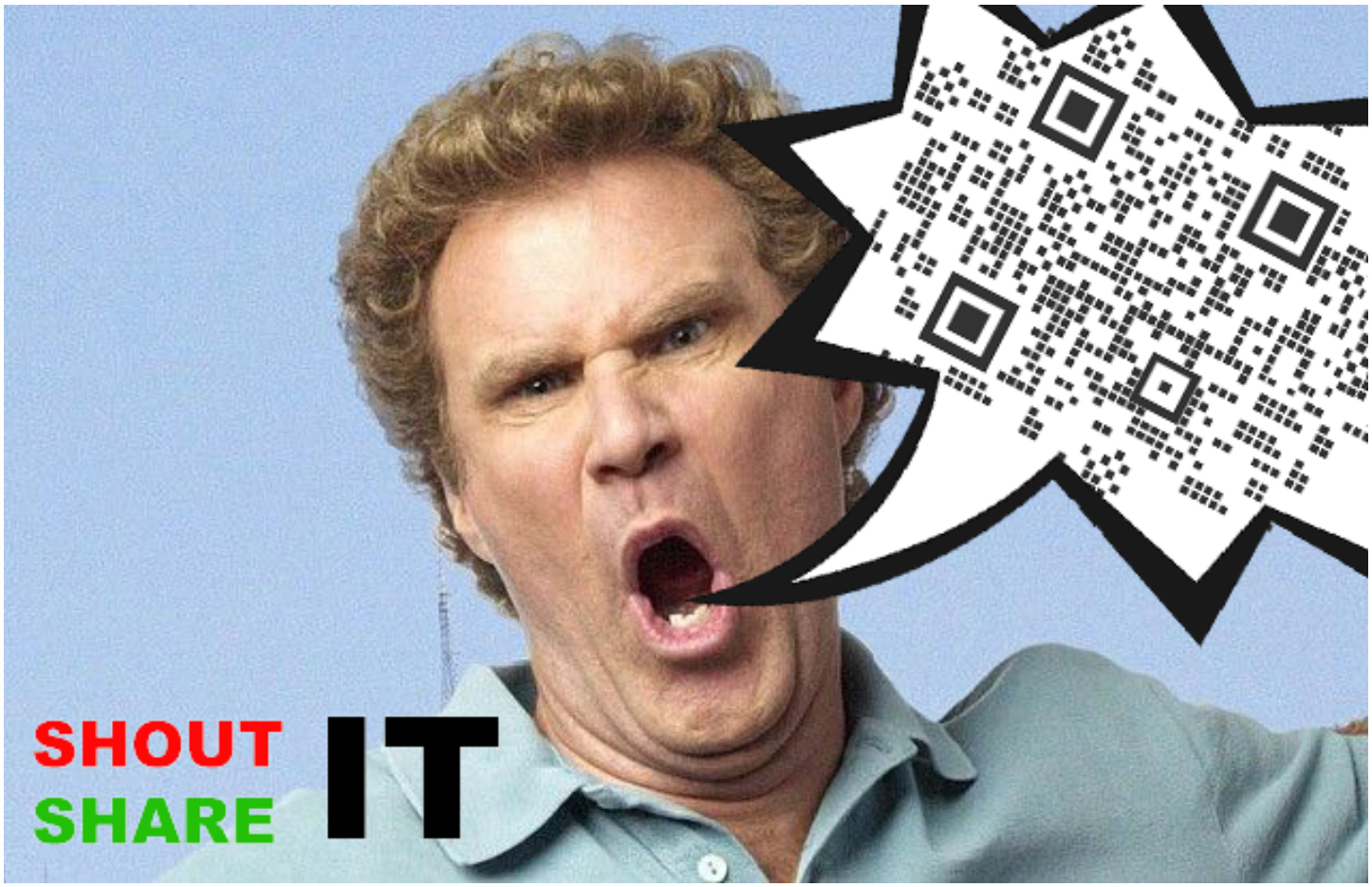
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NOTES AND QUERIES:

A

Medium of Inter-Communication

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of."—CAPTAIN CUTTLE.

VOLUME EIGHTH.

JULY—DECEMBER, 1853.

LONDON:
GEORGE BELL, 186. FLEET STREET.
1853.

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Notes.

OBLATION OF A WHITE BULL.

By lease dated 28th April, 1533, the Abbat of St. Edmund's Bury demised to John Wright, glazier, and John Anable, pewterer, of Bury, the manor of Haberdon appurtenant to the office of Sacrist in that monastery, with four acres in the Vynefeld, for twenty years, at the rent of *5l.* 4*s.* to the Sacrist; the tenants also to find a white bull every year of their term, as often as it should happen that any gentlewoman, or any other woman, should, out of devotion, visit the shrine of the glorious king and martyr St. Edmund, and wish to make the oblation of a white bull. (Dodsw. Coll. in *Bibl. Bodl.*, vol. lxxi. f. 72.)

If we are to understand a white bull of the ancient race of wild white cattle, it may be inferred, I suppose, that in some forest in the vicinity of Bury St. Edmund's they had not disappeared in the first half of the sixteenth century. The wild cattle, probably indigenous to the great Caledonian forest, seem to have become extinct in a wild state before the time of Leland, excepting where preserved in certain ancient parks, as Chillingham Park, Northumberland, Gisburne Park in Craven, &c., where they were, and in the former at all events still are, maintained in their original purity of breed. They were preserved on the lands of some abbeys; for instance, by the Abbats of Whalley, Lancashire.

Whitaker (*History of Craven*, p. 34.) mentions Gisburne Park as chiefly remarkable for a herd of wild cattle, descendants of that indigenous race which once roamed in the great forests of Lancashire, and they are said by some other writer to have been originally brought to Gisburne from Whalley after the dissolution. One of the descendants of Robert de Brus, the founder of Gainsborough Priory, is stated by Matthew Paris to have conciliated King John with a present of white cattle. The woods of Chillingham Castle are celebrated at this day for the breed of this remarkable race, by which they are inhabited; and I believe there are three or four other places in which they are preserved.

In the form and direction of the horns, these famous wild white oxen seem to be living repre-

sentatives of the race whose bones are found in a fossil state in England and some parts of the Continent in the "diluvium" bone-caves, mixed with the bones of bears, hyenas, and other wild animals, now the cotemporaries of the Bos Gour, or Asiatic Ox, upon mountainous slopes of Western India. I have read that white cattle resembling the wild cattle of Chillingham exist in Italy, and that it has been doubted whether our British wild cattle are descendants of an aboriginal race, or were imported by ecclesiastics from Italy. But this seems unlikely, because they were not so easily brought over as the Pope's *bulls* (the pun is quite unavoidable), and were undoubtedly inhabitants of our ancient forests at a very early period.

However, my present object is only to inquire for any other instances of the custom of offering a white bull in honour of a Christian saint. Perhaps some of your correspondents would elucidate this singular oblation.

I am not able to refer to Col. Hamilton Smith's work on the mythology and ancient history of the ox, which may possibly notice this kind of offering.

W. S. G.

Newcastle-upon-Tyne.

NEWSTEAD ABBEY.

The descent of property, like the family pedigree, occasionally exhibits the most extraordinary disruptions; and to those who may be ignorant of the cause, the effect may appear as romance. I have been particularly struck with the two interesting papers contained in the April number of the *Archæological Journal*, having reference to the Newstead Abbey estate, formerly the property of Lord Byron's family, which, amongst other matters, contain some severe remarks on the conduct of one of its proprietors, the great uncle and predecessor of our great poet, and having reference to dilapidation. Mr. Pettigrew, in his paper, states that—

"Family differences, particularly during the time of the fifth Lord Byron, *of eccentric and unsocial manners*, suffered and even aided the dilapidations of time. The castellated stables and offices are, however, yet to be seen."

And Mr. Ashpitel adds that—

"The state of Newstead at the time the poet succeeded to the estate is not generally known: '*the wicked lord*' had felled all the noble oaks, destroyed the finest herds of deer, and, in short, had denuded the estate of everything he could. The hirelings of the attorney did the rest: they stripped away all the furniture, and everything the law would permit them to remove. The buildings on the east side were unroofed; the old Xenodochium, and the grand refectory, were full of hay; and the entrance-hall and monks' parlour were stable for cattle. In the only habitable part of the building, a place then used as a sort of scullery, under the only roof that kept out wet of all this vast pile, the fifth Lord Byron breathed his last; and to this inheritance the poet succeeded."

It is not necessary for me to refer to the lofty expression of the poet's feelings on such his inheritance, nor to the necessity of his parting from the estate, which appears now to be happily restored to its former splendour; but possessing some knowledge of a lamentable fact, that neither Mr. Pettigrew nor Mr. Ashpitel appears to be aware of, I feel inclined to soften the asperity of the reflections quoted; and palliate, although I may not justify, the apparently reckless proceedings of the eccentric fifth Lord, as he is called. In the years 1796 and 1797, after finishing my clerkship, I had a seat in the chambers of the late Jas. Hanson, Esq., an eminent conveyancer of Lincoln's Inn; and while with him, amongst other peers of the realm who came to consult Mr. Hanson regarding their property, we had this *eccentric* fifth Lord Byron, who apparently came up to town for the purpose, and under the most painful and pitiable load of distress,—and I must confess that I felt for him exceedingly; but his case was past remedy, and, after some daily attendance, pouring forth his lamentations, he appears to have returned home to subside into the reckless operations reported of him. His case was this:—Upon the marriage of his son, he, as any other father would do, granted a settlement of his property, including the Newstead Abbey estate; but by some unaccountable inadvertence or negligence of the lawyers employed, the ultimate reversion of the fee-simple of the property, instead of being left, as it ought to have been, in the father as the owner of the estates, was limited to the heirs of the son. And upon his death, and failure of the issue of the marriage, the unfortunate father, *this eccentric lord*, found himself robbed of the fee-simple of his own inheritance, and left merely the naked tenant for life, without any legal power of raising money upon it, or even of cutting down a tree. It is so many years ago, that I now do not remember the detail of what passed on these consultations; but it would appear, that if the lawyers were aware of the effect of the final limitation, neither father nor son appear to have been informed of it, or the result might have been corrected, and his lordship would probably have kept up the estate in its proper order. Whether this case was at all a promoting cause of the alteration of the law, I do not know; but, as the law now stands, the estate would revert back to the father as heir of this son. This case made a lasting impression on me, and I once had to correct a similar erroneous proposition in a large intended settlement; and I quoted this unfortunate accident as an authority. Now, although this relation may not fully justify the reckless waste that appears to have been committed, it certainly is a palliative. I do not recollect whether

our fifth lord had any surviving daughter to provide for; but if he had, his situation would be a still more aggravated position. W. S. HASLEDEN.

ON A CELEBRATED PASSAGE IN "ROMEO AND JULIET," ACT III. SC. 2.

Few passages in Shakspeare have so often and so ineffectually been "winnowed" as the opening of the beautiful and passionate soliloquy of Juliet, when ardently and impatiently invoking night's return, which was to bring her newly betrothed lover to her arms. It stands thus in the first folio, from which the best quarto differs only in a few unimportant points of orthography:

"Gallop apace, you fiery footed steedes,
Towards Phœbus' lodging, such a wagoner
As Phaeton would whip you to the wish,
And bring in cloudie night immediately.
Spred thy close curtaine, Loue-performing night,
That run-awayes eyes may wincke, and Romeo
Leape to these armes, untalkt of and unseene," &c.

The older commentators do not attempt to change the word *run-awayes*, but seek to explain it. Warburton says Phœbus is the runaway. Steevens has a long argument to prove that Night is the runaway. Douce thought Juliet herself was the runaway; and at a later period the Rev. Mr. Halpin, in a very elegant and ingenious essay, attempts to prove that by the runaway we must understand Cupid.

MR. KNIGHT and MR. COLLIER have both of them adopted Jackson's conjecture of *unawares*, and have admitted it to the honour of a place in the text, but MR. DYCE has pronounced it to be "villainous;" and it must be confessed that it has nothing but a slight similarity to the old word to recommend it. MR. DYCE himself has favoured us with three suggestions; the first two in his *Remarks on Collier and Knight's Shakspeare*, in 1844, where he says —

"That *ways* (the last syllable of *run-aways*) ought to be *days*, I feel next to certain; but what word originally preceded it I do not pretend to determine:

'Spread thy close curtain, love-performing Night!
That $\frac{\text{rude}}{\text{soon}}$ (?) Day's eyes may wink, and Romeo
Leap to these arms, untalk'd of and unseen,' &c."

The correctors of MR. COLLIER'S folio having substituted —

"That *enemies* eyes may wink,"

MR. DYCE, in his recent *Few Notes*, properly rejects that reading, and submits another conjecture of his own, founded on the supposition that the word *roving* having been written illegibly, *roavinge* was mistaken for *run-awayes*, and proposes to read —

"That *roving* eyes may wink."

Every suggestion of MR. DYCE, certainly the most competent of living commentators on Shakspeare, merits attention; but I cannot say that I think he has succeeded in either of his proposed readings.

Monck Mason seems to have had the clearest notion of the requirements of the passage. He saw that "the word, whatever the meaning of it might be, was intended as a proper name;" but he was not happy in suggesting *renomy*, a French word with an English termination.

In the course of his note he mentions that Heath, "the author of the *Revisal*, reads '*Rumour's* eyes may wink;' which agrees in sense with the rest of the passage, but differs widely from *run-aways* in the trace of the letters."

I was not conscious of having seen this suggestion of Heath's, when, in consequence of a question put to me by a gentleman of distinguished taste and learning, I turned my thoughts to the passage, and at length came to the conclusion that the word must have been *rumourers*, and that from its unfrequent occurrence (the only other example of it at present known to me being one afforded by the poet) the printer mistook it for *runawayes*; which, when written indistinctly, it may have strongly resembled. I therefore think that we may read with some confidence:

"Spread thy close curtains, love-performing Night,
That *rumourers'* eyes may wink, and Romeo
Leap to these arms, *untalk'd of* and *unseen*."

It fulfils the requirements of both metre and sense, and the words *untalk'd of* and *unseen* make it nearly indisputable. I had at first thought it might be "*rumorous* eyes;" but the personification would then be wanting. Shakspeare has personified *Rumour* in the Introduction to the Second Part of *King Henry IV.*; and in *Coriolanus*, Act IV. Sc. 6., we have —

"Go see this *rumourer* whipp'd."

I am gratified by seeing that I have anticipated your able correspondent, the REV. MR. ARROWSMITH, in his elucidation of "*clamour* your tongues," by citing the same passage from Udall's *Apophthegmes*, in my *Vindication of the Text of Shakspeare*, p. 79. It is a pleasure which must console me for having subjected myself to his just animadversion on another occasion. If those who so egregiously blunder are to be spared the castigation justly merited, we see by late occurrences to what it may lead; and your correspondent, in my judgment, is conferring a favour on all true lovers of our great poet by exposing pretension and error, from whatever quarter it may come,—a duty which has been sadly neglected in some late partial reviews of MR. COLLIER'S "clever" corrector. MR. ARROWSMITH'S communications have been so truly *ad rem*, that I think I shall be expressing the sentiments of all your readers interested in such

matters, in expressing an earnest desire for their continuance. S. W. Singer.

Mickleham.

ON THE PASSAGE FROM "KING LEAR."

(Vol. vii., p. 592.)

Will you allow me to suggest to your ingenious Leeds correspondent (whose communications would be read with only the more pleasure if they evinced a little more respect for the opinions of others) that before he asserts the existence of a certain error which he points out in a passage in *King Lear* to be "undeniable," it would be desirable that he should support his improved reading by other passages from Shakspeare, or from cotemporary writers, in which the word he proposes occurs? For my own part, I think A. E. B.'s suggestion well worthy of consideration, but I cannot admit that it "demonstrates itself," or "that any attempt to support it by argument would be absurd," for it would unquestionably strengthen his case to show that the verb "recuse" was not entirely obsolete in Shakspeare's time. Neither can I admit that there is an "obvious opposition between *means* and *defects*," the two words having no relation to each other. The question is, which of two words must be altered; and at present I must own I am inclined to put more faith in the authority of "the old corrector" than in A. E. B.

Having taken up my pen on this subject, allow me to remark upon the manner in which Mr. Collier's folio is referred to by your correspondent. I have carefully considered many of the emendations proposed, and feel in my own mind satisfied that *so great a number* that, in the words of your correspondent, *demonstrate themselves*, could not have been otherwise than adopted from some authority. Even in the instance of the passage from *Henry V.*, "on a table of green friese," which A. E. B. selects, I presume, as being especially absurd, I think "the old corrector" right; although I had frequently cited Theobald's correction as particularly happy, and therefore the new version was at first to me very distasteful. But, whatever opinion may be held as to the value of the book, it is surely unbecoming to the discussion of a literary question to indulge in the unsparing insinuations that have been thrown out on all sides respecting it. I leave out of question the circumstance, that the long and great services of Mr. Collier ought to protect him at least from such unworthy treatment. Samuel Hickson.

P.S. — Since writing the above, I have seen Mr. Keightley's letter. I hope he will not deprive the readers of "N. & Q." of the benefit of his valuable communications for the offences of one or two. He might consider, first, that his own dignity would suffer least by letting them pass by him "as the idle wind;" and, secondly, that some allowance should be made for gentlemen who engage in controversy on a subject which, strangely enough, next to religion, seems to be most productive of discord. S. H.

"I have no way, and therefore want no eyes;
I stumbled when I saw. Full oft 'tis seen
Our means *secure* us; and our mere defects
Prove our commodities."

Does not Shakspeare here use *secure* as a verb, in the sense "to make careless?" If so, the passage would mean, "Our means," that is, our power, our strength, make us wanting in care and vigilance, and too self-confident. Gloucester says, "I stumbled when I saw;" meaning, When I had eyes I walked carelessly; when I had the "means" of seeing and avoiding stumbling-blocks, I stumbled and fell, because I walked without care and watchfulness. Then he adds, "And our mere defects prove our commodities." Our deficiencies, our weaknesses (the sense of them), make us use such care and exertions as to prove advantages to us. Thus the antithesis is preserved.

How scriptural is the first part of the passage!

"Let him that thinketh he standeth take heed lest he fall."—1 Cor. x. 12.

"He hath said in his heart, Tush, I shall never be cast down: there shall no harm happen unto me."—Ps. x. 6.

The second part is also scriptural:

"My strength is made perfect in weakness."—2 Cor. xii. 9.

"When I am weak then am I strong."—2 Cor. xii. 10.

In *Timon of Athens* we find *secure* used as a verb: "*Secure* thy heart."—Act II. Sc. 2.

Again, in *Othello*:

"I do not so *secure* me in the error."—Act I. Sc. 3.

In Du Cange's *Gloss.* is the verb "*Securare* nudè pro securum reddere." In the "Alter Index sive Glossarium" of Ainsworth's *Dictionary* is the verb "*Securo*, as . . . . . to live carelessly." In the "Verba partim Græca Latinè scripta, partim barbara," &c., is "*Securo*, as securum reddo."

The *means* of the hare in the fable for the race (that is, her swiftness) *secured* her; the defects of the tortoise (her slowness) proved her *commodity*.

F. W. J.

MANNERS OF THE IRISH.

The following are extracts from a MS. volume of the sixteenth century, containing, *inter alia*, notes of the Manners and Superstitions of the

Celtic Irish. Some of our readers may be able to elucidate the obscure references:

"The Irish men they have a farme,
They kepp the bread,
And make *boyranne.*
They make butter and eatt *molchan.*
And when they haue donne
They have noe shamm.
They burne the strawe and make *loisbran.*
They eatt the flesh and drinke the broth,
And when they have done they say
Deo gracias is smar in Doieagh."

The next appears to be a scrap of a woman's song:

"Birch and keyre 'tis wal veyre a spyunyng deye a towme.
I am the geyest mayed of all that brought the somer houme.
Justice Deyruse in my lopp, and senscal in my roame," &c.

John Devereux was Justiciary of the Palatinate Liberty of Wexford in the early part of Henry VIII.'s reign. That Palatinate was then governed by a seneschal or "senscal." The justice would seem to have been a gallant and *sensual* man, and the song may have been a little satirical. Among the notes of the "Manners" of the Irish, it is declared that—

"Sett them a farme—the grandfather, father, son, and they clayme it as their own: if not, they goe to rebellion."

Will any antiquary versed in Celtic customs explain whether this claim of possession grew out of any Celtic usage of tenancy? And also point out authorities bearing upon the customs of Celtic agricultural tenancy?

The next extract bears upon the communication at Vol. vii., p. 332.:

"An *Ultagh* hath three purses. He runneth behind dore to draw his money: one cutteth the throte of another."

Now, was an *Ultagh* an Irish usurer or money-lender? Your correspondent at page 332. requests information respecting Roger Outlaw. Sir William Betham, in a note to the "Proceedings against Dame Alice Ugteler," the famous pseudo-Kilkenny witch, remarks that "the family of Utlagh were seated in Dublin, and filled several situations in the corporation." Utlagh and Outlaw are the same surnames. The named Utlagh also occurs in the Calendar of Printed Irish Patent Rolls. William Utlagh, or Outlaw, was a *banker* and *money-lender* in Kilkenny, in the days of Edward I. He was the first husband of the witch, and brother of Friar Roger Outlaw. In favour of the latter, who was Prior of Kilmainham, near Dublin, a mandamus, dated 10 Edw. II., was issued for arrears due to him since he was "justice and chancellor, and even lieutenant of the justiciary, as well in the late king's time as of the present king's." He was appointed Lord Justice, or deputy to the Lord Lieutenant, by patent dated Mar. 15, 9 Edw. III.

Many of the Irish records having been lost, your correspondent will do an obliging service in pointing out the repository of the discovered roll. Perhaps steps might be taken for its restoration. H.

[The following communication from our valued correspondent, the REV. H. T. ELLACOMBE, affords at once a satisfactory reply to H.'s Query, and a proof of the utility of "N. & Q."]

Roger Outlawe (Vol. vii., p. 559.). — Thanks to ANON. and others for their information.

As for "in viiij mense," I cannot understand it: I copied it as it was sent to me. B. Etii was an error of the press for R. Etii, but I purposely avoided noticing it, because my very first communication on the subject to "N. & Q.," under my own name and address, opened a very pleasing correspondence, which has since led to the restoration of these Irish documents to their congeners among the public records in Dublin; a gentleman having set out most chivalrously from that city at his own cost to recover them, and I am happy to say he has succeeded; and in the *English Quarterly Magazine* there will soon appear, I believe, an account of the documents in question. It would not, therefore, become me to give in this place the explanation which has been kindly communicated to me as to the meaning of the *last conquest* of Ireland; but I have no doubt it will be explained in the *English Quarterly.*

H. T. ELLACOMBE.

Rectory, Clyst St. George.

Minor Notes.

Burial in an erect Posture.—In the north transept of Stanton Harcourt Church, Oxon, the burial-place of the Harcourt family, is a circular slab of blue marble in the pavement, in which is inlaid a shield of brass bearing the arms of Harcourt,—two bars, dimidiated with those of Beke; the latter, when entire, forming a cros ancrée. The brass is not engraved, but forms the outline of the shield and arms. It is supposed to be the monument of Sir John, son of Sir Richard Harcourt and Margaret Beke, who died 1330. (See extracts from Lord Harcourt's "Account," in the *Oxford Architectural Guide*, p. 178.) Tradition relates, if my memory does not mislead me, that the knight was buried beneath this stone in an erect posture, but assigns no reason for this peculiarity. Is the probability of this being the case supported by any, and what instances? Or does the legend merely owe its existence to the circular form of the stone?

I think that its diameter is about two feet. If Mr. Fraser has not met with the information already, he may be interested, with reference to his Query on "Dimidiation" (Vol. vii., p. 548.), in learning that the above-mentioned Margaret was daughter and coheiress of John Lord Beke of Eresby, who by his will, made the 29th of Edw. I., devised the remainder of his arms to be divided between Sir Robert de Willoughby and Sir John de Harcourt. And this may lead to the farther Query, whether dimidiation was originally or universally resorted to in the case of coheiresses?

Cheverells.

The Archbishop of Armagh's Cure for the Gout, 1571. — Extracted from a letter from Thomas Lancaster, Archbishop of Armagh, to Lord Burghley, dated from Dublin, March 25, 1571: —

"I am sorofull for that yo^r honor is greved w^th the goute, from the w^ch I beseche Almighty God deliver you, and send you health; and yf (it) shall please y^r honor to prove a medicen for the same w^ch I brought owt of Duchland, and have eased many w^th it, I trust in God it shall also do you good; and this it is. Take ij spaniel whelpes of ij dayes olde, scald them, and cause the entrells betaken out, but wash them not. Take 4 ounces brymstone, 4 ounces torpentyn, 1 ounce parmacete, a handfull nettells, and a quantyte of oyle of balme, and putt all the aforesayd in them stamped, and sowe them up and rost them, and take the dropes and anoynt you wheare your grefe is, and by God's grace yo^r honor shall fynd helpe." — *From the Original in the State Paper Office.*

Spes.

The last known Survivor of General Wolfe's Army in Canada. — In a recent number of the *Montreal Herald*, mention is made of more than twenty persons whose ages exceed one hundred years. The editor remarks that —

"The most venerable patriarch now in Canada is Abraham Miller, who resides in the township of Grey, and is 115 years old. In 1758 he scaled the cliffs of Quebec with General Wolfe, so that his residence in Canada is coincident with British rule in the province. He is attached to the Indians, and lives in all respects like them."

W. W.

Malta.

National Methods of Applauding. — Clapping with the hands is going out of use in the United States, and stamping with the feet is taking its place. When Mr. Combe was lecturing on phrenology at the Museum building in Philadelphia twelve or thirteen years ago, he and his auditors were much annoyed by the *pedal* applause of a company in the room above, who were listening to the concerts of a negro band. Complaint was made to the authorities of the Museum Society; but the answer was, that nothing could be done, as stamping of the feet was "the national method of applauding."

The crying of "hear him! hear him!" during the delivery of a speech, is not in use in the United States, as an English gentleman discovered who settled here a few years ago. He attended a meeting of the members of the church to which he had attached himself, and hearing something said that pleased him, he cried out "hear him! hear him!" Upon which the sexton came over to him, and told him that, unless he kept himself quiet, he would be under the necessity of turning him out of church.

M. E.

Philadelphia.

Curious Posthumous Occurrence.—If the following be true, though in ever so limited a manner, it deserves investigation. Notwithstanding his twenty-three years' experience, the worthy gravedigger must have been mistaken, unless there is something peculiar in the bodies of Bath people! But if the face turns down in any instance, as asserted, it would be right to ascertain the cause, and why this change is not general. It is now above twenty years since the paragraph appeared in the London papers: —

"A correspondent in the *Bath Herald* states the following singular circumstance: — 'Having occasion last week to inspect a grave in one of the parishes of this city, in which two or three members of a family had been buried some years since, and which lay in very wet ground, I observed that the upper part of the coffin was rotted away, and had left the head and bones of the skull exposed to view. On inquiring of the grave-digger how it came to pass that I did not observe the usual sockets of the eyes in the skull, he replied that what I saw was the hind part of the head (termed the *occiput*, I believe, by anatomists), and that the face was turned, as usual, to the earth!! — Not exactly understanding his phrase 'as usual,' I inquired if the body had been buried with the face upwards, as in the ordinary way; to which he replied to my astonishment, in the affirmative, adding, that in the course of decomposition the face of every individual turns to the earth!! and that, in the experience of three-and-twenty years in his situation, he had never known more than one instance to the contrary.'"

A. B. C.

Queries.

DID CAPTAIN COOK FIRST DISCOVER THE SANDWICH ISLANDS?

In a French atlas, dated 1762, in my possession, amongst the numerous non-existing islands laid down in the map of the Pacific, and the still more numerous cases of omission inevitable at so early a period of Polynesian discovery, there is inserted an island styled "I. St. François," or "I. S. Francisco," which lies in

about 20° N. and 224° E. from the meridian of Ferro, and, of course, almost exactly in the situation of Owhyhee. That this large and lofty group may have been seen by some other voyager long before, is far from improbable; but, beyond a question, Cook was the first to visit, describe, and lay them down correctly in our maps. Professor Meyen, however, as quoted in Johnston's *Physical Atlas*, mentions these islands in terms which would almost lead one to suppose that he, the Professor, considered them to have been known to the Spaniards in Anson's time or earlier, and that they had been regular calling places for the galleons in those days! It is difficult to conceive such a man capable of such a mistake; but if he did not suppose them to have been discovered before Cook's voyage in 1778, his words are singularly calculated to deceive the reader on that point. J. S. WARDEN.

SUPERSTITION OF THE CORNISH MINERS.

MR. KINGSLEY records a superstition of the Cornish miners, which I have not seen noted elsewhere. In reply to the question, "What are the *Knockers?*" Tregarva answers:

"They are *the ghosts*, the miners hold, *of the Old Jews that crucified our Lord, and were sent for slaves by the Roman emperors to work the mines:* and we find their old smelting-houses, which we call *Jews' houses*, and their blocks of the bottom of the great bogs, which we call *Jews' tin:* and then, a town among us, too, which we call *Market Jew*, but the old name was *Marazion*, that means the Bitterness of Zion, they tell mé; and bitter work it was for them no doubt, poor souls! We used to break into the old shafts and adits which they had made, and find old stags-horn pickaxes, that crumbled to pieces when we brought them to grass. And they say that if a man will listen of a still night about those old shafts, he may hear the ghosts of them at working, knocking, and picking, as clear as if there was a man at work in the next level." — *Yeast; a Problem:* Lond. 1851, p. 255.

Miners, as a class, are peculiarly susceptible of impressions of the unseen world, and the superstitions entertained by them in different parts of the world would form a curious volume. Is there any work on Cornish folk lore which alludes to this superstition respecting the Jews? It would be useless, I dare say, to consult Carew, or Borlase; besides, I have not them by me.

Apropos to Cornish matters, a dictionary with a very tempting title was advertised for publication two or three years ago:

"Geslevar Cernewac, a Dictionary of the Cornish Dialect of the Cymraeg or ancient British Language, in which the words are elucidated by numerous examples from the Cornish works now remaining, with translations in English: and the synonyms in Welsh, Armoric, Irish, Gaelic, and Manx, so as to form a Celtic Lexicon. By the Rev. Robert Williams, M.A., Oxon., to be published in one vol. 4to., price 31*s.* 6*d.*"

When shall we see this desirable lexicon? I was reminded of it the other day by hearing of the subscriptions on foot for the publication of the great Irish dictionary, which the eminent Irish scholars Messrs. O'Donovan and Curry have had in hand for many years. EIRIONNACH.

Minor Queries.

Clerical Duel. — I shall be obliged to any correspondent who will supply the name of the courtier referred to in the following anecdote, which is to be found in Burckhardt's *Kirchen-Geschichte der Deutschen Gemeinden in London*, Tub. 1798, p. 77.

Anton Wilhelm Böhme, who came over as chaplain with Prince George of Denmark, officiated at the German Chapel, St. James's, from the year 1705 to 1722. He was a favourite of Queen Anne, and a friend of Isaac Watts. On one occasion he preached against adultery in a way which gave great offence to one of the courtiers present, who conceived that a personal attack on himself was intended. He accordingly sent a challenge to the preacher, which was without hesitation accepted; and at the time and place appointed the chaplain made his appearance in full canonicals, with his Bible in his hand, and gave the challenger a lecture which led to their reconciliation and friendship.

I should like also to know whether there is any other authority for the story than that which I have quoted. S. R. MAITLAND.

Gloucester.

Pistol. — What is the date of the original introduction of this word into our vocabulary in either of the senses in which it is equivocally used by Falstaff in 1 *Henry IV.*, Act V. Sc. 3.? In the sense of fire-arms, pistols seem to have been unknown by that name as late as the year 1541; for the stat. 33 Hen. VIII. c. 6., after reciting the murders, &c. committed "with cross-bows, little short hand-guns, and little hagbuts," prohibits the possession of "any hand-gun other than such as shall be in the stock and gun of the length of one whole yard, or any hagbut or demihake other than such as shall be in the stock and gun of the length of three quarters of one yard." But throughout the act there is no mention of the word "pistol." J. F. M.

Council of Laodicea, Canon 35. — Can any of your readers inform me whether, in any early work on the Councils, the word *angelos* is in the text, without having *angulos* in the margin? If so, oblige me by stating the editions.

CLERICUS (D).

Pennycomequick, adjoining Plymouth.—The Bath and West of England Agricultural Society held their recent annual meeting here. Will any of your correspondents oblige me with the derivation of this remarkable word? R. H. B.

Park the Antiquary.—In a note to the third volume (p. lxxiii.) of the *Grenville Correspondence* is the following passage: "Barker has printed a second note, which Junius is supposed to have written to Garrick, upon the authority of Park the antiquary, *who states* that he found it in *a cotemporary newspaper*," &c. This is not strictly correct. Barker says (p. 190.), "The letter was found in a copy of Junius belonging to [Query, which *had* belonged to?] T. Park, &c. He had [Query, it is presumed?] cut it out of a newspaper; but unfortunately has omitted to furnish the date of the newspaper." [Query, How then known to be cotemporary?] The difference is important; but where is the copy containing this letter? By whom has it been seen? By whom and when first discovered? Where did Barker find the story recorded? When and where first printed? P. T. A.

Honorary D. C. L.'s.—It was mentioned in a report of proceedings at the late Installation, that the two *royal personages* honoured with degrees, having been doctored by diploma, would be entitled to vote in Convocation,—a privilege not possessed by the common tribe of honorary D. C. L.'s.

Can you inform me whether Dr. Johnson had, or ever exercised, the right referred to in virtue of his M.A. degree (conferred on the publication of the *Dictionary*), or of the higher academical dignity to which his name has given such a world-wide celebrity? Cantabrigiensis.

Battle of Villers en Couché.—Some of your correspondents, better versed than myself in military matters, will doubtless render me assistance by replying to this Query. Where can I find a copious and accurate account of the battle, or perhaps I should rather say skirmish, of Villers en Couché? If I am rightly informed, it must be one of the most remarkable actions on record, when the comparative numbers of the troops engaged are taken into consideration. We have, as an heirloom in our family, a medal worn by an officer on that occasion: it is suspended from a red and white ribbon, and is inscribed thus:

"FORTITUDINE
VILLERS EN COUCHÉ.
24TH APRIL,
1794."

I do not remember to have read any account of the battle; but, as I have heard from the lips of one who gained his information from the officer before alluded to, the particulars were these:—General Mansell, with a force consisting of two squadrons of the 15th Hussars, and one squadron of the German Legion, *two hundred and seventy-two* in all, charged a body of the French army, *ten thousand* strong. The French were formed in a hollow square: but five times, as I am informed, did our gallant troops charge into and out of the square, till the French, struck with a sudden panic, retreated with a loss of twelve hundred men. I am desirous of authenticating this almost incredible account, and shall be thankful for such information as may guide me to an authoritative record of the action in question. W. Sparrow Simpson, B.A.

Dr. Misaubin.—Will any of your numerous correspondents give me any information, or refer me to any work where I can find it, respecting Dr. Misaubin, who appears to have practised in London during the first half of the last century? What was the peculiarity of his practice?

Griffin.

Kemble, Willet, and Forbes.—What are the two concluding lines of an epigram published ten or twelve years ago, beginning,—

"The case of Kemble, Willet, and Forbes,
Much of the Chancellor's time absorbs;
If I were the Chancellor I should tremble
At the mention of Willet, Forbes, and Kemble"?

Uneda.

Philadelphia.

Piccalyly.—The ornament, somewhat between a hood, a scarf, and an armlet, worn hanging over the right shoulder of judges and serjeants at law, is called a *piccalyly*. What is the origin of this peculiarity of judicial costume, what are the earliest examples of it, and what its etymology?

No Judge.

Post-Office about 1770.—Mr. Smith, in the notes prefixed to the *Grenville Correspondence*, says several of Junius's letters appear to have been sent from the same post-office "as the post-mark is '*peny* post payd,'"—a peculiarity of spelling not likely to occur often. Have any of your correspondents letters of that date with a like post-mark? and, if so, can they tell us *where* posted?

P. A. O.

"*Carefully examined and well-authenticated.*"—I agree with Mr. Cramp (Vol. vii., p. 569.) that "the undecided question of the authorship of Junius requires that every statement should be carefully examined, and (as far as possible) only well-authenticated facts be admitted as evidence." I take leave, therefore, to remind him that my question (Vol. iii., p. 262.) remains unanswered; that I am anxious that he should authenticate his statement (p. 63.), and name some of the "many"

persons in whose libraries vellum-bound copies of Junius have been found. V. B.

Sir Heister Ryley.—Who was the author of the *Visions of Sir Heister Ryley*, and whence did it derive its name? It was published in 1710, and consists of papers periodically published on serious subjects. It was one of the many short-lived periodicals that sprung up in imitation of the *Tatler*, and appears to have died a natural death at the end of the so-called first volume.

H. T. RILEY.

Effigies with folded Hands.—On the south side of Llangathen Church, Carmarthenshire, is a huge monument (of the style well designated as bedstead) for Dr. Anthony Rudd, Bishop of St. David's, and Anne Dalton, his wife, 1616, with their recumbent effigies, and those of four sons kneeling at their head and feet. From all these figures the iconoclasts had smitten the hands upraised in prayer, and they have been replaced by plaister hands folded on the bosom. The effect is singular. Is there any other instance of such restoration? E. D.

Minor Queries with Answers.

Passage in Bishop Horsley.—In the Introduction to *Utrum Horum*, a rather curious work by Henry Care, being a comparison of the Thirty-nine Articles with the doctrines of Presbyterians on the one hand, and the tenets of the Church of Rome on the other, is an extract from Dr. Hakewill's *Answer* (1616) *to Dr. Carier*, "an apostate to Popery." In it occurs the following passage: "And so, through Calvin's sides, you strike at the throat and heart of our religion." Will you allow me to ask if a similar expression is not used by Bishop Horsley in some one of his Charges?

S. S. S.

[The following passage occurs in the bishop's Charge to the clergy of St. Asaph in 1806, p. 26.: "Take especial care, before you aim your shafts at Calvinism, that you know what is Calvinism, and what is not: that in that mass of doctrine, which it is of late become the fashion to abuse under the name of Calvinism, you can distinguish with certainty that part of it which is nothing better than Calvinism, and that which belongs to our common Christianity, and the general faith of the Reformed Churches; *lest, when you mean only to fall foul of Calvinism, you should unwarily attack something more sacred and of higher origin.*"]

"*Marry come up!*"—What is the origin of this expression, found in the old novelists? It perhaps originates in an adjuration of the Virgin Mary. If so, how did it gain its present form?

H. T. RILEY.

[Halliwell explains it as an interjection equivalent to indeed! *Marry on us, marry come up, Marry come out*, interjections given by Brockett. *Marry and shall*, that I will! *Marry come up, my dirty cousin*, a saying addressed to any one who affects excessive delicacy.]

Dover Court.—What is the origin of the expression of a "*Dover Court*, where all are talkers and none are hearers?" There is a place called by this name in the vicinity of Harwich?

H. T. RILEY.

[There is a legend, that Dover-Court Church in Essex once possessed a miraculous cross which spoke, thus noticed in the *Collier of Croydon*:

"And how the rood of *Dovercot* did speak,
Confirming his opinions to be true."

So that it is possible, as Nares suggests, that this church was the scene of confusion alluded to in the proverb: "Dover Court; all speakers and no hearers." Fox, in his *Martyrology*, vol. ii. p. 302., states, that "a rumour was spread that no man could shut the door, which therefore stood open night and day; and that the resort of people to it was much and very great."]

Porter.—In what book is the word *porter*, meaning the malt liquor so called, first found? I have an impression that the earliest use of it that I have seen is in Nicholas Amherst's *Terræ Filius*, about 1726. H. T. RILEY.

[We doubt whether an earlier use of this word, as descriptive of a malt liquor, will be found than the one noticed by our correspondent; for it was only about 1722 that Harwood, a London brewer, commenced brewing this liquor, which he called "entire," or "entire butt," implying that it was drawn from one cask or butt. It subsequently obtained the name of *porter*, from its consumption by porters and labourers.]

Dr. Whitaker's Ingenious Earl.—

"To our equal surprise and vexation at times, we find the ancients possessed of degrees of physical knowledge with which we were mostly or entirely unacquainted ourselves. I need not appeal in proof of this to that extraordinary operation of chemistry, by which Moses reduced the golden calf to powder, and then give it mingled with water as a drink to the Israelites; an operation the most difficult in all the processes of chemistry, and concerning which it is a sufficient honour for the moderns to say, that they have once or twice practised it. I need not appeal to the mummies of Egypt, in which the art of embalming bodies is so eminently displayed, that all attempts at imitation have only showed the infinite superiority of the original to the copy. I need not appeal to the gilding upon those mummies so fresh in its lustre; to the stained silk of them, so vivid in its colours after a lapse of 3000 years; to the ductility and malleability of glass, discovered by an artist of Rome in the days of Tiberius, but instantly lost by the immediate murder of the man under the orders of the emperor, and just now boasted vainly to be re-discovered by the wildly *ex*centric, yet vividly vigorous, genius of that earl who professes to teach law to my lord chancellor, and divinity to my lords the

bishops, who proposes to send a ship, by the force of steam, with all the velocity of a ball from the mouth of a cannon, and who pretends by the power of his steam-impelled oars to beat the waters of the ocean into the hardness of adamant; or to the burning-glasses of Archimedes, recorded in their effects by credible writers, actually imitated by Proclus at the siege of Constantinople with Archimedes' own success, yet boldly pronounced by some of our best judges, demonstrably impracticable in themselves, and lately demonstrated by some faint experiments to be very practicable, the skill of the moderns only going so far as to render credible the practices of the ancients."— *The Course of Hannibal*, by John Whitaker, B. D., 1794, vol. ii. p. 142.

Who was the earl whose universality of genius is described above by this "laudator temporis acti?" H. J.

[Charles Earl Stanhope, whose versatility of talent succeeded in abolishing the old wooden printing-press, with its double pulls, and substituting in its place the beautiful iron one, called after him the "Stanhope Press." His lordship's inventive genius, however, failed in the composing-room; for his transmogrified letter-cases, with his eight logotypes, once attempted at *The Times'* office, were soon abandoned, and the old process of single letters preferred.]

Dissimulate.—Where is the earliest use of this word to be found? It is to be met with in Bernard Mandeville's *Fable of the Bees*, 1723; but is not to be found, I think, in any dictionary. I was once heavily censured at school for using it in my theme; but I have more than once of late seen it used in a leading article of *The Times*.

H. T. Riley.

[*Dissimulate* occurs in Richardson's *Dictionary*, with the two following examples:

"Under smiling she was *dissimulate*,
Prouocatiue with blinkes amorous."
Chaucer, *The Testament of Creseide.*

"We commaunde as kynges, and pray as men, that al thyng be forgiuen to theim that be olde and broken, and to theim that be yonge and lusty, to *dissimulate* for a time, and nothyng to be forgiuen to very yong children."—*Golden Boke*, c. ix.]

Replies.

BISHOP KEN.

(Vol. vii., p. 526.)

By converting a noun into a surname, Dodsley has led J. J. J. into a natural, but somewhat amusing mistake. The lines quoted are in Horace Walpole's well-known epistle, from Florence, addressed to his college friend T[homas] A[shton,] tutor of the Earl of P[lymouth].

In Walpole's *Fugitive Pieces*, printed at Strawberry Hill, 1758 (the copy of which, now before me, was given by Walpole to Cole in 1762, and contains several notes by the latter), the passage stands correctly thus:

"Or, with wise ken, judiciously define,
When Pius marks the honorary coin,
Of Caracalla, or of Antonine."

Your correspondent refers to an edition of the *Collection of Poems* of 1758. In a much later edition of that work, viz. 1782, the line is again printed —

"Or with wise KEN," &c.

It is strange that the mistake was not corrected, at the instance of Walpole himself, during this long interval.

Turning to Bishop Ken, I would observe that in his excellent Life of this prelate, Mr. Anderdon has given the three well-known hymns "word for word," as first penned. These, Mr. A. tells us, are found, for the first time, in a copy of the *Manual of Prayers for the Use of the Winchester Scholars*, printed in 1700. The bishop's versions vary so very materially from those to which we have been accustomed from childhood, that these original copies are very interesting. Indeed, within five years after their first appearance, and during the author's life, material changes were made, several of which are retained to the present hour. It must be admitted that some of the stanzas, as they first came from the bishop's pen, are singularly rugged and inharmonious, almost justifying the request made by the lady to Byrom (as I have stated elsewhere*), "to revise and polish the bishop's poems." How came these hymns, so far the most popular of his poetical works, to be omitted by Hawkins in the collected edition of the poems, printed in 4 vols., 1721?

My present object is, to call your attention to a "Midnight Hymn," by Sir Thomas Browne, which will be found in his works (vol. ii. p. 113., edit. Wilkin). Can there be a question that to it Ken is indebted for some of the thoughts and expressions in two of his own hymns?

The good bishop's fame will not be lessened by his adopting what was good in the works of the learned physician. He doubtless thought far more of the benefit which he could render to the youthful Wykehamists, than of either the originality or smoothness of his own verses.

Sir Thomas Browne.

"While I do rest, my soul advance;
Make my sleep a holy trance:
That I may, my rest being wrought,
Awake into some holy thought,
And with as active vigour run
My course as doth the nimble sun.

"Sleep is a death: O make me try,
By sleeping, what it is to die!

* *Sketch of Bishop Ken's Life*, p. 107.

And as gently lay my head
On my grave, as now my bed.

"These are my drowsy days; in vain
I do now wake to sleep again.
O come that hour when I shall never
Sleep again, but wake for ever!

"Guard me 'gainst those watchful foes,
Whose eyes are open while mine close;
Let no dreams my head infest,
But such as Jacob's temples blest."

Bishop Ken.

"Awake, my soul, and with the sun
Thy daily stage of duty run.

"Teach me to live that I may dread
The grave as little as my bed.

"O when shall I in endless day
For ever chase dark sleep away,
And endless praise with th' Heavenly choir,
Incessant sing and never tire.

"You, my blest Guardian, whilst I sleep,
Close to my bed your vigils keep;
Divine love into me instil,
Stop all the avenues of ill.

"Thought to thought, with my soul converse
Celestial joys to me rehearse;
And in my stead, all the night long,
Sing to my God a grateful song."

In the work referred to — one of the most valuable and best edited of modern days — Mr. Wilkin, when speaking of a fine passage on music in the *Religio Medici* (vol. ii. p. 106.), asks whether it may not have suggested to Addison the beautiful conclusion of his Hymn on the Glories of Creation:

"What tho' in solemn silence, all," &c.

This passage in Sir Thomas Browne appears forcibly to have struck the gifted author of *Confessions of an English Opium-eater* (see p. 106. of that work). J. H. MARKLAND.

BOHN'S EDITION OF HOVEDEN.

(Vol. vii., p. 579.)

MR. RILEY mistakes my purpose if he thinks that my object was to make a personal attack on him; and for anything in my last communication which may have appeared to possess that tendency, I hereby freely express my regret. Still I cannot allow that he has explained away the mistakes of which I complained, and of which I still have to complain. The kingdom of Cork *never* "extended to within a short distance of Waterford;" and the territory of Desmond was *never* co-extensive with Cork, having been always confined to the county of Kerry. MR. RILEY, therefore, is in error when he uses "Cork" and "Desmond" as synonymous. Again, he falls into the same mistake by assuming "Crook, Hook Point, or The Crook," to be synonyms. I never heard that Henry II. landed at Hook Point, which is in the county of Wexford, and from which a land journey to Waterford would be very circuitous. At Crook, however, on the opposite side of Waterford Harbour, and within the shelter of Creden Head, he is said to have done so; and as that point answers pretty exactly to the *Crock* of Hoveden, why assume some indefinite point of the "Kingdom of Cork" as the locality, even supposing that its boundary *did* approach Waterford city? Really MR. RILEY'S explanations but make matters worse.

With regard to "Erupolensis" being an *alias* of Ossoriensis, I may quote the authority of the learned De Burgo, who, speaking of the diocese of Ossory, observes:

"Quandoque tamen nuncupata erat *Eyrupolensis* ab *Eyro* Flumine, vulgò *Neoro*, quod *Kilkenniam* alluit." — *Hibernia Dominicana*, p. 205. note *i.*

I maintain that the reading public has just cause to complain, not (as I said on a former occasion) because the editor of such a book as Hoveden's *Annals* does not know everything necessary to elucidate his author, but because baseless conjectures are put forward as elucidations of the text. JAMES GRAVES.

Kilkenny.

COLERIDGE'S CHRISTABEL.

(Vol. vii., pp. 206. 292.)

It is difficult to believe that the third part of *Christabel*, published in Blackwood for June, 1819, vol. v. p. 286., could have either "perplexed the public," or "pleased Coleridge." In the first place, it was avowedly written by "Morgan Odoherty;" and in the next, it is too palpable a parody to have pleased the original author, who could hardly have been satisfied with the raving rhapsodies put into his mouth, or with the treatment of his innocent and virtuous heroine. This will readily be supposed when it is known that the Lady Geraldine is made out to have been a man in woman's attire, and that "the mark of Christabel's shame, the seal of her sorrow," is neither more nor less than the natural consequence of her having shared her chamber with such a visitor.

Is your correspondent A. B. R. correct in stating this parody to have been the composition of Dr. Maginn? In the biography of this brilliant writer in the twenty-third volume of the *Dublin University Magazine*, Dr. Moir, who had undoubtedly good opportunities of knowing, mentions that his first contribution to *Blackwood* was the Latin translation of "Chevy Chase," in the number for November 1819; if this be correct, many of the cleverest papers that appeared under the name of Odoherty, and which are all popularly attributed

to Maginn, must have been the work of other authors, a circumstance which I had been already led to suspect from the frequent local allusions to Scotland in general, and to Edinburgh in particular, which could have scarcely proceeded from the pen of a native of Cork, who had then never visited Scotland. Since Dr. Moir's own death, it appears that the *Eve of St. Jerry*, and the *Rhyme of the Auncient Waggonere*, have been claimed for him, as well as some other similar pieces; and I believe that the series of *Boxiana*, which also appeared under the name of the renowned ensign and adjutant, was written by Professor Wilson. Maginn's contributions were at first under various signatures, and some time elapsed before he made use of the *nom de guerre* of Morgan Odoherty, which eventually became so identified with him.

J. S. WARDEN.

Paternoster Row.

ITS.

(Vol. vii., p. 578.)

I am sorry to intrude upon your valuable space again in reference to this little word, but the inquiry of MR. RYE (p. 578.), and other reasons, render it desirable. The truth is that MR. KEIGHTLEY, MR. RYE, and myself, are more or less mistaken. 1. MR. KEIGHTLEY, in his quotation from Fairfax's *Tasso* (MR. SINGER's accurate reprint, 1817), has *his* in both lines. 2. MR. RYE, in understanding me to refer to any translation proper; unless Sternhold and Hopkins are to be considered as having produced one. 3. Myself, in supposing the old metrical version in the Book of Common Prayer originally had the word *its*. I copied from the Oxford edition in fol. of 1770; but a 4to. edition, "printed by Iohn Daye, dwelling over Aldersgate, anno 1574," does not exhibit the word in the places specified; we have instead *her* in both places.

Hitherto, then, the oldest examples of the use of this word have been adduced from Shakspeare. These are to be found in the first folio, but are in each case printed with the apostrophe after the *t*,—*it's*. This method of writing the word, however, soon disappeared, for in a treatise of Pemble's, printed 1635 (the author died in 1623), it appears as we write it now:

> "If faith alone by *its* own virtue and force."— *Works*, fol. p. 171.

I have not observed the fact remarked, that besides the use of *his*, *her*, *hereof*, *thereof*, *of it*, and *the*, it was customary to employ the unchanged word *it* for the possessive case. I will give an example or two. In the Genevan version, at Rom. viii. 20., we read "Not of *it* owne wille." This passage is thus quoted in 1611 and in 1622, but in a later edition of the same work, 1656, *its* is substituted for *it*. I have a note of one other instance from Perkins on Rev. ii. 28. (ed. 1606): "For as the sunne in the spring time quickeneth by *it* warme beames."

In conclusion, may I request that if any genuine instance of the use of this word *its*, is observed by any of your many contributors, they will communicate the fact to you? At present we can only go back to Shakspeare, in his *Winter's Tale* and *Henry VIII.*

B. H. C.

FAMILY OF MILTON'S WIDOW.

(Vol. vii., p. 596.)

As your correspondent CRANMORE has long been a deserter from the ranks of "N. & Q.," I may perhaps, without presumption, for once "stand in his shoes," and reply to the challenge addressed to him by V. M.

Much obscurity has all along prevailed among the many biographers of Milton, in reference to the family of Elizabeth Minshull, his third wife, and eventually, for more than fifty years, his widow. Philips, Warton, Todd, and numerous others, state her to have been "the daughter of Mr. Minshull, of Cheshire,"—a very vague assertion when we consider that there were at least three or four different families of that name then existing in the county. Pennant, who delighted in particularities, sometimes even at the expense of historical fact, tells us, for the first time, in 1782, that she was the daughter of Mr. (or Sir) Edward Minshull, of Stoke, near Nantwich, and that she died at the latter town in March, 1726, at an advanced age. Mr. Ormerod, again, whose splendid *History of Cheshire* will be the standard authority of the county for ages after he himself is carried to his fathers, has unfortunately adopted the same conclusion, and so given a colour, as it were, to this erroneous statement of our Cambrian antiquary. The Rev. Benjamin Mardon's paper, printed in the *Journal of the British Archæological Association for* 1849, is another and more recent instance of the way in which such errors as this may become perpetuated. Another writer (Palmer) conjectures her to have been the daughter of Minshull of Manchester; but this also has been proved to be entirely destitute of foundation.

The truth of the matter is (and I am indebted to Mr. Fitchett Marsh's clear and succinct dissertation in the *Miscellany* of the Chetham Society for the information), the poet's widow was daughter of Mr. Randle Minshull, of Wistaston, in the county of Chester, whose great-great-grandfather, a younger son of Minshull of Minshull, settled on a small estate there in the reign of Queen Elizabeth, and so founded the house of Minshull of Wistaston. Milton was introduced to his Cheshire wife by his friend Dr. Paget; and

it was by his advice that the author of *Paradise Lost* once more entered into the bonds of wedlock. Mr. Marsh, to clear up all doubt upon the subject, and having previously established the identity of the family, examined the parish register at Wistaston, and there found that "Elizabeth, the daughter of Randolph Mynshull, was baptized the 30th day of December, 1638;" so that, if baptized shortly after birth, she must have been about twenty-six years old when united to Milton in 1664, and about eighty-nine at her death, which occurred in 1727.

V. M., and all others who desire farther enlightenment on the subject, will do well to refer to the volume before mentioned, which forms the twenty-fourth of the series published by the Chetham Society. T. HUGHES.

Chester.

BOOKS OF EMBLEMS — JACOB BEHMEN.

(Vol. vii., pp. 469. 579.)

Perhaps you will allow poor old Jacob Behmen, the inspired cobbler of Gorlitz, a niche in your temple of writers of emblems. I think he is legitimately entitled to that distinction. His works are nearly all couched in emblems; and, besides his own figures, his principles were pictorially illustrated by his disciple William Law (the author of *The Way to Divine Knowledge*, *The Serious Call*, &c.), in some seventeen simple, and four compound emblematic drawings. Of these the most remarkable, and in fact the most intelligible, are three compound emblems representing the Creation, Apostasy, and Redemption of Man. Every phase of each stage in the soul's history is disclosed to view by means of double and single doors. We are now concerned only with such of Behmen's emblematic works as have been translated into English. The following list contains only those in my own library. I am acquainted with no others:

(1.) "The Works of Jacob Behmen, the Teutonic Theosopher, to which is prefixed the Life of the Author, with Figures illustrating his Principles, left by the Rev. William Law, M.A. In four thick Volumes, royal 4to. London: printed for M. Richardson in Paternoster Row, MDCCLXIV." With a fine portrait of Behmen facing the title-page of the first volume. This edition contains the following works:

1. Aurora: the Day-spring, or Dawning of the Day in the East; or Morning-redness in the Rising of the Sun: that is, the Root or Mother of Philosophy, Astrology, and Theology, from the True Ground; or, A Description of Nature.

2. The Three Principles of the Divine Essence of the Eternal: Dark, Light, and Temporary World.

3. Mysterium Magnum: or an Explanation of the First Book of Moses called Genesis.

4. Four Tables of Divine Revelation.

5. The High and Deep-Searching of the Threefold Life of Man, through or according to the Three Principles.

6. Forty Questions concerning the Soul, proposed by Dr. Balthasar Walter, and answered by Jacob Behmen.

7. The Treatise of the Incarnation.

8. The Clavis, or an Explanation of some Principal Points and Expressions.

9. Signatura Rerum.

10. Of the Election of Grace; or of God's Will towards Man, commonly called Predestination.

11. The Way to Christ discovered in the following Treatises: — I. Of True Repentance. II. Of True Resignation. III. Of Regeneration. IV. Of Supernatural Life.

12. A Discourse between a Soul hungry and thirsty after the Fountain of Life, the sweet Love of Jesus Christ, and a Soul enlightened.

13. A Treatise of the Four Complexions, or a Consolatory Instruction for a Sad and Assaulted Heart in the Time of Temptation.

14. A Treatise of Christ's Testament, Baptism, and the Supper.

(2.) "Theosophic Letters, or Epistles of the Man from God enlightened in Grace, Jacob Behmen, of Old Seidenburgh, wherein everywhere [are?] Divine Blessed Exhortations to true Repentance and Amendment, as also Plaine Instructions concerning the highly worthy and precious Knowledge of the Divine and Natural Wisdome; together with a Right Touchstone or Triall of these Times, for an Introduction to the Author's other Writings: published in English for the good of the sincere Lovers of true Christianitie, by I. S.*" (I have only a MS. copy of this publication.)

(3.) A beautiful MS. translation of "The Way to Christ." This is hardly so accurate as the one already referred to, though some of the expressions are better chosen. The date of this MS. is about 1730, or earlier.

(4.) A fair MS. translation of Jacob Behmen's treatise called "A Fundamental Instruction concerning the Earthly and concerning the Heavenly Mystery; how they two stand in one another, and how in the Earthly the Heavenly becometh manifested or revealed, wherein then you shall see Babell the great citty upon Earth stand with its Forms and Wonders; and wherefore, or out of what, Babell is generated, and where Antichrist will stand quite naked. Comprised in Nine Texts. Written May 8, 1620, in High Dutch." (I have seen no printed translation of this treatise.)

(5.) MS. translation of the fourth treatise of "The Way to Christ," viz. "of the Supersensual Life." This is a less accurate rendering than either of the others above mentioned.

Perhaps your mystic correspondents will kindly furnish lists of other publications and MSS. of

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[* J. Sparrow. — ED.]

"the Teutonick Theosopher." There are sixteen more of his works, of which fifteen are now extant in High Dutch. As old Behmen is but little known in this country, save by ill-repute, as having led astray William Law in his old age, and, through him, having tinctured the religious philosophy of Coleridge, it way be worth noting, that no less a philosopher than Schelling (to whom, as we know, Coleridge stood so greatly indebted) stole from the Lusatian shoemaker the corner-stones of his *Philosophy of Nature*. C. MANSFIELD INGLEBY.

Birmingham.

RAFFAELLE'S SPOSALIZIO.

(Vol. vii., p. 595.)

With regard to your correspondent MR. G. BRINDLEY ACKWORTH'S Query respecting *Raffaelle's Sposalizio*, I am induced to think that the *custode* at the church of the Santa Croce at Florence was right as to his information. In the copy which I have of the "Ordo ad faciendum Sponsalia," *according to the ancient use of Salisbury*, the ring is undoubtedly to be placed on the bride's *right* hand. Wheatly indeed says, that "when the man espouses his wife with it (*i. e.* the ring), he is to put it *upon the fourth finger of her* left *hand;*" and then refers, for *the reason* of this, to the rubric of *Salisbury Manual*, which speaks of the vein going from this finger directly to the heart.

Now, what are the precise words of this rubric? After giving directions for the benediction of the ring, provided it has not previously been blessed, the rubric goes on thus:

"Si autem antea fuerit annulus ille benedictus tunc statim postquam vir posuerit annulum super librum, accipiens sacerdos annulum tradat ipsum viro: quem vir accipiat manu sua dextera cum tribus principalionibus digitis, et manu sua sinistra tenens dexteram sponsæ docente sacerdote dicat."

The man is to receive the ring from the priest with the three principal fingers of the right hand; and then, holding the *right hand* of the bride with his own left hand, he shall say, "With this ring," &c. He is then to place the ring on her thumb, saying "In nomine Patris;" then on her second finger, saying "et Filii;" then on the third finger, saying "et Spiritus Sancti;" then on the fourth finger, saying "Amen;" and there he is to leave it. There is not a word said about the bride's *left* hand, the *right* is alone mentioned; and why should the man hold her *right* hand with his *left*, but that with his *right* hand he may the more easily place the ring, *first* on the *thumb*, then on the other fingers of her *right* hand, until it arrives at its final destination?

While I am upon this subject, allow me to point out another singular direction given in a rubric in this same "Ordo ad faciendum Sponsalia." When the woman is, as we term it, given away, if she be a spinster, she is to have her hand *uncovered;* if a widow, *covered:* the words are—

"Deinde detur femina a patre suo, vel ab amicis ejus: quod *si puella* sit, *discoopertam* habeat *manum*, si *vidua, tectam*."

There is no reason given for this distinction, nor do I ever remember to have seen it noticed.

F. B. W.

The *Sposalizio*, or "espousals," or betrothing, is certainly a different ceremony from the marriage. Is not the fact of young ladies popularly considering and calling the third finger of the *right* hand the engaged finger, and wearing a ring on that finger when engaged, a confirmation of your correspondent's idea, that at this "betrothal" or "espousals" (compare the phrase "his espoused wife" of Mary before her *marriage* with Joseph) the ring was placed in the *right* hand; at the marriage ceremony on the left? Sc.

WINDFALL.

(Vol. vii., p. 285.)

W. W. is desirous of interpreting *windfall*, as necessarily from its origin denoting a gain. He is, perhaps, expecting a handsome bequest; I wish he may get it; but he may rely on it that the *windfall* of the bequest will be accompanied by the *windfall* of the "Succession Act." Let us hear what our great Doctor says; his first explanation is, "Fruit blown down from the tree."

W. W.'s little boys and girls would deem a *windfall* of unripe apples, at this time of the year, a good; they will make a pie for dinner. W. W. himself would call it an evil; the ripe crop is ruined.

But let us see how Johnson illustrates his explanation:

"Their *boughs* were too great for their stem, they became a *windfall* upon the sudden."—*Bacon*, Essay 29.

Webster copies this for his first explanation, as he does also our Dr's. second for his second; but as it is not his plan to illustrate by examples, he is saved from the *eccentricity* of his original.

If we refer to Bacon we shall be reminded of Johnson's warning, that by "hasty detruncation the general tendency of a sentence may be changed." The sentence here so hastily detruncated, stands thus in the Essay:

"The Spartans were a nice people in point of naturalisation, whereby while they kept their compasse, they stood firme. But when *they* did spread, and *their boughes* were becommen too great for their stemme, *they* became a *windfall* upon the suddaine. 'Potentia eorum subito corruit.'"

They, in Johnson's mutilated sentence, refers to the *boughs;* in Bacon, to the Spartans; so that, in

the first place, the Spartans are transformed into boughs, and, in the next place, the boughs into fruit. Detruncation, however, had nothing to do with this latter metamorphosis; and I am afraid this is not a solitary instance of lexicographical incongruity.

W. W. may assure himself that a windfall is "whatever *falls* by the wind, or with similar suddenness or unexpectedness, whether bringing good or ill."

And if he will take the trouble to refer to "The Case of Impeachment of Waste," quoted by MR. ARROWSMITH, Vol. vii., p. 375., he will find, only a few lines before that gentleman's quotation begins, a legal question at issue as to the right of property in *windfalls*. Q.

Bloomsbury.

MR. JUSTICE NEWTON.

(Vol. vii., pp. 528. 600.)

It would greatly enhance the value of contributions to "N. & Q.," save much trouble, and often lead to a more direct intercourse between persons of similar pursuits, if contributors would drop initials, and sign their own proper name and *habitat;* and in saying this, I believe the Editor will second me. If C. S. G. had done this, I should have been happy to send him an envelope full of proofs that Mr. Justice Newton did not die in 1444, for that a fine was levied before him in 1448; that he is not buried in Bristol Cathedral, but in the Wyke Aisle in Yatton Church, Somerset, where may be seen his effigies beautifully carved in alabaster, in his judge's robes, and his head resting on a wheat-sheaf or garb; that there was *no* relationship between the second baronet of Hather, his arms being *cross bones*, &c., and those of the judge, who was truly a *Cradock*, were three garbs, &c. I would now beg leave to refer C. S. G. to my former communications in "N. & Q." about Cradock Newton, particularly Vol. ii., pp. 248. 427.; *Chronica Judicialia*, 1635; Foss's *Lives of the Judges;* and a paper of mine in the forthcoming volume of the *Proceedings of the Archæological Institute at Bristol.* H. T. ELLACOMBE.

Rectory, Clyst St. George.

From C. S. G.'s reply to my inquiry respecting Mr. Justice Newton I conclude that at least *two* individuals of this name have, at different periods, and at a considerable interval apart, occupied the judicial bench.

The portrait I wish to trace is of a well-known character of the Commonwealth era, and could not, of course, have belonged to a judge then some two centuries deceased. My omission to state this circumstance, in the first instance, has very naturally occasioned complete misapprehension throughout.

Since my Query was written, a duplicate of the drawing in the Bodleian (*minus* the inscription), out of the Strawberry Hill collection, has, curiously enough, appeared in an extensive public sale. It was likewise said to be by Bulfinch; and farther examination leads me to infer that both this and the Oxford copy were, in respect of artist, in all probability *not* incorrectly described. As Bulfinch lived *temp.* Charles II., and the Bodleian inscription points to his original painting as "in the hands of Mr. Justice Newton," it may fairly be presumed that a second judge of the name flourished in this reign.

Substantially, then, my original Query yet remains unanswered, notwithstanding C. S. G.'s obliging reply. F. KYFFIN LENTHALL.

36. Mount Street, Grosvenor Square.

PHOTOGRAPHIC CORRESPONDENCE.

Mr. Lyte's Treatment of Positives. — It would be quite superfluous, after the very excellent communication of MR. POLLOCK, were I to give a detailed account of my method of printing albumen positives, as, in the main, we both follow the process of Mr. Le Gray. But as we both have our own improvements on the original process, I will ask for space in which to record our differences in manipulation.

First, in regard to the chloride of gold, I always find, and I believe such is the experience of many photographers, that all salts of gold, though they heighten the effect at first, have a slow, but sure, destructive action on the picture.

Next, I find that acetic acid, by generating sulphurous acid, has a similar effect, and my care was to try and make a solution which should be free from these defects. I first take my positive, which, as a general rule, I print at least half as dark again as the shade required. This done, I wash it well with water, and next with salt and water in the proportion of about half a grain per gallon, or quite a tasteless solution; this removes all the nitrate of silver from the paper, or if there is any left, the bath of salt decomposes it, leaving none in the texture of the paper to unite with the hypo., which otherwise forms a sticky substance, difficult to remove, which may be readily seen on looking through a positive which has been too hastily finished in the usual way, giving a dark shade, and a want of transparency to the lights. I then place the picture in a bath composed as follows:

Sodæ hyposul. - - -	3 oz.
Argent. chlorid. -	70 grs.
Potassii iodidi - - -	5 grs.
Pyrogallic acid - - -	1½ to 2 grs.

The iodide of potassium I add on the same principle as MR. POLLOCK's iodide of silver, but as being

more convenient, as immediately on being added it decomposes some of the chloride of silver, and forms iodide of silver. I am happy to find that Mr. Pollock confirms me in the use of this salt, which I had long thought to improve the tone of my pictures. The liquid, which will become rapidly very dark coloured, must be set aside in an open vessel in a warm place for some weeks, *e.g.* till, when a positive is placed in it, left for a short time, and then washed with water, it shows clean and not mottled in the light. The solution may be kept always exposed, and much improves by this: if *much* used, it should be replenished with a simple solution of hypo. three ounces or two ounces to the pint; if little used, it may be filled up as much as evaporates with pure water.

The positive is left in this solution till the required tint is obtained, when it is to be placed in plain hypo. two ounces to the pint, and in about a quarter of an hour transferred to a basin of pure water, and well washed in several waters. The other detail of Mr. Pollock's process is so admirably and clearly given, and so like that I pursue, that I will not trouble your columns with it again.

The after-bath of pure hypo. is not absolutely necessary; and where it is desired to obtain fine olive, and dark sepia, and black tints, a better tone results from washing well, long, and frequently, with water alone.

This bath also gives very rich tints with paper, prepared without albumen: viz.—

Chloride of ammonium	-	-	5 grs.
Water	-	-	1 oz.

Lay the paper on this, and then hang it up to dry, and excite with ammonio-nitrate containing seventy grains of nitrate of silver to one ounce of water. Should the above solution not give the requisite tints soon after being made, add more chloride of silver; but bear in mind that the solution will then soon become saturated when setting positives, and when this occurs it must be rectified by the addition of a small portion of fresh hypo. alone.

F. Maxwell Lyte.

P.S.—I may add that I have only lately tried the addition of the iodide of potassium to my setting liquid, and so must qualify my recommendation of it by saying so.

Florian, Torquay.

Stereoscopic Angles.—I am obliged to Messrs. Shadbolt and Wilkinson for the information given in reply to my Queries (Vol. vii., p. 505.). My mode of operation is precisely that of Mr. Wilkinson: "I obtain all the information I can from every source; then try, and judge for myself." Hence the present letter.

I regret to be obliged to differ from Mr. Shadbolt, but there is a point in his communication which appears to me to arise from a misconception of the stereoscopic problem. He says (p. 557.), "for *distant* views there is in nature scarcely any *stereoscopic* effect." Now, surely visual distance is merely visual stereosity; for, to see an object solid is merely to see its parts in relief, some of them appearing to project or recede from the others. It is the difficulty of producing this effect in landscapes, by the ordinary camera process, that renders views taken by such means so deficient in air, or, as the artists term it, aerial perspective, most distant objects seeming almost as near as those in the foreground. This indeed is the main defect of all photographs: they are true representations of nature to one eye — cyclopean pictures, as it were—appearing perfectly stereoscopic with one eye closed, but seeming absolutely flattened when viewed by the two eyes. I remember being shown a huge photograph of the city of Berlin, taken from an eminence; and a more violent caricature of nature I never set eyes upon. It was almost Chinese in its perspective: the house-tops appeared to have been mangled. It was a wonderful work of art, photographically considered; but artistically it was positively hideous. But the same defect exists in *all* monophotographic representations, though in a less degree, and consequently less apparent than in views to which a sense of distance is essential. In portraits, the features appear slightly flattened; and until photographers are able to overcome this, the chief of all obstacles to perfection, it is idle to talk of the art giving a correct rendering of nature. This is what is wanted, more than colour, diactinic lenses, multiplication of impressions, or anything else. And when it is remembered that the law of an ordinary convex lens is, the farther the object from the lens the nearer the focus, and, *vice versâ*, the nearer the object the farther the focus, it becomes evident that by such an instrument distant objects must be made to appear near, and near objects distant, and nature consequently mangled.

The stereoscope gives us the only demonstrably correct representation of nature; and when that instrument is rendered more simple, and the peep-show character of the apparatus disconnected from it, the art of photography will transcend the productions of the painter — but not till then.

I am anxious to obtain all the information I can from such of your photographic readers as are practically acquainted with the stereoscopic portion of the art relative to the angles under which they find it best to take their pictures for given distances.

Mr. Fenton, the secretary of the Photographic Society, takes his stereoscopic pictures, when the objects are 50 feet and upwards from the camera, at 1 in 25. This is, as Mr. Shadbolt states, Professor Wheatstone's rule for distances.

Mr. Wilkinson, on the other hand, asserts that 3 feet in 300 yards is sufficient separation for the cameras: this is only 1 in 300,—a vast difference truly.

"For views across the Thames," says the editor of the *Photographic Journal*, "the cameras should be placed 12 feet apart, and with this separation the effect is declared to be astonishing."

Mr. Wilkinson, however, asserts that from 4 to 6 feet in a mile will do *well enough!*

Farther, Mr. Latimer Clark (the inventor of an ingenious stereoscopic camera) states that with regard to the distance between the two positions of the cameras, he knows no good reason why the natural distance of the eyes, viz. 2½ inches, should be much exceeded. "A little extra relief is obtained," he adds, "without visible distortion, by increasing the separation to about 4 or 5 inches; but if this distance be greatly exceeded, especially for near objects (I give the gentleman's own words), they become apparently diminished in size, and have the appearance of models and dolls rather than natural objects."

The reason for making the separation between the cameras greater than that between the two eyes, is exceedingly simple. The stereograph is to be looked at much *nearer* than the object itself, and consequently is to be seen under a much larger angle than it is viewed by the two eyes in nature. Hence the two pictures should be taken at the angle under which they are to be observed in the stereoscope. Suppose the object to be 50 feet distant, then of course it is seen by the two eyes under an angle of 2½ inches in 50 feet, or 1 in 240. But it is intended that the stereograph should be seen by the two eyes when but a few inches removed from them, or generally under an angle of 2½ in 12 inches, or nearly 1 in 5. Hence it is self-evident that the stereoscopic angle should be considerably larger than that formed by the optic axes of the two eyes when directed to the object itself.

But there is great diversity of opinion as to the extent of the angles requisite for producing the precise stereoscopic or distantial effect of nature. For myself I prefer Professor Wheatstone's rule, 1 in 25 for objects beyond 50 feet distant. For portraits I find the best angle 1 in 10 when the sitter is 10 feet off, and for busts about 1 in 5 when placed about 5 or 6 feet from the cameras. But I should be happy to receive information from any of your readers concerning this important branch of the photographic art. For months past I have been engaged in a series of experiments in connexion with the subject, and wish for larger experience than it is possible for any single operator to acquire for himself.

Mr. Fenton, I may observe, does not keep the cameras parallel in taking landscapes, but inclines them so that the same object may occupy as nearly as possible the centre of the ground glass plate.

Nor is it essential that perfect horizontality or parallelism of the cameras should be maintained in copying trees. For buildings, however, it is absolutely necessary that the cameras be kept straight.

I am sorry thus to trespass on your space, but being anxious, as Mr. Wilkinson says, to collect information from every source, and your periodical being a happy medium for conveying and receiving instruction, I am glad to avail myself of such a channel. Φ. (2)

P. S. — Mr. Claudet has, I perceive, been awarded the prize given by the Society of Arts for the best essay on the stereoscope. Can you, or any of your readers, inform me whether this is likely to be published, and when and at what price?

Query respecting Mr. Pollock's Process. — In Mr. Pollock's directions for obtaining positives, which appeared in "N. & Q." (Vol. vii., p. 581.), iodide of silver is to be dissolved in a saturated solution of hypo. Can you give me the quantity of iodide of silver to be dissolved, and the quantity of the saturated solution of hypo. in which it is to be dissolved? N. T. B.

Gallo-nitrate of Silver. — Can you inform me what the true nature of the decomposition is which takes place after a short time in the gallo-nitrate solution of silver? and if there be any ready means of rendering the silver it contains again available for photographic use?

Sir W. Newton, in the description of his calotype process, says: "Bring out with the saturated solution of gallic acid, and when the subject begins to appear, add the aceto-nitrate of silver solution." Which way of doing this is the best,—mixing the two solutions together and applying them to the paper; or applying the paper, when wetted with the gallic acid, to the silver solution? T. L.

Replies to Minor Queries.

Verney Note decyphered (Vol. vii., p. 568.).—I am extremely obliged to Mr. Thompson Cooper for his decyphered rendering of Sir Ralph Verney's note of a speech or proceeding in parliament. The note itself is not now in my possession, but I have requested the owner to be good enough to re-collate it with the original, and if any mistakes should appear in the copy, or the printing (which is very likely), I will give you notice of the fact, that the doubtful words in Mr. Cooper's version may, if possible, be set right.

Students in the art of decyphering may be pleased to have the key to the cypher recorded in

your pages. I therefore give it you as discovered by Mr. Cooper, and beg, in the strongest way, to reiterate my thanks to that gentleman.

2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, f, r, k, t, b, h, s, w, c, g, p, d, a, e, i, o, u, 20, 22, 27, 28.
l, x, m, n.

The cyphers (if any) for *j*, *q*, *y*, *z* have not been discovered, and the numbers 1, 19, 21, 23, 24, 25, 26 remain unappropriated. John Bruce.

Emblems by John Bunyan (Vol. vii., p. 470.).—This work, which Mr. Corser has not met with, is in the folio edition of his works, forming pp. 849. to 868. of vol. ii. (1768). The plates are small woodcuts of very indifferent execution. E. D.

Mr. Cobb's Diary (Vol. vii., p. 477.). — This volume was printed solely for private distribution by the family, who also presented their relatives and friends (amongst whom the writer was reckoned) with another volume compiled on the decease of Francis Cobb, Esq., the husband of Mrs. Cobb, and entitled, *Memoir of the late Francis Cobb, Esq., of Margate, compiled from his Journals and Letters:* Maidstone, printed by J. V. Hall and Son, Journal Office, 1835. Both of these are at the service for perusal of your inquiring correspondent, John Martin. E. D.

"*Sat cito si sat bene*" (Vol. vii., p. 594.). — I have not Twiss at hand; but I think F. W. J. is mistaken in calling it a "favourite maxim" of Lord Eldon. I remember to have heard Lord Eldon tell the story, which was, that the Newcastle Fly, in which he came up to town, in I forget how many days, had on its panel the motto, "Sat cito si sat bene:" he applied it jocularly in defence of his own habits in Chancery. C.

Mythe versus Myth (Vol. vii., pp. 326. 575.). — It gives me much pleasure to have afforded Mr. Thiriold an opportunity for displaying so much learning and sagacity; but I hope he does not imagine that he has confuted me. As I only spoke of words which, like *μῦθος*, had a single consonant between two vowels, such words as *plinth*, *labyrinth*, &c. have nothing to do with the question. If *mythe*, differing from the other examples which are to be found, happens to have *the* for its termination, and thus resembles words of Anglo-Saxon origin, I cannot help it, but it was formed *secundum artem*. As to Mr. Thiriold's *mȳth*, unless so written and printed, it will always be pronounced *mȳth*, like the French *mythe*.

As to the *hybrid* adjectives, I only wished to avoid increasing the number of them. The French, I believe, have only one, *musical;* for though, like ourselves, they have made substantives of the Greek *μουσική* (sc. *τέχνη*), *φυσική*, &c., in all other cases they retain the Greek form of the adjective, as in *physique*, substantive and adjective, while we generally have pairs of adjectives, as *philosophic, philosophical; extatic, extatical;* &c. Some may think this an advantage; I do not.

Thos. Keightley.

The Gilbert Family (Vol. vii., p. 259.).—If your correspondent seeking genealogical information in reference to my ancestors, calls on me, I will show him a presentation copy of *A Genealogical Memoir of the Gilbert Family in Old and New England*, by J. W. Thornton, LL.B., Boston, U. S., 1850, 8vo. pp. 24, only fifty printed.

James Gilbert.

Alexander Clark (Vol. vii., p. 580.).—I should feel obliged if J. O. could find leisure to communicate to "N. & Q." some particulars relative to Clark. He is supposed to have been the author of a curious poem: *The Institution and Progress of the Buttery College of Slains, in the Parish of Cruden, Aberdeenshire; with a Catalogue of the Books and MSS. in the Library of that University:* Aberdeen, 1700. Mr. Peter Buchan thus mentions him in his *Gleanings of Scarce Old Ballads:*

"Clark, a drunken dominie at Slains, author of a poetical dialogue between the gardeners and tailors on the origin of their crafts, and a most curious Latin and English poem called the 'Buttery College of Slains,' which resembled much in language and style Drummond of Hawthornden's 'Polemo Middino.'"

This poem is printed in Watson's *Collection of Scottish Poems*, Edin. 1711; and also noticed in the *Edinburgh Topographical and Antiquarian Magazine*, 1848, last page. I am anxious to ascertain if the emblem writer, and the burlesque poet, be one and the same person. The dates, I confess, are somewhat against this conclusion; but there may have been a previous edition of the *Emblematical Representation* (1779). The *University* Clark is supposed to have been an Aberdeenshire man. Possibly J. O. may be able to throw some light on the subject. Perthensis.

Christ's Cross (Vol. iii., pp. 330. 465.). — In Morley's *Introduction to Practical Music*, originally printed in 1597, and which I quote from a reprint by William Randall, in 4to., in 1771, eighteen mortal pages (42—59), which, in my musical ignorance, I humbly confess to be wholly out of my line, are occupied with the "Cantus," "Tenor," and "Bassus," to the following words:

"Christes Crosse be my speed in all vertue to proceede, A, b, c, d, e, f, g, h, i, k, l, m, n, o, p, q, r, s, & t, double w, v, x, with y, ezod, & per se, con per se, tittle tittle est Amen, When you haue done begin again, begin again, begin again."

J. F. M.

The Rebellious Prayer (Vol. vii., p. 286.).—J. A. may find the poem, of which he quotes the opening lines, in the *Churchman's Monthly Penny Magazine*, October, 1851, with the signature L. E. P. The magazine is published by Wertheim & Macintosh, 24. Paternoster Row. M. E.

"*To the Lords of Convention*" (Vol. vii., p. 596.).—L. EVANS will find the whole of the ballad of "Bonnie Dundee," the first line of which he quotes, in Sir Walter Scott's *Doom of Devorgoil*, where it is introduced as a song. Singularly enough, his best ballad is thus found in his worst play. FICULNUS.

Wooden Tombs and Effigies (Vol. vii., pp. 528. 607.).—In a chapel adjoining the church of Heveningham in Suffolk, are (or rather were in 1832) the remains of a good altar tomb, with recumbent effigies carved in chesnut, of a knight and his lady: it appeared to be, from the armour and architecture, of the early part of the fifteenth century; and from the arms, *Quarterly or and gules within a border engrailed sable, charged with escallops argent*, no doubt belonged to the ancient family of Heveningham of that place; probably Sir John Heveningham, knight of the shire for the county of Suffolk in the 1st of Henry IV.

When I visited this tomb in 1832, it was in a most dilapidated condition: the slab on which the effigy of the knight once rested was broken in; within the head of the lady, which was separated from the body, a thrush had built its nest: notwithstanding, however, the neglect and damp to which the chapel was exposed, these chesnut effigies remained wonderfully sound and perfect.

SPES.

The monument to Sir Walter Traylli and his lady, in Woodford Church in Northamptonshire, is of wood.

There is a wooden effigy in Gayton Church, Northamptonshire, of a knight templar, recumbent, in a cross-legged position, his feet resting on an animal: over the armour is a surcoat; the helmet is close fitted to the head, his right hand is on the hilt of his sword, a shield is on the left arm.

There is also a fine wooden effigy of Sir Hugh Bardolph in Burnham Church in Norfolk. J. B.

In Fersfield Church, in Norfolk, there is a wooden figure to the memory of Sir Robert Du Bois, Kt., ob. 1311. See Bloomfield's *Norfolk*, vol. i. p. 68. J. B.

Lord Clarendon and the Tubwoman (Vol. vii., pp. 133. 211. 634.).—Upon reference to the story of the "tubwoman" in p. 133., it will be seen that Mr. Hyde is distinctly stated to have himself married the brewer's widow, and to have married her for her money. It is farther said that Ann Hyde, the mother of Queen Mary and Queen Ann, was the only issue of this marriage; whereas Ann Hyde had four brothers and a sister. No allusion is made in this account to Sir Thomas Ailesbury. Your correspondent MR. WARDEN says, that "the story has *usually* been told of the wife of Sir Thomas Ailesbury," and that it may be true of her. Will he have the kindness to furnish a reference to the version of the story in which Sir Thomas Ailesbury is said to have married the tubwoman? L.

House-marks (Vol. vii., p. 594.).—I do not know whether *a.* recollects the frequent occurrence of *marks* upon sheep in this country. Although I have often seen them, I cannot just now describe one accurately. Some sheep passed my house yesterday which were marked with a *cross* within a circle.

Riding with a friend, a miller, in Essex, about thirteen years ago, he jumped out of the gig and over a gate, to seize a sack which was lying in a field. Seeing no initials upon it, I asked how he knew that it was his; when he pointed out to me a fish marked upon it, which he told me had been his own and his father's mark for many years. He also said that most of the millers in the neighbourhood had a peculiar *mark* (not their names or initials), each a different one for his own sacks.

A. J. N.

Birmingham.

"*Amentium haud amantium*" (Vol. vii., p. 595.).—Your correspondent's Query sent me at once to a queer old *Terence in English*, together with the text, "*operâ ac industriâ R. B., in Axholmensi insulâ, Lincolnsherii Epwortheatis.* [London, Printed by John Legatt, and are to be sold by Andrew Crooke, at the sign of the Green-Dragon, in Paul's Church Yard. 1641.] 6th Edition."

Here, as I expected, I found an alliterative translation of the phrase in question: "For they are fare as they were *lunaticke, and not love-sicke.*"

The translation, I may add, is in prose.

OXONIENSIS.

Walthamstow.

The Megatherium in the British Museum (Vol. vii., p. 590.).—It is much to be regretted that A FOREIGN SURGEON should not have examined the contents of the room which contains the cast of the skeleton of this animal with a little more attention, before he penned the above article. Had he done so, he would have found many of the original bones, from casts of which the restored skeleton has been constructed, in Wall Cases 9 and 10, and would not have fallen into the error of supposing that it is a *fac-simile* of the original skeleton at Madrid. *That* specimen was exhumed near Buenos Ayres in 1789; whilst our restoration

has been made from bones of another individual, many of which are, as I have stated, to be found in the British Museum itself, and others in that of the Royal College of Surgeons. I am not about to defend the propriety of putting the trunk of a palm-tree into the claws of the Megatherium, though I do not suppose that the restorer ever expected, when he did so, that any one would entertain the idea that this gigantic beast was in the habit of climbing trees; but I would fain ask your correspondent on what grounds he makes the dogmatic assertion that "Palms there were none, at that period of telluric formation." I will simply remind him of the vast numbers of fossil fruits, and other remains of palms, in the London clay of the Isle of Sheppey.

W. J. Bernhard Smith.

Temple.

Pictorial Proverbs (Vol. v., p. 559.).—Perhaps the book here mentioned is one of the old German *Narrenbuchs*, or *Book of Fools*, which were generally illustrated with pictures, of which I have a curious set in my possession.

Can any of your correspondents give some account of the nature and merits of these books? Are any of them worth translating at the present day? The one from which my pictures were taken has the title *Mala Gallina, malum Ovum*, and was published at Vienna and Nuremburg. It seems to have been a satire on the female sex; but the text, I am sorry to say, is not in my possession.

H. T. Riley.

"*Hurrah*," *and other War-cries* (Vol. vii., p. 596.).—The following passage (which I find in my notes with the reference *Ménagiana*, vol. ii. p. 328.) may partially assist your correspondent Cape:

"Le cri des anciens Comtes d'Anjou étoit *Rallie*. En voici l'origine. Eude II., Comte de Blois, marchant avec une armée considérable contre Foulke Nerra, Comte d'Anjou, ces deux princes se rencontrèrent à Pontlevoi sur le Cher, où ils se livrèrent bataille le 6 Juillet, 1016. Foulke eut d'abord quelque désavantage; mais Herbert, Comte du Maine (dit *Eveillechien*), étant venu à son secours, il rallia ses troupes, and défit absolument, &c. Depuis ce temps-là le cri des anciens Comtes d'Anjou étoit *Rallie*. Et à ce propos je vous rapporterai ce qu'en dit Maître Vace, surnommé *le Clerc de Caen*, dans son Roman de Normandie:

'François crie *Montjoye*, et Normans *Dex-aye*:
Flamands crie *Aras*, et Angevin *Rallie*:
Et li cuens Thiebaut *Chartre* et *Passavant* crie.'"

This last cry is not unlike the Irish "Faugh-a-Ballagh" in signification. J. H. Leresche.

Manchester.

The following extracts from Sir Francis Palgrave's *History of Normandy and England*, vol. i. p. 696., explain the origin of the word "Hurrah," respecting which one of your correspondents inquires:

"It was a 'wise custom' in Normandy, established by Rollo's decree, that whoever sustained, or feared to sustain, any damage of goods or chattels, life or limb, was entitled to raise the country by the cry of *haro*, or *haron*, upon which cry all the lieges were bound to join in pursuit of the offender,—*Haron! Ha Raoul!* justice invoked in Duke Rollo's name. Whoever failed to aid, made fine to the sovereign; whilst a heavier mulct was consistently inflicted upon the mocker who raised the *clameur de haro* without due and sufficient cause, a disturber of the commonwealth's tranquillity.

"The *clameur de haro* is the English system of 'hue and cry.' The old English exclamation *Harrow!* our national vernacular *Hurrah!* being only a variation thereof, is identical with the supposed invocation of the Norman chieftain; and the usage, suggested by common sense, prevailed under various modifications throughout the greater part of the Pays Coutumier of France."

A. M. S.

Miscellaneous.

NOTES ON BOOKS, ETC.

Among the books which we have for some time intended to bring under the notice of our readers is a new and cheaper edition of *The Coin Collector's Manual, or Guide to the Numismatic Student in the Formation of a Cabinet of Coins: comprising an Historical and Critical Account of the Origin and Progress of Coinage, from the Earliest Period to the Fall of the Roman Empire; with some Account of the Coinages of Modern Europe, more especially of Great Britain, by* H. Noel Humphreys: and we have been the more anxious to do this, because, except among professed collectors, greater ignorance probably exists on the subject of coins, their date, value, &c., than upon any other subject with which educated people are supposed to possess some acquaintance. Yet there are few numismatic questions likely to occur which ordinary readers would not be enabled to solve by a reference to these two little volumes, enriched as it is with numerous illustrations; especially if they would place beside them Akerman's most useful *Numismatic Manual*.

We are indebted to Mr. Murray for two volumes which will be among the pleasant additions to the cheap books of the month, namely, the new volume, being the fourth of the reprint, of Lord Mahon's *History of England to the Peace of Versailles*, which comprises the interval between the Peace of Aix-la-Chapelle and that of Hubertsburg; and in the *Railway Reading*, for half-a-crown! the fourth edition of Lockhart's spirited translations of *Ancient Spanish Ballads, Historical and Romantic*. Thanks, Mr. Murray, thanks!

That Mr. De la Motte, who is so well known as an accomplished draughtsman, should turn his attention to photography, is no slight testimony to the value of the art. That he has become a master in it, may be seen by one glance at his own works on the walls of his Photographic Gallery. The beginner may therefore receive with confidence the results of that gentleman's experience; and *The Practice of Photography, a Manual for Students and Amateurs*, just published by him, will

be found a most useful and instructive companion to every one who is now contemplating an excursion, armed with a camera, for the purpose of securing for the gratification of his friends truthful records of his wanderings. Mr. De la Motte wisely confines his instruction to the paper and glass processes; his details on these are clear and minute, and the book is well worth the money for those pages of it alone which are devoted to the "Chemicals used in Photography."

BOOKS RECEIVED. — *On the Archaic Mode of expressing Numbers in English, Saxon, Friesic, &c.*, by E. Thomson, Esq.; a learned and ingenious tract, written originally for insertion in "N. & Q.," but which fact ought not to prevent our speaking of it in the terms which it deserves. — *A Few Words in Reply to the Animadversions of the Rev. Mr. Dyce on Mr. Hunter's "Disquisition on the Tempest,"* 1839, *and his "New Illustrations of the Life, Studies, and Writings of Shakspeare,"* 1845, *&c.* A short but interesting contribution to Shakspearian criticism, by one who has already done good service in the same cause. If we cannot agree with Mr. Hunter in all that he seeks to establish, we can admire his knowledge of Elizabethan literature, and appreciate the spirit in which he writes. — *The Antiquary.* This is the first number of a small work consisting of reprints of proclamations, curious advertisements from early newspapers, and such odd matters as paint more forcibly than the gravest historian, the colours of the times.

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OUR EIGHTH VOLUME. *We avail ourselves of the opportunity afforded by the commencement of a new Volume, to state that our attention has been called to the sharp and somewhat personal tone of several of the recent contributions to "N. & Q.," and which, we are reminded, is the more striking from the marked absence of anything of that character in our earlier Volumes. We are perhaps ourselves somewhat to blame for this, from our strong indisposition to exercise our editorial privilege of omission. Our notice of the subject will, we are sure, be sufficient to satisfy our contributors of the inconvenience which must result to themselves as well as to us from the indulgence in too great license of the pen. We know that when men write* currente calamo, *words and phrases are apt to escape, the full application of which is not observed, until, as Charles Lamb said, "print proves it:" but being conscious that, when treating on the subjects with which we deal, no one would wittingly write anything with design to give offence, we shall in future "play the tyrant" on all such occasions with more vigilance than we have done.*

L. K. *The lines* —

"Worth makes the man, the want of it the fellow;
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are from Pope's Essay on Man, *Ep. IV.* 203. *See some curious illustrations of them in our* First Volume, pp. 246. 362. &c.

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SIR F. MADDEN'S *paper,* Was Thomas Lord Lyttelton the Author of Junius's Letters? *is unavoidably postponed until next week.*

Replies to our numerous PHOTOGRAPHIC QUERISTS *in our next.*

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Notes.

THE EYE: ITS PRIMARY IDEA.

I do not remember to have remarked that any writer notices how uniformly, in almost all languages, the same primary idea has been attached to the eye. This universal consent is the more remarkable, inasmuch as the connexion in question, though of course most appropriate and significant in itself, hardly seems to indicate the most prominent characteristic, or what we should deem to be *par excellence* the obvious qualities of the eye; in a word, we should scarcely expect a term derived from a physical attribute or property.

The eye is suggestive of life, of divinity, of intellect, piercing acuteness (*acies*); and again, of truth, of joy, of love: but these seem to have been disregarded, as being mere indistinctive accidents, and the primary idea which, by the common consent of almost all nations, has been thought most properly to symbolise this organ is a spring—*fons*, *πηγή*.

Thus, from עִיִן, *manare*, *scatere*, a word not in use, according to Fuerst, we have the Hebrew עַיִן, *fons aquarum et lacrimarum*, h. e. *oculus*. This word however, in its simple form, seems to have almost lost its primary signification, being used most generally in its secondary — *oculus*. (Old Testament Hebrew version, *passim*.) In the sense of *fons*, its derivative מַעְיָן is usually substituted.

Precisely the same connexion of ideas is to be found in the Syriac, the Ethiopic, and the Arabic.

Again, in the Greek we find the rarely-used word *ὀπή*, a fountain, or more properly the *eye*, whence it wells out,—the same form as *ὀπή*, *oculus*; *ὄψ*, *ὄψις*, *ὄπτομαι*. Thus, in St. James his Epistle, cap. iii. 11.: *μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρύει τὸ γλυκὺ καὶ τὸ πικρόν*.

In the Welsh, likewise, a parallel case occurs: *Llygad*, an eye, signifies also the spring from which water flows, as in the same passage of St. James: *a ydyw ffynnon o'r un llygad* (from one spring or eye) *yn rhoi dwfr melus a chwerw?*

On arriving at the Teutonic or old German tongue, we find the same connexion still existing: *Avg*, *auga*, — *oculus*; whence *ougen ostendere* — Gothis *augo*; and *awe*, *auge*, *ave*, *campres ad am-*

nem. (Vid. Schilteri, *Thes.*, vol. iii. *ad voc.*) And here we cannot help noticing the similarity between these words and the Hebrew יאר, which (as well as the Coptic *iars*) means primarily a river or stream from a spring; but, according to Professor Lee, is allied to אור, light, the enlightenment of the mind, the opening of the eyes; and he adds, "the application of the term to water, as *running*, *translucid*, &c., is easy." Here, then, is a similar connexion of ideas with a change in the metaphor.

In the dialects which descended from the Teutonic in the Saxon branch, the connexion between these two distinct objects is also singularly preserved. It is to be found in the Low German, the Friesic, and the Anglo-Saxon. In the latter we have *eá*, *eah*, *eagor*, a welling, flowing stream; and *eah*, *ægh*, *eage*, an eye, which might be abundantly illustrated.

We could hardly fail to find in Shakspeare some allusion to these connected images in the old tongue; no speck of beauty could exist and escape his ken. Thus:

> "In that respect, too, like a loving child,
> Shed yet some small drops from thy tender spring,
> Because kind Nature doth require it so."
> *Tit. And.*, Act V. Sc. 3.

> "Back, foolish tears, back to your native spring;
> Your tributary drops belong to woe,
> Which you, mistaking, offer up for joy."
> *Rom. and Jul.*, Act III. Sc. 2.

Many of the phrases of the ancient tongues, in which the eye bears a part, have been handed down to us, and are still preserved in our own. My space, however, forbids me to do more than allude to them; but there is one very forcible expression in the Hebrew עַיִן בְּעַיִן, literally, eye in eye, which we render much less forcibly—face to face. The Welsh have preserved it exactly in their *llygad yn llygad*. Indeed, this is not the only instance in which they are proud of having handed down the Hebrew idiom in all its purity. Shakspeare twice uses the old phrase:

> "Since then my office hath so far prevailed,
> That face to face, and royal eye to eye,
> You have congreeted."—*Hen. V.*, Act V. Sc. 2.

And in *Tro. and Cres.*, Act III. Sc. 3; but it appears now to be obsolete.

Before concluding, I cannot help noticing, in connexion with this subject, the Old English term "the apple of the eye." I am unable to trace it beyond the Anglo-Saxon. The Teutonic *sehandes ougen*, *pupilla oculi*, is totally distinct; *seha* being merely *medius punctus oculi*, whence *sehan*, *videre*. In the Semitic languages, as well as in the Greek and Latin, the origin of the term is the same, and gives no clue to the meaning of the Saxon term. Thus, in the Hebrew אִישׁוֹן, dim. of אִישׁ, *homunculus*, the small image of a person seen in the eye. In Arabic it is the *man* or *daughter of the eye*. In Greek we have *κόρη*, *κοράσιον*, *κορασίδον*; and in Latin, *pupa*, *pupula*, *pupilla*.

Has any light been thrown on the Anglo-Saxon term? Can it be that *iris*, not the pupil, is taken to represent an apple? The pupil itself would then be the eye of the apple of the eye.

H. C. K.

—— Rectory, Hereford.

GOSSIPING HISTORY—DE QUINCEY'S ACCOUNT OF HATFIELD.

In proof of the severity with which the laws against forgery were enforced, I have been referred to the case of Hatfield, hanged in 1803 for forging franks. It is given very fully in Mr. De Quincey's "Literary Recollections of Coleridge" in the first volume of the Boston edition of his *Works*.

The story has some romance in it, and excited great interest fifty years ago. Hatfield had lived by swindling; and, though he underwent an imprisonment for debt, had, upon the whole, a long career of success. The last scene of his depredations was the Lakes, where he married a barmaid, who was called "The Beauty of Buttermere." Shortly after the marriage he was arrested, tried, and executed. Mr. De Quincey afterwards lived in the neighbourhood, dined at the public-house kept by Mary's father, and was waited upon by her. He had the fullest opportunities of getting correct information: and his version of the story is so truthlike, that I should have accepted it without hesitation but for the hanging for forging a frank. As that offence never was capital, and was made a felony punishable with transportation for seven years by 42 Geo. III. c. 63., I was impelled to compare the statement founded on gossip with more formal accounts; and I send the result in illustration of the small reliance which is to be placed on tradition in such matters. The arrival of Hatfield in a carriage is graphically described. He called himself the Hon. Augustus Hope, brother of the Earl of Hopetoun. Some doubts were felt at first, but —

> "To remove suspicion, he not only received letters addressed to him under this assumed name, but he continually franked letters by that name. Now, *that being a capital offence*, being not only a forgery, but (as a forgery on the Post-office) sure to be prosecuted, nobody presumed to question his pretensions any longer; and henceforward he went to all places with the consideration due to an earl's brother."—P. 196.

The marriage with Mary Robinson, and the way in which they passed the honeymoon, are described:

> "They continued to move backwards and forwards, until at length, *with the startling of a thunderclap to the*

affrighted mountaineers, the bubble burst; officers of justice appeared, *the stranger was easily intercepted from flight*, and, *upon a capital charge*, he was *borne away to Carlisle*. At the ensuing assizes he was *tried for forgery on the prosecution of the Post-office*, found guilty, left for execution, and executed accordingly."—P. 199.

"One common scaffold confounds the most flinty hearts and the tenderest. However, it was in some measure the heartless part of Hatfield's conduct which drew upon him his ruin: for *the Cumberland jury*, as I have been told, *declared their unwillingness to hang him for having forged a frank*; and both they, and *those who refused to aid his escape when first apprehended*, were reconciled to this harshness entirely by what they heard of his conduct *to their injured young fellow-country-woman*."—P. 201.

Hatfield was not "easily intercepted from flight." Sir Frederick Vane granted a warrant to apprehend him on the charge of forging franks. Hatfield ordered dinner at the Queen's Head, Keswick, to be ready at three; took a boat, and did not return. This was on October 6: he was married to Mary on the 2nd. In November he was apprehended near Brecknock, in Wales: so those who refused to aid his escape, if such there were, were not "reconciled to the hardship by what they heard of his conduct to their young fellow-country-woman." The "startling of the thunderclap" was preceded by an ordinary proclamation, describing the offender, and offering a reward of 50*l.* for his apprehension. He was not "hurried away to Carlisle," but deliberately taken to London on December 12; examined at Bow Street, remanded three times, and finally committed; and sent to Carlisle, where he was tried on August 15, 1803.

Three indictments were preferred against him: the first for forging a bill of exchange for 20*l.*, drawn by Alexander Augustus Hope on John Crump, payable to George Wood; the second for a similar bill for 30*l.*; and the third for counterfeiting Colonel Hope's handwriting to defraud the Post-office.

The Cumberland jury did not "declare their unwillingness to hang him for forging a frank," that not being a capital offence. I infer, also, that it was one for which he was not tried. He was convicted on the first indictment; the court rose immediately after the jury had given their verdict; and the prisoner was called up for judgment at eight the next morning. Trying a man under sentence of death for a transportable felony, is contrary to all practice. Hatfield was executed at Carlisle on September 3, 1803.

Mary's misfortunes induced the sympathising public to convert her into a minor heroine. She seems to have been a common-place person, with small claims to the title of "The Beauty of Buttermere." A cotemporary account says, "she is rather gap-toothed and somewhat pock-marked." And Mr. De Quincey, after noticing her good figure, says, "the expression of her countenance was often disagreeable."

"A lady, not very scrupulous in her embellishment of facts, used to tell an anecdote of her which I hope was exaggerated. Some friend of hers, as she affirmed, in company with a large party, visited Buttermere a day or two after that on which Hatfield suffered; and she protested that Mary threw on the table, with an emphatic gesture, the Carlisle paper containing an elaborate account of the execution."—P. 204.

Considering the treatment she had received, it is not unlikely that her love, if she ever had any for a fat man of forty-five, was turned into hatred; and it was not to be expected that her taste would keep down the manifestation of such feeling. When Hatfield was examined at Bow Street, Sir Richard Ford, the chief magistrate, ordered the clerk to read aloud a letter which he received from her. It was:

"Sir,—The man whom I had the misfortune to marry, and who has ruined me and my aged and unhappy parents, always told me that he was the Hon. Colonel Hope, the next brother to the Earl of Hopetoun.

"Your grateful and unfortunate servant,
"MARY ROBINSON."

I do not blame Mr. De Quincey, having no doubt that he believed what he was told; but I have put together these facts and discrepancies, to show how careful we should be in accepting traditions, when a man of very high ability, with the best opportunities of getting at the truth, was so egregiously misled.

My authorities are, *The Annual Register*, 1803, pp. 421. and 428.; *The Gentleman's Magazine*, 1803, pp. 779. 876. and 983.; Kirby's *Wonderful Magazine*, vol. i. pp. 309. and 336. *The Newgate Calendar* gives a similar account; but not having it at hand, I cannot vouch it. H. B. C.

U. U. Club.

NOTES UPON THE NAMES OF SOME OF THE EARLY INHABITANTS OF HELLAS.

I. I have never seen it yet noticed, that the names *Pyrrha*, *Æolus*, *Xuthus*, *Ion*, are all names of *colours*. Is there anything in this, or is it fortuitous?

II. In accordance with the above, I think we may refer most of the names of the early inhabitants of Greece to words denoting *light* or *colour*, or the like.

(1.) *Pelas-gi*. The first part of this word is, by Mr. Donaldson, connected with μέλ-as, which is also, probably, the root of *Mol-ossi*.

(2.) *Hellenes*, connected with *Helli*, *Selli*, σέλας, εὐλη, ἥλιος. This derivation is made more probable

by the fact, that the neighbouring Pelasgic tribes have a similar meaning; *e.g.*,

Perrhæbi, alike to *Pyrrha* and πῦρ; *Æthices*, αἴθω; *Tymphæi*, τύφω; *Hestiæi*, ἑστία. Add to this, that the name *Phthiotis* seems indubitably to derive its name from *Phthah*, the Egyptian *Hephæstus*, and to be a translation of the word *Hellas*.

N.B.—The existence of an Egyptian colony in that part is attested by the existence of a Phthiotic *Thebæ*.

(3.) On the other hand, the word *Achæus* seems to be connected with ἄχος, ἀχνύμαι, and ἄχλυς in the sense of gloom (of οὐράνιον ἄχος). So the Homeric *Cimmerians* are derived from בְּמֻרְיְרִי (Job), denoting *darkness*.

(4.) Lastly, I submit with great diffidence the following examination of the words *Dorus* and the Æolian *Minyæ*, which I shall attempt to derive from words denoting *sun* and *moon* respectively.

The word *Dorus* I assume to be connected with the first part of the names *Dry-opes* and *Dol-opes*. The metathesis in the first case seems sanctioned by the analogy of the Sanscrit *dri* and Greek δείρω, and the mutation of *l* and *r* in the second is too common in Greek and Latin to admit of any doubt, *e.g.* ἀρ-γαλέος and ἀλγαλέτος; *Sol* and *Soracte*. With this premised, I think we may be justified in connecting the following word with one another.

Dores, *Dryopes* with Σείριος (of Σιός and Δῖος) Θέρος, the Scythian sun-god Οἰτό-συρυς, the Egyptian *O-siris*, and perhaps the Hebrew דּוֹר and Greek δηρὸς (the course of the sun being the emblem of eternity).—*Dol-opes* with *Sol*, εἴλη, *Selli*, &c.

On the other hand, the neighbouring *Minyæ* seem connected with μινύθω, μίννθα, *minus*,—all with the sense of *decreasing* or *waning*; hence referable, both in sense and (I fancy) in derivation, to Greek μὴν, and Latin *men-sis*. J. H. J.

SHAKSPEARE READINGS, NO. IX.

"It lies as sightly on the back of him
As great Alcides' shoes upon an ass."
King John, Act II. Sc. 1.

"The ass was to *wear* the shoes, and not to bear them on his back, as Theobald supposed, and therefore would read *shows*. The 'shoes of Hercules' were as commonly alluded to by our old poets, as the *ex pede Herculem* was a familiar allusion of the learned." (Mr. Knight in 1839.)

Fourteen years' additional consideration has not altered Mr. Knight's view of this passage. In 1853 we find him putting forth a prospectus for a new edition of Shakspeare, to be called "The Stratford Edition," various portions from which he sets before the public by way of sample. Here we have over again the same note as above, a little diversified, and placed parallel to Theobald's edition in this way:

"It lies as sightly on the back of him
As great Alcides' *shows* upon an ass."

"The folio reads 'Great Alcides' shoes.' Theobald says, 'But why *shoes*, in the name of propriety? For let Hercules and his *shoes* have been really as big as they were ever supposed to be, yet they (I mean the *shoes*) would not have been an overload for an ass.'"

"The 'shoes of Hercules' were as commonly alluded to in our old poets, as the *ex pede Herculem* was a familiar allusion of the learned. It was not necessary that the ass should be overloaded with the shoes—he might he *shod* (shoed) with them."

Now who, in reading these parallel notes, but would suppose that it is Mr. Knight who restores *shoes* to the text, and that it is Mr. Knight who points out the common allusion by our old poets to the shoes of Hercules? Who would imagine that the substance of this correction of Theobald was written by Steevens a couple of generations back, and that, consequently, Theobald's proposed alteration had never been adopted?

I should not think of pointing out this, but that Mr. Knight himself, in this same prospectus, has taken Mr. Collier to task for the very same thing; that is, for taking credit, in his *Notes and Emendations*, for all the folio MS. corrections, whether known or unknown, necessary or unnecessary.

Indeed, the very words of Mr. Knight's complaint against Mr. Collier are curiously applicable to himself:

"It requires the most fixed attention to the nice distinctions of such constantly-recurring 'notes and emendations,' to disembarrass the cursory reader from the notion that these are *bonâ fide* corrections of the common text . . . . . .

"Who cares to know what errors are corrected in" (the forthcoming Stratford edition), "that exist in no other, and which have never been introduced into the modern text?"—*Specimen*, &c., p. xxiv.

The impression one would receive from Mr. Knight's note upon Theobald is, that Shakspeare had his notion of *the shoes* from "our old poets," while *the learned* had *theirs* from *ex pede Herculem*; but where the analogy lies, wherein the point, or what the application, is not explained. Steevens' original note was superior to this, in so much that he quoted the words of these old poets, thereby giving his readers an opportunity of considering the justness of the deduction. The only set-off to this omission by Mr. Knight is the introduction of "ex pede Herculem," the merit of which is doubtless his own.

But it so happens that the size of the foot of Hercules has no more to do with the real point of the allusion than the length of Prester John's; therefore *ex pede Herculem* is a most unfortunate illustration,—particularly awkward in a specimen sample, the excellence of which may be questioned.

It is singular enough, and it says a great deal for Theobald's common sense, that *he* saw what the true intention of the allusion must be, although he did not know how to reconcile it with the existing letter of the text. He wished to preserve *the spirit* by the sacrifice of *the letter*, while Mr. Knight preserves the letter but misinterprets the spirit.

Theobald's word "shows," in the sense of externals, is very nearly what Shakspeare meant by *shoes*, except that *shoes* implies a great deal more than *shows*,—it implies the assumption of the character as well as the externals of Hercules.

Out of five quotations from our old poets, given by Steevens in the first edition of his note, there is not one in which *the shoes* are not provided with *feet*. But Malone, to his immortal honour, was the first to furnish them with *hoofs*:

> "Upon an ass; *i. e.* upon the hoofs of an ass."
> *Malone.*

But Shakspeare nowhere alludes to feet! His ass most probably *had feet*, and so had Juvenal's verse (when he talks of his "satyrâ sumente cothurnum"); but neither Shakspeare nor Juvenal dreamed of any necessary connexion between the feet and the shoes.

Therein lies the difference between Shakspeare and "our old poets;" a difference that ought to be sufficient, of itself, to put down the common cry,—that Shakspeare borrowed his allusions from them. If so, how is it that his expositors, with these old poets before their eyes all this time, together with their own scholarship to boot, have so widely mistaken the true point of his allusion? It is precisely because they *have* confined their researches to these old poets, and have *not* followed Shakspeare to the fountain head.

There is a passage in Quintilian which, very probably, has been the common source of both Shakspeare's version, and that of the old poets; with this difference, that he understood the original and they did not.

Quintilian is cautioning against the introduction of solemn bombast in trifling affairs:

> "To get up," says he, "this sort of pompous tragedy about mean matters, is as though you would dress up children with the *mask* and *buskins* of Hercules."
>
> ["Nam in parvis quidem litibus has tragœdias movere tale est quale si *personam* Herculis et *cothurnos* aptare infantibus velis."]

Here the addition of the *mask* proves that the allusion is purely theatrical. The mask and buskins are put for the stage trappings, or *properties*, of the part of Hercules: of these, one of the items was *the lion's skin;* and hence the extreme aptitude of the allusion, as applied by the Bastard, in *King John*, to Austria, who was assuming the importance of Cœur de Lion!

It is interesting to observe how nearly Theobald's plain, homely sense, led him to the necessity of the context. The real points of the allusion can scarcely be expressed in better words than his own:

> "Faulconbridge, in his resentment, would say this to Austria, 'That lion's skin which my great father, King Richard, once wore, looks as uncouthly on thy back, as that other noble hide, which was borne by Hercules, would look on the back of an ass!' A double allusion was intended: first, to the fable of the ass in the lion's skin; then Richard I. is finely set in competition with Alcides, as Austria is satirically coupled with the ass."

One step farther, and Theobald would have discovered the true solution: he only required to know that *the shoes*, by a figure of rhetoric called synecdoche, may stand for the whole character and attributes of Hercules, to have saved himself the trouble of conjecturing an ingenious, though infinitely worse word, as a substitute.

As for subsequent annotators, it must be from the mental preoccupation of this unlucky "ex pede Herculem," that *they* have so often put their foot in it. They have worked up Alcides' shoe into a sort of antithesis to Cinderella's; and, like Procrustes, they are resolved to stretch everything to fit.

A. E. B.

Leeds.

GÖTHE'S AUTHOR-REMUNERATION.

The Note in your valuable Journal (Vol. vii., p. 591.) requires, I think, so far as it relates to Göthe, several corrections which I am in the position of making. The amount which that great man is said to have received for his "works (aggregate)" is "30,000 crowns." The person who *originally* printed this statement must have been completely ignorant of Göthe's affairs, and even biography. Göthe had (unlike Byron) several publishers in his younger years. Subsequently he became closer connected with M. *J. G. Cotta* of Stuttgardt, who, in succession, published almost all Göthe's works. Amongst them were *several* editions of his complete works: for instance, that published conjointly at Vienna and Stuttgardt. Then came, in 1829, what was called the edition of the last hand (*Ausgabe letzter Hand*), as Göthe was then more than eighty years of age. During all the time these two editions were published, other detached new works of Göthe were also printed; as well as new editions of former books, &c. Who can now say that it was 20,000 crowns (*thalers?*) which the great poet received for each various performance?—*No one.* And this for many reasons. Göthe always remained with M. Cotta on terms of polite acquaintanceship, no more: there was no "My dear Murray" in their strictly business-like connexion. Göthe also never wrote on such things, even in his biography or diary. But some talk was going around in Germany, that for *one* of the editions of his *complete* works (there

appeared still many volumes of posthumous), he had received the above sum. I can assert on good authority, that Göthe, foreseeing his increasing popularity even long after his death, stipulated with M. Cotta to pay his *heirs* a certain sum for every new edition of either his complete or single works. One of the recipients of these yet *current accounts* is Baron Wolfgang von Göthe, Attaché of the Prussian Legation at Rome.

A Foreign Surgeon.

Charlotte Street, Bloomsbury Square.

Minor Notes.

Parallel Passages.—

"The Father of the gods his glory shrouds,
Involved in tempests and a night of clouds."
Dryden's *Virgil.*

"Mars, hovering o'er his Troy, his terror shrouds
In gloomy tempests and a night of clouds."
Pope's *Homer's Iliad*, book xx. lines 69, 70.

Uneda.

Unpublished Epitaphs.—I copied the following two epitaphs from monuments in the churchyard of Llangerrig, Montgomeryshire, last autumn. They perhaps deserve printing from the slight resemblance they bear to that in Melrose Churchyard, quoted in Vol. vii., pp. 676, 677.:

"O earth, O earth! observe this well—
That earth to earth shall come to dwell:
Then earth in earth shall close remain
Till earth from earth shall rise again."

"From earth my body first arose;
But here to earth again it goes.
I never desire to have it more,
To plague me as it did before."

P. H. Fisher.

The Colour of Ink in Writings.—My attention was called to this subject some years ago by an attempt made in a judicial proceeding to prove that part of a paper produced was written at a different time than the rest, because part differed from the rest in the shade of the ink. The following conclusions have been the result of my observations upon the subject:

1. That if the ink of part of a writing is of a different shade, though of the same colour, from that of the other parts, we cannot infer from that circumstance alone that the writing was done at different times. Ink taken from the top of an inkstand will be lighter than that from the bottom, where the dregs are; the deeper the pen is dipped into the ink, the darker the writing will be.

2. Writing performed with a pen that has been used before, will be darker than that with a new pen; for the dry residuum of the old ink that is encrusted on the used pen will mix with the new ink, and make it darker. And for the same reason—

3. Writing with a pen previously used will be darker at first than it is after the old deposit, having been mixed up with the new ink, is used up.

M. E.

Philadelphia.

Literary Parallels.—Has it ever been noticed that the well-known epitaph, sometimes assigned to Robin of Doncaster, sometimes to Edward Courtenay, third Earl of Devon, and I believe to others besides: "What I gave, that I have," &c., has been anticipated by, if not imitated from, Martial, book v. epigr. 42., of which the last two lines are:

"Extra fortunam est, quicquid donatur amicis;
Quas dederis, solas semper habebis opes."

The English is so much more terse and sententious, besides involving a much higher moral signification, that it may well be an original itself; but in that case, the verbal coincidence is striking enough.

J. S. Warden.

Latin Verses prefixed to Parish Registers.—On a fly-leaf in one of the registers of the parish of Hawsted, Suffolk, is the following note in the handwriting of the Rev. Sir John Cullum, the rector and historian of the parish:

"Many old register books begin with some Latin lines, expressive of their design. The two following, in that of St. Saviour's at Norwich, are as good as any I have met with:

'Janua, *Baptismus*; medio stat *Tæda jugalis*
Utroque es felix, *mors* pia si sequitur.'"

Can any of your correspondents contribute other examples?

Buriensis.

Napoleon's Bees (Vol. vii., p. 535.).—No one, I believe, having addressed you farther on the subject of the Napoleon Bees, the models of which are stated to have been found in the tomb of Childeric when opened in 1653, "of the purest gold, their wings being inlaid with a red stone, like a cornelian," I beg to mention that the small ornaments resembling bees found in the tomb of Childeric, were only what in French are called *fleurons* (supposed to have been attached to the harness of his war-horse). Handfuls of them were found when the tomb was opened at Tournay, and sent to Louis XIV. They were deposited on a green ground at Versailles.

Napoleon wishing to have some regal emblem more ancient than the *fleur-de-lys*, adopted the *fleurons* as bees, and the green ground as the original Merovingian colour.

This fact was related to me as unquestionable by Augustin Thierry, the celebrated historian, when I was last in Paris.

Wm. Ewart.

University Club.

Queries.

WAS THOMAS LORD LYTTELTON THE AUTHOR OF JUNIUS'S LETTERS?

In the *Quarterly Review* for 1852 (vol. xc. No. 179.) appeared a clever and speciously written article on the long debated question of the identity of Junius, in which the writer labours at great length to prove that Thomas, second Lord Lyttelton, who died in 1779, was the real substance of the shadow of Junius, hitherto sought in vain. That this Lord Lyttelton was fully competent to the task, I do not doubt; and that there are many points in his character which may well be reconciled with the knowledge we possess of the imaginary Junius, I also admit—but this is all. The author of the review has wholly failed, in my opinion, to prove his case; and the remark he makes on Mr. Britton's theory (as to Col. Barré) may equally well apply to his own, namely, that it affords "a [another] curious instance of the delusion to which ingenious men may resign themselves, when they have a favourite opinion to uphold!" The reviewer, indeed, admits that he has "traced the parallel from the scantiest materials;" and in another passage repeats, that but "few materials exist for a sketch of Thomas Lyttelton's life." Of these materials used by the reviewer, the principal portion has been derived from the two volumes of letters published in 1780 and 1782, attributed to Lord Lyttelton, but the authorship of which has since been claimed for William Coombe. The reviewer argues, that they are "substantially genuine;" but evidence, it is believed, exists to the contrary.* According to Chalmers, these letters were "publicly disowned" by the executors of Lord Lyttelton; and this is confirmed by the notice in the *Gentleman's Magazine* for 1780, p. 138., shortly after the publication of the first volume. Putting aside, however, this moot-point (which, I trust, will be taken up by abler hands, as it bears greatly on the theory advanced by the author of the *Review*), I proceed to another and more conclusive line of argument. In the *Preliminary Essay*, prefixed to Woodfall's edition of Junius, 1812 (vol. i. p. *46.), the following statement is made in regard to that writer, the accuracy of which will scarcely be doubted:

> "There is another point in the history of his life, during his appearance as a public writer, which must not be suffered to pass by without observation: and that is, *that during a great part of this time, from January* 1769 *to January* 1772, *he uniformly resided in London, or its immediate vicinity, and that he never quitted his stated habitation for a longer period than a few weeks.*"

Now, do the known facts of Thomas Lyttelton's life correspond with this statement or not? The reviewer says, p. 115.:

> "For a period of three years after Mr. Lyttelton lost his seat*—*that period during which Junius wrote his acknowledged compositions*—we hardly find a trace of him in any of the contemporaneous letters or memoirs that have fallen under our observation."

But how is it, let me ask, that the author of the review has so studiously avoided all mention of one work, which would at once have furnished traces of Thomas Lyttelton at this very period? I allude to the volume of *Poems by a Young Nobleman of distinguished Abilities, lately deceased*, published by G. Kearsley: London, 1780, 4to. Does not this look much like the *suppressio veri* which follows close on the footsteps of the *assertio falsi?* It is hardly credible that the reviewer should not be acquainted with this book, for he refers to the lines spoken in 1765, at Stowe, in the character of Queen Mab, which form part of its contents; and the existence of the work is expressly pointed out by Chalmers, and noticed by Lowndes, Watt, and other bibliographers. Among the poems here published, are some which ought to have received a prominent notice from the author of the review, if he had fairly stated the case. These are:

1. Lines "to G——e Ed——d Ays—gh, Esq., [George Edward Ayscough, cousin to Thomas Lyttelton] *from Venice, the 20th July,* 1770."—P. 22.

2. "An Irregular Ode, *wrote at Vicenza, in Italy, the 20th of August,* 1770."—P. 29.

3. "On Mr. ——, *at Venice, in J——,* 1770."

4. "An Invitation to Mrs. A—a D——, *wrote at Ghent in Flanders, the 23rd of March,* 1769."—P. 41.

5. "*An Extempore, by Lord Lyttelton, in Italy, anno* 1770."—P. 48.

Admitting that these poems are genuine, it is evident that their author, Thomas Lyttelton, was abroad in Flanders and Italy during the years 1769 and 1770; and consequently could not have been the mysterious Junius, who in those years (particularly in 1769) was writing constantly in or near London to Woodfall and the *Public Advertiser*. Of what value then is the assertion so confidently made by the reviewer (p. 133.):

> "The position of Thomas Lyttelton in the five years from 1767 to 1772, is exactly such a one as it is reasonable to suppose that Junius held during the period of his writings;"

or how can it be made to agree with the fact of his residence on the Continent during the greater part of the time?

* I have been unable to refer to these letters, as no copy exists in the British Museum library.

* As M.P. for Bewdley. He was returned in 1768, and unseated in January, 1769.

The reviewer, indeed, tells us that "just as Junius concluded his great work, Thomas Lyttelton returned to his father's house, and Chatham was one of the first to congratulate Lord Lyttelton on the event." This was in February 1772; and in the *Chatham Correspondence*, vol. iv. p. 195., is Lord Lyttelton's letter of thanks in reply. The reviewer would evidently have it inferred, that Thomas Lyttelton had returned home like a prodigal son, after a temporary estrangement, and from a comparatively short distance; but surely, had the volume of *Poems* been referred to, it might or rather *must* have occurred to a candid inquirer, that in February 1772 Thomas Lyttelton returned from his *travels on the Continent, after an absence of nearly three years!* But, perhaps, the authenticity of the *Poems* may at once be boldly denied? Is this the case? Chalmers certainly includes them with the *Letters*, as having been "disowned" by Lord L.'s executors; but says, "as to the *Poems*, they added, '*great part whereof are undoubtedly spurious.*'" It is certain, therefore, that *some* of the *Poems* are genuine; and it is a pity that the exceptions were not specified, as the discussion might then have been confined within narrower limits. The editor of the *Poems*, in his address "To the Reader," writes thus in vindication of them:

"There is scarcely a line in the collection which does not bear testimony of its origin; the *places and dates* are also strong corroborations to such of his friends as he corresponded with *on his last journey across the Alps*. His style was elegant, and his ideas so animated, that *spurious productions would be immediately detected.*"

This is the testimony of one who "had the honour of his friendship, which terminated only with his death," and is not to be lightly rejected.* My own conviction is in favour of the authenticity of the whole; but, at all events, I shall be able to offer undoubted evidence as to the genuineness of part of the volume, and additional proof that the author was abroad at the precise time when, if he were Junius, he must have resided in this country. By Thomas Lord Lyttelton's will (dated Oct. 30, 1777), he appointed as his executors his brother-in-law Arthur Viscount Valentia, his uncle William Henry Lord Westcote, and Wilson Aylesbury Roberts of Bewdley. To the latter he left all his "letters, verses, speeches, and writings," with directions that, if published, it should be for his sole emolument. The important Query therefore at once arises, *what became of these manuscripts, and were they destroyed or preserved?*

* In the *Public Advertiser* for January 1, 1779 [1780], appeared a notice of the *Poems*, said to have been "published yesterday;" and although two pieces are extracted at length, not a syllable of doubt is expressed as to their genuineness.

The above Mr. Roberts was an intimate personal friend; and from his local influence as bailiff and deputy-recorder of Bewdley, had no doubt contributed towards Thomas Lyttelton's return for that borough in 1768. His son continued to keep up a close connexion with the Valentia family at Arley Hall*; and this fact, coupled with the close proximity of Bewdley, Arley, and Hagley, and the circumstance of the co-executorship of Lord Valentia and Mr. Roberts, would make us naturally look to the library at Arley as a not unlikely place of deposit for Thomas Lyttelton's papers. This is not mere conjecture, and brings me immediately to the point at issue: for, at the sale of the Valentia Library at Arley Castle, in December last, a manuscript volume made its appearance in a lot with others thus designated:

"Original Diary of Travels [of Lord Valentia] 4 vols.; Five Memorandum Books of Journeys and Travels; also *Two Old Folio Volumes of Original Poetic Pieces.*"

One of the folio volumes thus catalogued subsequently came into my hands, and is evidently one of the manuscripts left by Thomas Lord Lyttelton's will to the care of Mr. Roberts, since it consists wholly of pieces in verse and prose of his composition, written either *in his own hand*, as rough draughts, or copied (apparently by a female scribe) and afterwards *corrected by himself*. Among the poetry in this MS. I find the greater part of the long poem printed in the edition of 1780, p. 1., entitled "The State of England in the year 2199," which is without date in the MS., but in the edition bears date March 21, 1771; as likewise the "Invitation to Miss Warb[u]rt[o]n," edit. p. 35., which appears in the MS. without any name; and the "Extempore Rhapsody, March 21, 1771," edit. p. 37., also undated in the MS., but which supplies the name of "Yates," expressed in the edition by asterisks; and also six lines at the end, which were omitted in the edition on account of their indecency. There are several variations in the manuscript, which prove that some other copy was followed by the printer; and many typographical errors in the edition may hence be corrected. Besides these poems, the following pieces constitute the chief contents of this manuscript volume:

Draughts of four letters *written by Thomas Lyttelton from Lyons, the first of which is dated September* 10, 1769.

Heads of a series of Dialogues, in imitation of "Dialogues of the Dead," by his father George, first Lord Lyttelton.

Poetical Fragments, imitated from Lucretius.

* The estate at Arley was left to the Hon. George Annesley (afterwards Earl of Mountnorris), son of Lord Valentia, by the will of Thomas Lord Lyttelton, and Mr. Roberts was one of the trustees appointed.

Two letters addressed by Thomas Lyttelton to his father; and a third to "Dear George," probably his cousin George Edward Ayscough.

Some Latin lines, not remarkable for their delicacy.

Political letter, *written from Milan*, by Thomas Lyttelton; in which indignant notice is taken of the commital of Brass Crossby, Lord Mayor, *which took place in March*, 1771.

Fragment of a poem on Superstition, and various other unfinished poetical scraps.

Private memoranda of expenses.

A page of writing in a fictitious or short-hand character, of which I can make nothing.

Remarks, in prose, on the polypus, priestcraft, &c.

Poem in French, of an amatory character.

Portion of a remarkable political letter, containing some bitter remarks by Thomas Lyttelton on the "first minister." He ends thus: "The play now draws to a conclusion. I am guilty of a breach of trust in telling him so, but I shall [not] suffer by my indiscretion, for it is an absolute impossibility any man should divine who is the author of the letter signed ARUSPEX."

It would appear from the water-mark in the paper of which this MS. is composed, that it was procured in Italy; and there can be little or no doubt it was used by Thomas Lyttelton as a draught-book, during his travels there in 1769—1771; during which period, nearly the whole of the contents seem to have been written. The evidence afforded therefore by this volume, comes peculiarly in support of the dates and other circumstances put forth in the printed volume of *Poems;* and leads us inevitably to the conclusion, *that it was utterly impossible for Thomas Lyttelton to have had any share in the Letters of Junius.* He has enough to answer for on the score of his early profligacy and scepticism, without being dragged from the grave to be arraigned for the crime of deceit. His heart need not, according to the reviewer, be "stripped bare" by the scalpel of any literary anatomist; but he may be left to that quiet and oblivion which a sepulchre in general bestows. Before I conclude these remarks (which I fear are too diffuse), I will venture to add a few words in regard to the signature of Thomas Lord Lyttelton. In the *Chatham Correspondence*, a letter from him to Earl Temple is printed, vol. iv. p. 348., the signature to which is printed LYTTLETON, and the editors point out in a note the "alteration adopted" in the spelling of the name; but it is altogether an error, for the fac-simile of this signature in vol. iv. p. 29., as well as his will in the Prerogative Court, prove that he wrote his name *Lyttelton*, in the same manner as his father and uncle. As to the resemblance pointed out by the author of the *Review* between the handwriting of Thomas Lyttelton and that of Junius, it exists only in imagination, since there is really no similitude whatever between them.

Some Queries are now annexed, in reference to what has been above discussed:

1. In what publication or in what form did the executors of Thomas Lord Lyttelton disown the *Letters* and *Poems?*

2. Is it known who was the editor of the *Poems* published in 1780?

3. Can the present representative of the family of Roberts give any farther information respecting Thomas Lord Lyttelton's manuscripts?

4. Lastly, Is any letter known to exist in the public journals of the years 1770, 1771, under the signature of ARUSPEX? F. MADDEN.

British Museum.

Minor Queries.

Lord Chatham.—I would suggest as a Query, whether Lord Chatham's famous comparison of the Fox and Newcastle ministry to the confluence of the Rhone and Saone at Lyons (*Speech*, Nov. 13, 1755), was not adapted from a passage in Lord Roscommon's *Essay on translated Verse*. Possibly Lord Chatham may have merely quoted the lines of Roscommon, and reporters may have converted his quotation into prose. Lord Chatham (then of course Mr. Pitt) is represented to have said:

"*I remember* at Lyons to have been carried to the conflux of the Rhone and the Soaue: the one a gentle, feeble, languid stream, and, though languid, of no depth; the other, a boisterous and *impetuous* torrent."

Lord Roscommon says:

"Thus *have I seen* a rapid headlong tide,
With foaming waves the passive Saone divide,
Whose lazy waters without motion lay,
While he, with eager force, urg'd his *impetuous* way."

W. EWART.

University Club.

Slow-worm Superstition.—Could any of your correspondents kindly inform me whether there is any foundation for the superstition, that if a slow-worm be divided into two or more parts, those parts will continue to live till sunset (life I suppose to mean that tremulous motion which the divided parts, for some time after the cruel operation, continue to have), and whether it exists in any other country or county besides Sussex, in which county I first heard of it? TOWER.

Tangiers (Vol. vii., p. 12.).—I have not seen any opinion as to these Queries. A. C.

Snail Gardens.—What are the continental enclosures called snail gardens? C. M. T.

Oare.

Naples and the Campagna Felice.—Who was the author of letters bearing this title, which ori-

ginally appeared in Ackermann's *Repository*, and were published in a collected form in 1815?

In a catalogue of Jno. Miller's (April, 1853), I see them attributed to Combe. Q.

Philadelphia.

"*The Land of Green Ginger*"—the name of a street in Hull. Can any of your correspondents inform me why so called? R. H. B.

Mugger.—Why are the gipsies in the North of England called *Muggers?* Is it because they sell mugs, and other articles of crockery, that in fact being their general vocation? or may not the word be a corruption of *Maghrabee*, which is, I think, a foreign name given to this wandering race?

H. T. Riley.

Snail-eating.—Can any of your correspondents inform me in what part of Surrey a breed of large white snails is still to be found, the first of which were brought to this country from Italy, by a member, I think, of the Arundel family, to gratify the palate of his wife, an Italian lady? I have searched Britton and Brayley's History in vain.

H. T. Riley.

Mysterious Personage.—Who is the mysterious personage, what is his real or assumed lineage, who has, not unfrequently, been alluded to in recent newspaper articles as a legitimate Roman Catholic claimant of the English throne? Of course I do not allude to those *pseudo*-Stuarts, the brothers Hay Allan. W. Pinkerton.

George Wood of Chester.—Of what family was George Wood, Esq., Justice of Chester in the first year of the reign of Queen Elizabeth, 1558?

Cestriensis.

A Scale of Vowel Sounds.—Can any correspondent tell me if such scale has anywhere been agreed on for scientific purposes? Researches into the philosophy of philology are rendered excessively complex by the want of such a scale, every different inquirer adopting a peculiar notation, which is a study in itself, and which, after all, is unsatisfactory. I should feel obliged by any reference to what has been done in this matter.

E. C.

Seven Oaks and Nine Elms.—Can any reader of "N. & Q." inform me whether there is any old custom or superstition connected with Seven Oaks and Nine Elms, even to be traced as far back as the time of the Druids?

In some old grounds in Warwickshire there is a circle of nine old elm-trees; and, besides the well-known Nine Elms at Vauxhall, and Seven Oaks in Kent, there are several other places of the same names in England. J. S. A.

Old Broad Street.

Murder of Monaldeschi.—I will thank any of your correspondents who can give me an account of the murder of Monaldeschi, equerry to Christina, Queen of Sweden.

In the 2nd volume of Miss Pardoe's *Louis XIV.* (p. 177.), Christina is stated to have visited the Court of France, and housed at Fontainebleau, where she had not long been an inmate ere the tragedy of Monaldeschi took place; and in a letter to Mazarin she says, "Those who acquainted you with the details regarding Monaldeschi were very ill-informed." T. C. T.

Governor Dameram.—I should be glad of any particulars respecting the above, who was Governor of Canada (I think) about the commencement of the present century. He had previously been the head of the commissariat department in the continental expeditions. Tee Bee.

Ancient Arms of the See of York.—Can any correspondent enlighten me as to the period, and why, the present arms were substituted for the ancient bearings of York? The modern coat is, Gu. two keys in saltire arg., in chief an imperial crown proper. The ancient coat was blazoned, Az. an episcopal staff in pale or, and ensigned with a cross patée arg., surmounted by a pall of the last, edged and fringed of the second, charged with six crosses formée fitchée sa., and differed only from that of Canterbury in the number of crosses formée fitchée with which the pall was charged. Tee Bee.

Hupfeld.—Can any correspondent of "N. & Q." tell me where I can see Hupfeld, *Von der Natur und den Arten der Sprachlaute*, which is quoted by several German authors? It appeared in Jahn's *Jahrb. der Philol. und Päd.*, 1829. If no correspondent can refer me to any place where the paper can be seen in London, perhaps they can direct me to some account of its substance in some English publication. E. C.

Inscription on a Tomb in Finland.—Can any reader of "N. & Q." explain the meaning of the following inscription?

"IETATIS IN SUBDITOS
MARTYRI
.'IET:S CONIUGALIS
:: :::IV."

It appears on an old monument of considerable size in a Finnish burial-ground at Martishkin near Peterhoff on the Gulf of Finland. The letters are in brass on a stone slab. The dots before the IV., and in the other word, are holes in the stone wherein the missing characters had been fixed.

J. S. A.

Old Broad Street.

Sir Isaac Newton and Voltaire on Railway Travelling.—Having been forcibly impressed by a

paragraph in a popular periodical (*The Leisure Hour*, No. 72.), I am desirous of learning upon what authority the statements therein depend. As, perhaps, it may also prove interesting to some of the readers of "N. & Q." who may not already have seen it, and in the hope that some of your contributors may be able to throw a light upon so curious a subject, I herewith transcribe it:

"*Sir Isaac Newton and Voltaire on Railway Travelling.* — Sir Isaac Newton wrote a work upon the prophet Daniel, and another upon the book of Revelation, in one of which he said that in order to fulfil certain prophecies before a certain date was terminated, namely, 1260 years, there would be a mode of travelling of which the men of his time had no conception; nay, that the knowledge of mankind would be so increased, that they would be able to travel at the rate of fifty miles an hour. Voltaire, who did not believe in the inspiration of the scriptures, got hold of this, and said: 'Now look at that mighty mind of Newton, who discovered gravity, and told us such marvels for us all to admire. When he became an old man, and got into his dotage, he began to study that book called the Bible; and it seems, that in order to credit its fabulous nonsense, we must believe that the knowledge of mankind will be so increased that we shall be able to travel at the rate of fifty miles an hour. The poor dotard!' exclaimed the philosophic infidel Voltaire, in the self-complacency of his pity. But who is the dotard now? — *Rev. J. Craig.*"

The Query I would more particularly ask is (presuming the accuracy of the assertions), What is the prophecy so wonderfully fulfilled? R. W.

Tom Thumb's House at Gonerby, Lincolnshire. — On the south-west side of the tower of the church of Great Gonerby, Lincolnshire, is a curious cornice representing a house with a door in the centre, an oriel window, &c., which is popularly called "Tom Thumb's Castle." I have a small engraving of it ("W. T. del. 1820, R. R. sculpt."): and a pencil states that on the same tower are other "curious carvings."

I would ask, therefore, Why carved? From what event or occasion? For whom? Why called "Tom Thumb's House?" And what are the other curious carvings? G. CREED.

Mr. Payne Collier's Monovolume Shakspeare. — I should be extremely obliged to MR. COLLIER, if he would kindly give me a public reply to the following question.

The express terms of the publication of his monovolume edition of Shakspeare, as advertised, were —

"The text regulated by the *old copies*, and by the *recently discovered folio of* 1632."

These terms manifestly exclude corrections from any other source that those of *collation of the old copies*, and the *MS. corrections* of the folio of 1632.

Now the text of MR. COLLIER'S monovolume reprint contains many of the emendations of the commentators *not* referred to in *Notes and Emendations*. For example: in *The Taming of the Shrew*, where Biondello runs in to announce the coming down the hill of the "ancient angel" (changed by the corrector into *ambler*), two other alterations in the same sentence appear without explanation in the *regulated text*, namely, *mercatante* substituted by Steevens for "marcantant" of the folios; and *surely* in lieu of "surly," which latter is the word of *the folio of* 1632.

I now ask MR. COLLIER, on what authority were these emendations adopted?

C. MANSFIELD INGLEBY.

Birmingham.

Replies.

WILD PLANTS AND THEIR NAMES.

(Vol. vii., pp. 175. 233.)

Perhaps the following may prove of some use to ENIVRI, in reply to his Query respecting the names of certain wild flowers.

1. Shepherd's Purse (*Bursa pastoris*). "Sic dict. a folliculis seminum, qui crumenulam referre videntur." Also called Poor Man's Parmacitty, "Quia ad contusos et casu afflictos instar spermatis ceti utile est." Also St. James's Wort, "Quia circa ejus festum florescit," July 28th. Also called Pick-purse.

2. Eye-bright, according to Skinner (*Euphrasia*), Teut. *Augentrost*; "Oculorum solamen, quia visum eximiè acuit." Fluellin (*Veronica femina*), "Forte a Leolino aliquo Cambro-Brit. ejus inventore."

3. Pass Wort, or Palsy Wort (*Primula veris*). "Herba paralyseos."

4. Guelder Rose (*Sambucus rosea*). "Quia ex Gueldriâ huc translata est." Gueldria is, or rather was, a colony, founded by the Hollanders, on the coast of Coromandel.

5. Ladies' Tresses, a corruption of *traces*. A kind of orchis, and used, with its various appellations, "sensu obsc."

6. The Kentish term *Gazel* is not improbably the same as *Gale*, which, Skinner says, is from the A.-S. *Gagel* (*Myrtus brabantica*).

7. Stitch Wort (*Gramen leucanthemum*, alias *Holostium pumilum*). "Sic dict. quia ad dolores laterum punctorios multum prodesse creditur."

8. The term *Knappert*, for Bitter Vetch, is probably a corruption of Knap Wort, the first syllable of which, as in Knap Weed and Knap Bottle, is derived from the sound or snap emitted by it when struck in the hollow of the hand.

9. Charlock (*Rapum sylvestre*); Anglo-Saxon *Cerlice*.

10. London Pride or Tufts (*Armeria prolifera*). "Sic dict. quia flores propter pulchritudinem Londini valdè expetuntur." (?)

11. Avens; also Herb Bennet (*Caryophyllata*). Skinner says, "Herba Benedicta ab insigni radicis vulnerariâ vi." (?)

12. Mill Mountain, or Purge Flax (*Linum sylvestre catharticum*, or *Chamælinum*). "Montibus gaudet."

13. Jack of the Buttery. "*Sedi* species; sic dict. quia in tecto galacterii crescit." Pricket: "a sapore acri."

14. Cudweed or Cotton Weed; Live-long. "Quia planta perennis est."

15. Sun Spurge. "Quia flores ad ortum solis se aperiunt." Churn Staff, from its similarity.

16. Welcome to our House (*Tithymalus Cyparissias*). "Ob pulchritudinem suam omnibus expetitus."

17. Ruddes (*Fl. Calendulæ*). "A colore aureo." Wild or Corn Marigold. "Q. d. aurum Mariæ, a colore sc. floris luteo." Gouls or Goulans, with a half-suppressed *d*, may very well be supposed to indicate its natural name — Gold. Another name of this plant is Lockron, or Locker Goulans.

18. Spurry (*Spergula*). "Sic dict. quia folia ejus octo, angusta, stelliformia, radios calcaris satis exactè referunt."

19. Mercury Goose-foot. Probably a goose-foot resembling Mercury (*Mercurialis*), a herb concerning which Skinner doubts, but suggests, "Quia Mercurio, ut ceteræ omnes plantæ planetis, appropriata sit." Another name is Good Henry,—I find not Good *King* Henry—(*Lapathum unctuosum*), "A commodo ejus usu in enematis." It is also called All-good, forasmuch as it is useful, not only for its medicinal qualities, but also in supplying the table with a substitute for other vegetables, such as asparagus.

A plant termed in this country Gang Flower is the same as Rogation Flower, recalling the perambulation of parishes on one of those days. There is a vast fund of interesting matter in these old names of wild flowers (mixed up, of course, with much that is trifling); and I cordially agree with your correspondent, that it is well worth a steady effort to rescue the fast-fading traditions relating to them. It must be confessed, however, that the obstacles in the way of tracing the original meaning and supposed virtues, will in many instances be found very great, arising principally from the fanciful translations and corruptions which our ancestors made of the old names. Take, for instance, the following:

Loose Strife or Herb Willow, from *Lysimachia*, the original being undoubtedly a man's name, Lysimachus.

Ale-hoof (*Hedera terrestris*). Anglo-Saxon *Al behófian*. "Herba πάγχρηστος, ad multos usus efficacissima."

Herb Ambrose has a Greek origin, ἄμβροτος, and is not indebted to the saint of that name.

Comfrey or Cumfrey. "Herba vulnera *conferruminans*;" good for joining the edges of a wound.

Calathian Violets. Simply cupped violets, from κάλαθος.

Brank Ursin (*Acanthus*). "It. brancha, unguis ursinus."

Blood Strange; properly, *String*. To stanch.

Bertram. A corruption of πύρεθρον (*Pyrethrum*).

Spreusidany, Hair-strong, Sulphur Wort. Corrupted from *Peucedanum*.

Pell-a-mountain, Wild Thyme. From *Serpyllum montanum*.

Faceless. From *Phaseolus*, dim. of *Phaselus*; so called from its shallop shape.

Stick-a-dove, French Lavender. From στοιχάς, στοιχάδος, *Stœchas*; so called from the irregularity of the petals.

Such instances might be multiplied to almost any extent.

There is, doubtless, a good deal of scattered information respecting old English wild flowers to be met with, not only in books, but also among our rural population, stored up by village sages. Contributions of this description would surely be welcome in "N. & Q." H. C. K.

—— Rectory, Hereford.

Herbs of all kinds were, some two hundred years ago, esteemed of much value as medicine; for in a curious, and I believe rather scarce, pharmacopœia by Wm. Salmon, date 1693, I find some 414 pages devoted to their uses. This pharmacopœia, or *Compleat English Physician*, was dedicated to Mary, second Queen of England, Scotland, France, Ireland, &c., and appears to have been the first. The preface says "it was the first of that kind extant in the world, a subject for which we have no precedent."

"I have not trusted," he says, "to the reports of authors, but have wrote as an eye-witness in describing most things therein; and it is nothing but what I know and have learnt by daily experience for thirty years together, so that my prescriptions may in some measure plead a privilege above the performances of other men."

1. *Capsella* (*Bursa pastoris*) he describes as cold 1°, and dry in 2°, binding and astringent. Good against spitting of blood or hæmorrhage of the nose, and other fluxes of the bowels. The leaves, of which ʒj. in powder may be given. The juice inspissate, drunk with wine, helps ague. A cataplasm applied in inflammations, Anthony's fire, &c., represses them.

2. *Veronica Chamædrys* he calls *Euphrasia*, *Euphrosunee*, and says it is much commended by Arnoldus de Villa Nova, who asserts that it not only helps dimness of the sight, but the use of it

makes old men to read small letters without spectacles, who could scarcely read great letters with spectacles before; but that it did restore their sight who had been a long time blind. Truly a most wonderful plant; and, if he freely used it, must have been a great drawback to spectacle-makers.

3. *Primula veris*, he says, more properly belongs to the primrose than cowslip. The root is haumatic, and helps pains in the back. The herb is cephalic, neurotic, and arthritic. The juice or essence, with spirits of wine, stops all manner of fluxes, is excellent against palsy, gout, and pains, and distempers of the nerves and joints. A cataplasm of the juice, with rye meal, is good against luxations and ruptures. The flowers are good against palsy, numbness, convulsions, and cramps, being given in a sulphurous or a saline tincture, or an oily tincture, or an essence of the juice with spirits of wine. The juice of the flowers, or an ointment of the *flower* or its juice, cleanses the skin from spots, though the worthy old physician only gives a receipt for making essence as follows: Beat the whole plant well in a mortar; add to it an equal quantity of brandy or spirits of wine; close up tight in a large bolt-head, and set it to digest in a very gentle sand-heat for three months. Strain out all the liquor, which close up in a bolt-head again, and digest in a gentle sand-heat for two months more. Rather a troublesome and slow process this.

4. *Geum urbanum* he calls *Caryophyllata*, *Herba benedicta*, and *Geum Plinii*, and should be gathered, he says, in the middle of March, for then it smells sweetest, and is most aromatic. Hot and dry in the 2°, binding, strengthening, discussive, cephalic, neurotic, and cardiac. Is a good preservative against epidemic and contagious disease; helps digestion. The powder of the root, dose ʒj. The decoction, in wine, stops spitting of blood, dose ʒss to ʒjss. The saline tincture opens all obstructions of the viscera, dose ʒj to ʒiij.

Should ENIVRI wish to know the medical virtues of our wild plants, I have no doubt but that this worthy old physician will tell him what virtues they were considered to possess in his day, at least by himself; and I can assure him that 1195 of the *English Physician's* pages ascribe marvellous properties, not only to plants, but to animals, fish, and even the bones of a stag's heart. R. J. SHAW.

JACOB BOBART.

(Vol. vii., pp. 428. 578.)

I am exceedingly obliged for the information afforded by DR. E. F. RIMBAULT concerning the Bobarts. Can he give me any more communication concerning them? I am anxious to learn all I can. I have old Jacob Bobart's signature, bearing date 1659, in which he spells his name with an *e* instead of *a*, which seems to have been altered to an *a* by his son Jacob.

In *Vertumnus* it says Bobart's *Hortus Siccus* was in twenty volumes; but the *Oxford Botanic Garden Guide* only mentions twelve quarto volumes: which is correct, and where is it? In one of my copies of *Vertumnus*, a scrap of paper is fixed to p. 29., and the following is written upon it:

"The Hortus Siccus here alluded to was sold at the Rev. Mr. Hodgkinson's sale at Sarsden, to Mrs. De Salis, wife of Dr. De Salis."

Is there any pedigree of the family?

In a letter of Jno. Ray's to Mr. Aubrey is the following:

"I am glad that Mr. Bobart hath been so diligent in observing and making a collection of insects."

Is there any collection extant?

"He may give me much assistance in my intended Synopsis of our English Animals, and contribute much to the perfecting of it."

Did he do so?

Is the print of old Jacob Bobart, by W. Richardson, *valuable?*

Where can I pick up a print of him by Loggan del., Burghers sculp.? There is a portrait of Jacob Bobart the younger in *Oxford Almanack* for 1719; can I procure it? H. T. BOBART.

HERALDIC QUERIES.

(Vol. vii., p. 571.)

CEYREP is informed, 1st, That a shield in the form of a lozenge was appropriated exclusively to females, both spinsters and widows, in order to distinguish the sex of the bearer of a coat of arms. It is of doubtful origin, though supposed, from the form, to symbolise the spindle with yarn wound round it; of good authority, and not of very modern date. Many instances may be seen in Fuller, in the coats of arms appended to the dedications of the various chapters of his *Church History*. In sect. ii. book vi. p. 282. ed. 1655, he has separated the coats of man and wife, and placed them side by side; that of the latter upon a lozenge-shaped shield — Party per pale arg. and gules, two eagles displayed, counterchanged.

2ndly, No one has a right to inscribe a motto upon a garter or riband, except those dignified with one of the various orders of knighthood. For any other person to do so, is a silly assumption. The motto should be upon a scroll, either over the crest, or beneath the shield.

3rdly, I cannot find that it was ever the custom in this country for ecclesiastics to bear their paternal coat on an oval or circular shield. Forbidden, as they were, by the first council of Mas-

con, Bingham, vi. 421., in the Excerptions of Ecgbright, A.D. 740, Item 154., and the Constitutions of Othobon, A.D. 1268, can. 4., to bear arms for the purposes of warfare, it is a question whether any below the episcopal order ought, in strict right, to display any armorial ensigns at all. Archbishops and bishops bear the arms of their sees impaled (as of their spouse) with their own paternal coats; the latter probably only in right of their baronies. It is worthy of remark that, since the Reformation, and consequent marriage of bishops, there has been no official decision as to the bearing the arms of their wives, nor has any precedence been granted to the latter. H. C. K.

—— Rectory, Hereford.

DOOR-HEAD INSCRIPTIONS.

(Vol. vii., pp. 23. 190. 585.)

A few years ago I copied the following inscription from over the door of the residence of a parish priest at Cologne:

"Protege Deus parochiam hanc propter
Te et S.S. tuum, sicut protexisti
Jerusalem propter Te et David servum
tuum. IV Reg. xx. 6.
A.D. 1787."

From the gateway leading into the Villa Borghese, just outside of the "Porta del Popolo," at Rome, I copied the following:

"Villæ Burghesiæ Pincianæ
Custos hæc edico.
Quisquis es, si liber
legum compedes ne hic timeas.
Ite quo voles, carpite quæ voles,
Abite quando voles.
Exteris magis hæc parantur
quam hero.
In aureo sæculo ubi cuncta aurea
temporum securitas fecit
bene morãto:
Hospiti ferreas leges præfigere
herus vetat.
Sit hic pro amico, pro lege
honesta voluntas.
Verum si quis dolo malo, lubens, sciens
aureas urbanitatis leges fregerit,
Caveat ne sibi
Tesseram amicitiæ subiratus villicus
advorsum frangat."

On the entrance into the Villa Medici are the two following:

"Aditurus hortos hospes, in
summo ut vides
colle hortulorum consitos,
si forte quid
audes probare, scire debes
hos hero
herique amicis esse apertos
omnibus."

"Ingressurus hospes hosce quos
ingentibus
instruxit hortos sumptibus
suis Medices
Fernandus expleare visendo
licet:
atque his fruendo plura
Velle nondecet."

The following I copied from a gateway leading into a vineyard near the church of San Eusebio, at Rome:

"Tria sunt mirabilia;
Trinus et unus,
Deus et homo,
Virgo et mater."

CEYREP.

CONSECRATED ROSES.

(Vol. vii., pp. 407. 480.)

I forward the accompanying observations on the origin of the Rosa d'Oro, in compliance with the request contained at page 480. of the 185th No. of "N. & Q.," in case they should not have come under your observation. They are to be found in *Histoire de Lorraine*, par R. P. Dom. Calmet: Nancy, 1745.

"Le troisième monastère fondé par les parens de St. Leon est l'Abbaye de Volfenheim, à deux lieues de Colmar, vers le Midi, et à deux lieues environs d'Egesheim, château des Comtes de Dasbourg, aujourd'hui (1745) inhabité, mais bien remarquable par ces vastes ruines, sur le sommet des montagnes qui dominent sur l'Alsace.

"Volfenheim étoit un village considérable, à une lieue et demi de Colmar. On voie encore aujourd'hui à une demi lieue de Sainte Croix dans les champs, l'église qui lui servoit autrefois de paroisse. L'abbaye étoit à quelque distance de là, au lieu où est aujourd'hui le bourg de Sainte Croix.

"Volfenheim ayant étoit [*Quære*, été] ruiné par les guerres, les habitans se sont insensiblement établis autour de l'abbaye, ce qui a formé un bon bourg, connu sous le nom de Sainte Croix; parceque l'abbaye étoit consacrée sous cette invocation. Le Pape Leon IX., dans la Bulle qu'il donna à ce monastère la première année de son pontificat, de J. C. 1049, nous apprend qu'il avoit été fondé par son père Hughes et sa mère Heilioilgdis, et ses frères Gerard et Hugues, qui étoient déjà décédés; il ajoûte que ce lieu lui étoit tombé par droit de succession; il le met sous la protection spéciale du Saint Siége, en sorte que nulle personne, de quelque qualité qu'elle soit, n'y exerce aucune autorité, mais qu'il jouisse d'une pleine liberté, et que l'abbesse et les religieuses puissent employer quelque evêque ils jugeroient apropos pour les bénédictions d'autels, et autres fonctions qui regardent le ministère épiscopal: que son neveu, le Comte Henri Seigneur d'Egesheim, en soit la voüe, et après lui, l'aîné des Seigneurs d'Egesheim à perpétuité.

"Que si cette race vient à manquer, l'abbesse et le couvent choisiront quelque autre de la parenté de ces

seigneurs, afin que l'avocatie ne soit pas de leur race, et qu'après la mort de Kuentza, qui en étoit abbesse, et à qui le Pape avoit donné la bénédiction abbatiale, les religieuses choisissent de leur communauté, ou d'ailleurs, celle qui leur paroîtra la plus propre, reservant toujours au Pape le droit de la bénir. Et en reconnaissance d'un privilège si singulier, l'abbesse donnera tous les ans au Saint Siége une Rose d'Or du poids de deux onces Romaines. Elle l'envoyera toute faite, ou en envoyera la matière préparée, de telle sorte qu'elle soit rendue au Pape huit jours auparavant qu'il la porte, c'est-à-dire, le Dimanche de Carême, où l'on chante à l'Introite, 'Oculi mei semper ad Dominum;' afin qu'il puisse bénir au Dimanche 'Lætare,' qui est le quatrième du Carême. Telle est l'origine de la Rose d'Or, que le Pape bénit encore aujourd'hui le quatrième Dimanche de Carême, nommé 'Lætare,' et qu'il envoye à quelque prince pour marque d'estime et de bienveillance. Ce jour-là, la station se fait à Sainte Croix de Jérusalem. Le Pape, accompagné des cardinaux, vetûs de couleur de rose, marche en cavalcade à l'eglise, tenant la Rose d'Or à la main. Il la porte, allant à l'autel, chargé de baume et de mare. Il la quitte au 'Confiteor,' et la reprend après 'l'Introite.' Il en fait la Bénédiction, et après l'Evangile, il monte en chaise et explique les propriétés de la rose. Après la Messe il retourne en cavalcade à son palais, ayant toujours la Rose en main et la couronne sur la tête. On appelle ce Dimanche 'Pascha rosata,' ou 'Lætare.'

"Nous avons encore un sermon du Pape Innocent III., composé en cette occasion, au commencement du treizième siècle. Le Pape Nicholas IV., en 1290, dans le dénombrement qu'il fait des églises qui doivent des redevances à l'église de Rome, met le monastère de Sainte Croix, diocèse de Basle, qui doit deux onces d'or pour la Rose d'Or, qui se bénit au Dimanche Lætere, Jérusalem."

P. P. P.

NOTES ON SERPENTS.

(Vol. ii., p. 130.; Vol. vi., p. 177.—Vol. iii., p. 490.; Vol. vi., pp. 42. 147.)

Loskiel, in his account of the Moravian missions to the North American Indians*, tells us that,—

"The Indians are remarkably skilled in curing the bite of venomous serpents, and have found a medicine peculiarly adapted to the bite of each species. For example, the leaf of the Rattlesnake-root (*Polygala senega*) is the most efficacious remedy against the bite of this dreadful animal. God has mercifully granted it to grow in the greatest plenty in all parts most infested by the rattlesnake. It is very remarkable that this herb acquires its greatest perfection just at the time when the bite of these serpents is the most dangerous. . . . . Virginian Snake-root (*Aristolochia serpentaria*) chewed, makes also an excellent poultice for wounds of this sort. . . . . The fat of the serpent itself, rubbed into the wound, is thought to be efficacious. The flesh of the rattlesnake, dried and boiled to a broth, is said to be more nourishing than that of the viper, and of service in consumptions. Their gall is likewise used as medicine."—P. 146.

Pigs are excepted from the dreadful effects of their bite; they will even attack and eat them. It is said that, *if a rattlesnake is irritated and cannot be revenged, it bites itself, and dies in a few hours:*

"Wird dieses Thier zornig gemacht, und es kann sich nicht rächen, so beiszt es sich selbst, und in wenig Stunden ist es todt."—P. 113.*

"I have seen some of our Canadians eat these rattlesnakes repeatedly. The flesh is very white, and they assured me had a delicious taste. Their manner of dressing them is very simple. . . . . Great caution, however, is required in killing a snake for eating; for if the first blow fails, or only partially stuns him, *he instantly bites himself in different parts of the body, which thereby become poisoned*, and would prove fatal to any person who should partake of it."—Cox's *Adv. on the Columbia River:* Lond. 1832, p. 74.

"Dr. Fordyce knew the black servant of an Indian merchant in America, who was fond of soup made of rattlesnakes, in which he always boiled the head along with the rest of the animal, without any regard to the poison."—Rees's *Cyclopædia.*

"There is a religious sect in Africa, not far from Algiers, which eat the most venomous serpents *alive;* and certainly, it is said, without extracting their fangs. They declare they enjoy the privilege from their founder. The creatures writhe and struggle between their teeth; but possibly, if they do bite them, the bite is innocuous."

Mrs. Crowe, in the concluding chapter of her *Night-side of Nature*, gives the testimony of an eye-witness to "the singular phenomenon to be observed by placing a scorpion and a mouse together under a glass."

"It is known that *stags renew their age by eating serpents;* so the phœnix is restored by the nest of spices she makes to burn in. The pelican hath the same virtue, whose right foot, if it be put under hot dung, after three months a pelican will be bred from it. Wherefore some physicians, with some confections made of *a viper* and hellebore, and of some of the flesh of these creatures, *do promise to restore youth, and sometimes they do it.*"†

On reading any of our old herbalists, one would imagine that serpents (and those of the worst kind) abounded in "Merrie Englande," and that they were the greatest bane of our lives. It is

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* The title of this curious book is, *Geschichte der Mission der evangelischen Brüder unter den Indianern in Nordamerika,* durch Georg H. Loskiel: Barby, 1789, 8vo., pp. 783. Latrobe's translation of this book was published Lond. 1794.

* This reminds one of the notion respecting

"The scorpion girt with fire,"

immortalised by Lord Byron's famous simile.

† *Eighteen Books of the Secrets of Art and Nature; being the Summe and Substance of Naturall Philosophy methodically digested:* London, 1661.

hard to stumble on a plant that is not an antidote to the bite of serpents. Our old herbals were compiled, however, almost entirely from the writings of the ancients, and from foreign sources. The ancients had a curious notion relative to the plant Basil (*Oscimum basilicum*), viz., "That there is a property in Basil to propagate scorpions, and that by the smell thereof they are bred in the brains of men." Others deny this wonderful property, and make Basil a simple antidote.

"According unto Oribasius, physician unto Julian, the Africans, men best experienced in poisons, affirm, whosoever hath eaten Basil, although he be stung with a scorpion, shall feel no pain thereby, which is a very different effect, and rather antidotally destroying than seminally promoting its production." — Sir Thomas Browne, *Vulgar Errors*.

An old writer gives the following anecdote in point:

"Francis Marcio, an eminent statesman of Genoa, having sent an ambassador from that republic to the Duke of Milan, when he could neither procure an audience of leave from that prince, nor yet prevail with him to ratify his promises made to the Genoese, taking a fit opportunity, presented a handful of the herb Basil to the duke. The duke, somewhat surprised, asked what that meant? 'Sir,' replied the ambassador, 'this herb is of that nature, that if you handle it gently without squeezing, it will emit a pleasant and grateful scent; but if you squeeze and gripe it, 'twill not only lose its colour, but it *will become productive of scorpions* in a little time."—*The Entertainer:* London, 1717, p. 23.

Pliny tells us that a decoction from the leaves of the ash tree, given as a drink, is such a remedy that "nothing so soveraigne can be found against the poison of serpents;" and farther:

"That a *serpent dare not come neare the shaddow of that tree.* The serpent will chuse rather to goe into the fire than to flie from it to the leaves of the ash. A wonderful goodnesse of Dame Nature, that the ash doth bloome and flourish alwaies before that serpents come abroad, and never sheddeth leaves, but continueth green untill they be retired into their holes, and hidden within the ground."

The ancient opinion respecting the rooted antipathy between the ash and the serpent is not to be explained merely by the fact in natural history of its being an antidote, but it has a deeply mythical meaning. See, in the *Prose Edda*, the account of the ash Yggdrasill, and the serpents gnawing its roots. Loskiel corroborates Pliny as to the ash being an antidote:

"A decoction of the buds or bark of the white ash (*Fraxinus carolina*) taken inwardly is said to be a certain remedy against the effects of poison," *i.e.* of the rattlesnake.

Serpents afford Pliny a theme for inexhaustible wonders. The strangest of his relations perhaps is where he tells us that serpents, "when they have stung or bitten a man, die for very greefe and sorrow that they have done such a mischeefe." He makes a special exception, however, of the murderous salamander, who has no such "pricke and remorse of conscience," but would "destroy whole nations at one time," if not prevented. In this same book (xxix.) he gives a receipt for making the famous *theriacum*, or treacle, of vipers' flesh. Another strange notion of the ancients was "that the marrow of a man's backe bone will breed to a snake" (*Hist. Nat.*, x. 66.). This perhaps, originally, had a mystic meaning; for a great proportion of the innumerable serpent stories have a deeper foundation than a credulous fancy or lively imagination.

Take, for instance, the wide-spread legend of the sea-serpent. Mr. Deane says,—

"The superstition of 'the serpent in the sea' was known to the Chinese, as we observed in the chapter on the 'Serpent-worship of China.' But it was doubtless, at one time, a very general superstition among the heathens, for we find it mentioned by Isaiah, ch. xxvii. 1., 'In that day the Lord, with his sore and great and strong sword, shall punish Leviathan the piercing serpent, even Leviathan that crooked serpent: and He shall slay *the dragon that is in the sea.*'"

In *Blackwood's Magazine*, vol. ii. p. 645., vol. iv. pp. 33. 205., may be found some interesting papers on the "Scrakin, or Great Sea Serpent."

Mr. Deane's *Worship of the Serpent* (London, 1830), and *The Cross and the Serpent*, by the Rev. Wm. Haslam (London, 1849), are noble works both of them, and ought to be in the hands of every Christian scholar. In these two words, "Cross" and "Serpent," we have an epitome of the history of the world and the human race, as well as the ground-work for all our hopes and fears. In them are bound up the highest mysteries, the truest symbolism, the deepest realities, and our nearest and dearest interests.

Lord Bacon thus narrates the classical fable which accounts for the serpent's being gifted with the power of restoring youth:

"The gods, in a merry mood, granted unto men not only the use of fire, but *perpetual youth* also, a boon most acceptable and desirable. They being as it were overjoyed, did foolishly lay this gift of the gods upon the back of an ass, who, being wonderfully oppressed with thirst and near a fountain, was told by a serpent (which had the custody thereof) that he should not drink unless he would promise to give him the burthen that was on his back. The silly ass accepted the condition, *and so the restoration of youth* (*sold for a draught of water*) *passed from men to serpents.*"— *The Wisdom of the Ancients* (Prometheus, xxvi.).

That this, as well as the whole of the legend relating to Prometheus, is a confused account of an early tradition relative to the Fall of Man, and his forfeiture of immortality, is obvious to any

unprejudiced mind. Lord Bacon's explanation shows that he has been overreached by his fancy and ingenuity.

In all the ancient mysteries, the serpent was more or less conspicuously introduced, and always as a symbol of the invigorating or active power of nature. The serpent was an emblem of the sun. *Solar*, *Phallic*, and *Serpent* worship, are all forms of a single worship.* The Hindu *Boodh*, Chinese *Fo*, Egyptian *Osiris*, Northern *Woden*, Mexican *Quetzalcoatl* (feathered serpent), are one and the same. (See the *American Archæological Researches*, No. 1.; *The Serpent Symbol, and the Worship of the Reciprocal Principles of Nature in America*, by E. G. Squier: New York, 1851.)

In Hindostan, to this day, we have the *Chaudravanasas* and the *Snaryavanasas*, worshippers of the moon, the aqueous or female; and of the sun, the igneous or male principle. The *Saivas* conjoin the two. Clemens Alexandrinus has a curious remark, referring to the calling on *Evoe* or *Eva* in the orgies of Bacchus; he says:

"The symbol in the orgies of Bacchus is a consecrated *serpent*; and, indeed, if we pay attention to the strict sense of the Hebrew, the name *Evia*, aspirated, signifies *female serpent*."

In my list of saints who are represented with a dragon or serpent beneath their feet, I omitted St. Hilary:

"He is usually represented with three books. In Callot's *Images* he is treading on serpents, and accompanied by the text Numb. xxi. 7. Both these emblems allude to his opposition to Arianism; the books signifying the treatises he wrote against it, and the serpents the false doctrines and heresies which he overthrew." *Calendar of the Anglican Church Illustrated:* London, 1851, p. 37.

In Didron's splendid work (the *Iconographie*) we have several references to ancient representations of our blessed Lord treading the dragon under foot; and sometimes the lion, the asp, and the basilisk are added. (See Ps. xci. 13.)

The Conception is usually represented in Christian art by a figure of Mary setting her foot, as second Eve, on the head of the prostrate serpent (in allusion to Gen. iii. 15.), and thus we find it in Callot's *Images*.

"Not seldom, in a series of subjects from the Old Testament, the pendant to Eve holding the apple is Mary crushing the head of the fiend: and thus the bane and antidote are both before us." (See Mrs. Jameson's *Legends of the Madonna.*)

EIRIONNACH.

* In O'Brien's work on *The Round Towers of Ireland*, London, 1834, may be found much curious matter on this subject; and a good deal of light is thrown on the horrors of Serpent or Boodhist worship. It is, however, a wild and irreverent book, and by no means to be recommended to the general reader, independently of the nature of its details. Mr. Payne Knight's book is too well known to need mention here.

PHOTOGRAPHIC CORRESPONDENCE.

Early Notice of the Camera Obscura.—I send you an early notice of the camera obscura, which is to be found in vol. vi. of the *Nouvelles de la République des Lettres* for September, 1686, p. 1016. It is taken from a letter of Mons. Laurenti, médecin, of Boulogne, "Sur l'érection des espèces dans une chambre optique."

"C'est ainsi qu'on nomme une chambre exactement fermée partout, si ce n'est dans un endroit par où on laisse entrer la lumière, afin de voir peints, et situés à rebours, sur un morceau de papier blanc, les objets de dehors qui respondent à ce trou, auquel il faut mettre un verre convexe. On a souhaité, pour donner plus d'agrément à ce spectacle, que les objets se peignissent sur ce papier selon leur véritable situation; et pour cet effet on a cherché des expédiens qui redressassent les espèces avant qu'elles parvinssent au foier du verre, c'est-à-dire, sur le papier. L'auteur raporte '10' de ces expédiens, et trouve dans chacun d'eux quelque chose d'incommode; mais enfin il en raporte un autre, qui est exempt de toutes ces incommoditéz, et qui, par le moien d'un prisme, au travers duquel il faut regarder les images peints sur le papier, les montre dans leur situation droite, et augmente même la vivacité de leurs couleurs. C'est le hazard qui a découvert ce phénomène."

This letter is to be found at length in the *Miscellanea Curiosa, sive Ephemeridum Medico-Physicarum Germanicarum Academiæ Naturæ curiosorum decuria II. annus quartus, anni* 1685 *continens celeberrimorum Virorum observationes medicas:* Norimbergæ, 1686, in 4to. It may perhaps be worth consulting, if it were only to know what the ten rejected expedients are. ANON.

Queries on Dr. Diamond's Collodion Process.—Will you oblige me by informing DR. DIAMOND through your valuable publication, that I am, in common with many others, extremely indebted to him for his collodion, and would esteem it a favour if he would answer the following Queries, viz.:

1st. He says, in answer to a previous Query, that "nitrate of potassa" is *not* formed in his process. Now I wish to ask if (as the iodide of silver is redissolved in iodide of potassium) it is *not* formed when the plate is plunged into the nitrate silver bath, as the nitrate decomposes the iodide of potassium?

2nd. How long will the collodion, according to his formulæ, keep, as collodion made with iodide of silver generally decomposes quickly.

3rdly. Why does he prohibit *washed* ether?

4thly. Does he think cyanide of potassium would do as well as the iodide, to redissolve the iodide of silver, iodide of potassium being at present so dear?

5thly. In his paper process, does not the soaking in water after iodizing merely take away a portion of iodides of silver and potassium from the paper; or, if not, what end is answered by it? W. F. E.

Baths for the Collodion Process.—Having lately been assured, by a gentleman of scientific attainments, that the sensitiveness of the prepared collodion plate depends rather upon the strength of the nitrate of silver bath than on the collodion, I am desirous of asking how far the experience of your correspondents confirms this statement. My informant assured me, that if, instead of using a solution of thirty grains of nitrate of silver to the ounce of water for the bath, which is the proportion recommended by Messrs. Archer, Horne, Delamotte, Diamond, &c., a sixty grain solution be substituted, the formation of the image would be the work of the fraction of a second. This seems to me so important as to deserve being brought under the notice of photographers—especially at this busy season—without a moment's delay; and I therefore record the statement at once, as, from circumstances with which I need not encumber your pages, I shall not have an opportunity of trying any experiments upon the point for a week or two.

Upon referring to the authorities on the subject of the best solution for baths, I have been struck with their uniformity. One exception only has presented itself, which is in a valuable paper by Mr. Thomas in the 6th Number of the *Journal of the Photographic Society*. That gentleman directs the bath to be prepared in the following manner:

Into a 20 oz. stoppered bottle, put—

Nitrate of silver - -	1 oz.
Distilled water - -	10 oz.
Dissolve.	
Iodide of potassium -	5 grs.
Distilled water - -	1 dr.
Dissolve.	

On mixing these two solutions, a precipitate of iodide of silver is formed. Place the bottle containing this mixture in a saucepan of hot water, keep it on the hob for about twelve hours, shake it occasionally, now and then removing the stopper. The bath is now perfectly saturated with iodide of silver; when cold, filter through white filtering paper, and add—

Alcohol - - -	2 drs.
Sulphuric ether - -	1 dr.

The prepared glass is to remain in the bath about eight or ten minutes. Now, is this bath applicable to all collodion, or only to that prepared by Mr. Thomas; and if the former, what is the rationale of its beneficial action? A Beginner.

Replies to Minor Queries.

Mitigation of Capital Punishment to a Forger (Vol. vii., p. 573.). — If your correspondent H. B. C. really wishes to be released from his hard work in hunting up the truth of my and other narratives of the *mitigation of capital punishment to forgers*, I shall be happy to receive a note from him with his name and address, when I will give him the name and address of my informant in return. By this means I may be able to relieve his shoulder from a portion of its burden, and myself from any farther imputations of "mythic accompaniments," &c., which are unpalatable phrases even when coming from a gentleman who only discloses his initials.

Alfred Gatty.

Ecclesfield.

Chronograms (Vol. v., p. 585.) *and Anagrams* (Vol. iv., p. 226).—Though we have ceased to practise these "literary follies," they are not without interest; and you will perhaps think it worth while to add the following to your list:

"Hugo Grotius, his *Sophompaneas*.
By FranCIs GoLDsMIth."

has no date on the title-page, the real date of 1652 being supplied by the chronogram, which is a better one than most of those quoted in "N. & Q.," inasmuch as all the numerical letters are employed, and it is consequently not dependent on the typography.

James Howell concludes his *Parly of Beasts* as follows:

"Gloria lausque Deo sæCLorVM in sæcVla sunto.

A chronogrammaticall verse which includes not onely this year, 1660, but hath numericall letters enow [an illustration, by the way, of *enow* as expressive of number] to reach above a thousand years farther, untill the year 2867."

Query, How is this made out? And are there any other letters employed as numerical than the M, D, C, L, V, and I? If not, I can only make Howell's chronogram equivalent to 1927.

The same author, in his *German Diet*, after narrating the death of Charles, son of Philip II. of Spain, says:

"If you desire to know the yeer, this chronogram will tell you:

fILIVs ante DIeM patrIos InqVIrIt In annos,"

which would represent the date of 1568.

The same work contains an anagram on "Frere Jacques Clement," the murderer of Henry III. of France: "C'est l'enfer qui m'a créé." J. F. M.

Abigail (Vol. iv., p. 424.; Vol. v., pp. 38. 94. 450.).—Can it be shown that this word was in general use, as meaning a "lady's maid," before the time of Queen Anne. It probably was so used;

but I have always thought it likely that it became much more extensively employed, after Abigail Hill, Lady Masham, became the favourite of that queen. She was, I believe, a poor cousin of Sarah Jennings, Duchess of Marlborough, and early in life was employed by her in the humble capacity of lady's maid. After she had supplanted the haughty duchess, it is not unlikely that the Whigs would take a malicious pleasure in keeping alive the recollection of the early fortunes of the Tory favourite, and that they would be unwilling to lose the opportunity of speaking of a lady's maid as anything else but an "Abigail." Swift, however, in his use of the word, could have no such design, as he was on the best of terms with the Mashams, of whose party he was the very life and soul. H. T. RILEY.

Burial in unconsecrated Ground (Vol. vi., p. 448.).—Susanna, the wife of Philip Carteret Webb, Esq., of Busbridge, in Surrey, died at Bath in March, 1756, and was, at her own desire, buried with two of her children in a cave in the grounds at Busbridge; it being excavated by a company of soldiers then quartered at Guildford. Their remains were afterwards disinterred, and buried in Godalming Church. H. T. RILEY.

"*Cob*" *and* "*Conners*" (Vol. vii., pp. 234. 321.).—These names are not synonymous, nor are they Irish words. It is the pier at Lyme Regis, and not the harbour, which bears the name of the *Cob*. In the "Y Gododin" of Aneurin, a British poem supposed to have been written in the sixth century, the now obsolete word *chynnwr* occurs in the seventy-sixth stanza. In a recent translation of this poem, by the Rev. John Williams Ab Ithel, M.A., this word is rendered, apparently for the sake of the metre, "shore of the sea." The explanation given in a foot-note is, "Harbour *cynwr* from *cyn dwfr*." On the shore of the estuary of the Dee, between Chester and Flint, on the Welsh side of the river, there is a place called "Connah's Quay." It is probable that the ancient orthography of the name was *Conner*.

Cob, I think, is also a British word, — *cop*, a mound. All the ancient earth-works which bear this name, of which I have knowledge, are of a circular form, except a long embankment called *The Cop*, which has been raised on the race-course at Chester, to protect it from the land-floods and spring-tides of the river Dee. N. W. S. (2.)

Coleridge's Unpublished MSS. (Vol. iv., p. 411.; Vol. vi., p. 533.).—THEOPHYLACT, at the first reference, inquired whether we are "ever likely to receive from any member of Coleridge's family, or from his friend Mr. J. H. Green, the fragments, if not the entire work, of his *Logosophia*." Agreeing with your correspondent, that "we can ill afford to lose a work the conception of which engrossed much of his thoughts," I repeated the Query in another form, at the second reference (*supra*), grounding it upon an assurance of Sara Coleridge, in her introduction to the *Biographia Literaria*, that the fragment on Ideas would hereafter appear, as a sequel to the *Aids to Reflection*. Whether this fragment be identical with the *Logosophia*, or, as I suspect, a distinct essay, certain it is that nothing of the kind has ever been published.

From an interesting conversation I had with Dr. Green in a railway carriage, on our return from the Commemoration at Oxford, I learned that he has in his possession, (1.) A complete section of a work on *The Philosophy of Nature*, which he took down from the mouth of Coleridge, filling a large volume; (2.) A complete treatise on *Logic;* and (3.) If I did not mistake, a fragment on *Ideas*. The reason Dr. Green assigns for their not having been published, is, that they contain nothing but what has already seen the light in the *Aids to Reflection*, *The Theory of Life*, and the *Treatise on Method*. This appears to me a very inadequate reason for withholding them from the press. That the works would pay, there can be no doubt. Besides the editing of these MSS., who is so well qualified as Dr. Green to give us a good biography of Coleridge?

C. MANSFIELD INGLEBY.

Birmingham.

Selling a Wife (Vol. vii., p. 602.).—A case of selling a wife actually and *bonâ fide* happened in the provincial town in which I reside, about eighteen years ago. A man publicly sold his wife at the market cross for 15*l.*: the buyer carried her away with him some seven miles off, and she lived with him till his death. The seller and the buyer are both now dead, but the woman is alive, and is married to a *third* (or a *second*) husband. The legality of the transaction has, I believe, some chance of being tried, as she now claims some property belonging to her first husband (the seller), her right to which is questioned in consequence of her supposed alienation by sale; and I am informed that a lawyer has been applied to in the case. Of course there can be little doubt as to the result.

Sc.

Life (Vol. vii., pp. 429. 608.).—Compare with the lines quoted by your correspondents those of Moore, entitled "My Birthday," the four following especially:

> "Vain was the man, and false as vain,
> Who said*, 'Were he ordain'd to run
> His long career of life again,
> He would do all that he had done.'"

Many a man would gladly live his life over again, were he allowed to bring to bear on his

* Fontenelle.

seeond life the *experience* he had aequired in that past. For in the grave there is no room, either for *ambition* or *repentance*; and the degree of our happiness or misery for eternity is proportioned to the state of preparation or unpreparation in which we leave *this world*. Instead of many a man, I might have said most good men; and of the others, all who have not passed the rubieon of hope and grace. The vista of the past, however, appears a long and dreary retrospect, and *any* future is hailed as a relief: yet on second and deeper thought, we would mount again the rugged hill of life, and try for a brighter prospect, a higher eminenee.

JARLTZBERG.

"Immo Deus mihi si dederit renovare juventam,
Utve iterum in cunis possim vagire; recusem."
Isaac Hawkins Browne, *De Animi Immortalitate*, lib. i., near the end.

(See *Selecta Poemata Anglorum Latina*, iii. 251.)

F. W. J.

Passage of Thucydides on the Greek Factions (Vol. vii., p. 594.). — The passage alluded to by SIR A. ALISON appears to be the celebrated description of the moral effeets produced by the confliets of the Greek faetions, which is subjoined to the aceount of the Corcyræan sedition, iii. 82. The quotation must, however, have been made from memory, and it is amplified and expanded from the original. The words adverted to seem to be:

"μέλλησις δὲ προμηθὴς δειλία εὐπρεπὴς, τὸ δὲ σῶφρον τοῦ ἀνάνδρου πρόσχημα, καὶ τὸ πρὸς ἅπαν ξυνετὸν ἐπὶ πᾶν ἀργόν."

Thueydides, however, proeeeds to say that the cunning which enabled a man to plot with suecess against an enemy, or still more to diseover his hostile purposes, was highly esteemed. L.

Archbishop King (Vol. vii., p. 430.). — A few days since I met with the following passage in a brief sketch of Kane O'Hara, in the last number of the *Irish Quarterly Review*:

"In the extremely meagre published notices of O'Hara (the celebrated burletta writer), no reference has been made to his skill as an artist, of which we have a specimen in his etching of Dr. William King, archbishop of Dublin, in a wig and cap, of which portrait a copy has been made by Richardson."

This extraet is taken from one of a very interesting series of papers upon "The Streets of Dublin." ABHBA.

Devonianisms (Vol. vii., p. 544.). — *Pilm*, *Forrell*. — *Pillom* is the full word, of which *pilm* is a contraetion. It appears to have been derived from the British word *pylor*, dust. *Forell* is an archaic name for the eover of a book. The Welsh appear to have adopted it from the English, as their name for a bookbinder is *fforelwr*, literally, one who covers books. I may mention another Devonianism. The cover of a book is called its *healing*. A man who lays slates on the roof of a house is, in Devonshire, ealled a *hellier*.

N. W. S. (2.)

Perseverant, Perseverance (Vol. vii., p. 400.). — Can MR. ARROWSMITH supply any instanees of the verb *persever* (or *perceyuer*, as it is spelt in the 1555 edition of Hawes, M. i. col. 2.), from any other author? and will he inform us when this "abortive hog" and his litter became extinct.

In explaining *speare* (so strangely misunderstood by the editor of Dodsley), he should, I think, have added, that it was an old way of writing *spar*. In Shakspeare's Prologue to *Troilus and Cressida*, it is written *sperr*. *Sparred*, quoted by Richardson from the *Romance of the Rose*, and *Troilus and Creseide*, is in the edition of Chaucer referred to by Tyrwhitt, written in the *Romance* "spered," and in *Troilus* "sperred." Q.

Bloomsbury.

"*The Good Old Cause*" (Vol. vi., *passim*). — Mrs. Behn, who gained some notoriety for her licentious writings even in Charles II.'s days, was the author of a play called *The Roundheads, or the Good Old Cause*: London, 1682. In the Epilogue she puts into the mouth of the Puritans the following lines respeeting the Royalists:

"Yet then they rail'd against *The Good Old Cause*;
Rail'd foolishly for loyalty and laws:
But when the Saints had put them to a stand,
We left them loyalty, and took their land:
Yea, and the pious work of Reformation
Rewarded was with plunder and sequestration."

The following lines are quoted by Mr. Teale in his *Life of Viscount Falkland*, p. 131.:

"The wealthiest man among us is the best:
No grandeur now in Nature or in book
Delights us — repose, avarice, expense,
This is the idolatry; and these we adore:
Plain living and high thinking are no more;
The homely beauty of *The Good Old Cause*
Is gone: our peace and fearful innocence,
And pure religion breathing household laws."

Whenee did Mr. Teale get these lines? Either *The Good Old Cause* is here used in a peculiar sense, or Mr. Teale makes an unhappy use of the quotation. JARLTZBERG.

Saying of Pascal (Vol. vii., p. 596.). — In reply to the question of W. FRASER, I would refer him to Paseal's *sixteenth* Provincial Letter, where, in the last paragraph but one, we read, —

"Mes révérends pères, mes lettres n'avaient pas accoutumé de se suivre de si près, ni d'être si étendues. *Le peu de temps que j'ai eu a été cause de l'un et de l'autre. Je n'ai fait celle-ci plus longue que parceque je*

n'ai pas eu le loisir de la faire plus courte. La raison qui m'a obligé de hâter vous est mieux connue qu'à moi."

R. E. T.

Paint taken off of old Oak (Vol. vii., p. 620.).—About twenty-six years ago, by the adoption of a very simple process recommended by Dr. Wollaston, the paint was entirely removed from the screen of carved oak which fills the north end of the great hall at Audley End, and the wood reassumed its original colour and brilliancy. The result was brought about by the application of soft-soap, laid on of the thickness of a shilling over the whole surface of the oak, and allowed to remain there two or three days; at the end of which it was washed off with plenty of cold water. I am aware that potash has been often tried with success for the same purpose; but, in many instances, unless it is used with due caution, the wood becomes of a darker hue, and has the appearance of having been charred. It is worthy of remark, that Dr. Wollaston made the suggestion with great diffidence, not having, as he said, had any practical experience of the effect of such an application. BRAYBROOKE.

Passage in the "Tempest" (Vol. ii., pp. 259. 299. 337. 429.).—As a parallel to the expression "most busy least" (meaning "least busy" emphatically), I would suggest the common expression of the Northumbrians, "Far over near" (signifying "much too near"). H. T. RILEY.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Committee appointed by the Society of Antiquaries to consider what improvements could be introduced into its management, has at length issued a Report; and we are glad to find that the alterations suggested by them have been frankly adopted by the Council. The principal changes proposed refer to the election of the Council; the having but one Secretary, who is not to be a member of that body; the appointment of Local Secretaries; the retirement annually of the Senior Vice-President; and lastly, that which more than anything else must operate for the future benefit of the Society, the appointment of a third Standing Committee, to be called *The Executive Committee*, whose duty shall be "to superintend the correspondence of the Society on all subjects relating to literature and antiquities, to direct any antiquarian operations or excavations carried on by the Society, to examine all papers sent for reading, all objects sent for exhibition, and to assist the Director generally in taking care that the publications of the Society are consistent with its position and importance." It is easy to see that if a proper selection be made of the Fellows to serve on this Committee, their activity, and the renewed interest which will be thereby awakened in the proceedings of the Society, will ensure for the Thursday Evening Meetings a regular supply of objects for exhibition, and papers for reading, worthy of the body—and therefore unlike many which we have too frequently heard, and to which, but for the undeserved imputation which we should seem to cast upon our good friend Sir Henry Ellis, might be applied, with a slight alteration, that couplet of Mathias which tells—

"How o'er the bulk of these *transacted* deeds
Sir Henry pants, and d——ns 'em as he reads."

We have now little doubt that better days are in store for the Society of Antiquaries.

The Annual Meeting of the Archæological Institute commences at Chichester on Tuesday next, under the patronage of the Dukes of Norfolk and Richmond, and the Bishop of Chichester, and the Presidentship of Lord Talbot de Malahide. There is a good bill of fare provided in the shape of Lectures on the Cathedral, by Professor Willis; excursions to Boxgrove Priory, Halnaker, Godwood, Cowdray, Petworth, Pevensey, Amberley, Shoreham, Lewes, and Arundel; excavations on Bow Hill; Meetings of the Sections of History, Antiquities, and Architecture; and, what we think will be one of the pleasantest features of the programme, the Annual Meeting of the Sussex Archæological Society, in the proceedings of which the Members of the Institute are invited to participate.

BOOKS RECEIVED.—*A Glossary of Provincialisms in Use in the County of Sussex*, by W. Durrant Cooper, *second edition*: a small but very valuable addition to our provincial glossaries, with an introduction well worth the reading. We shall be surprised if the meeting of the Institute this year in Sussex does not furnish Mr. Cooper with materials for a third and enlarged edition.—*The Traveller's Library*, No. 44., *A Tour on the Continent by Rail and Road*, by John Barrow: a brief itinerary of dates and distances, showing what may be done in a two months' visit to the Continent.—No. 45. *Swiss Men and Swiss Mountains*, by Robert Ferguson: a very graphic and well-written narrative of a tour in Switzerland, which deserves a corner in the knapsack of the "intending" traveller.—*The Essays, or Counsels Civil and Moral, by Francis Bacon, Viscount St. Alban*, edited by Thomas Markby: a cheap edition of this valuable "handbook for thinking men," produced by the ready sale which has attended *The Advancement of Learning* by the same editor.—*Reynard the Fox, after the German Version of Göthe*, with Illustrations by J. Wolf, Part VII., in which the translator carries on the story to *The Outlawry* in well-tuned verse.—*Cyclopædia Bibliographica*, Part X. This tenth Part concludes the first half of the volume of authors and their works; and the punctuality with which the Parts have succeeded each other is a sufficient pledge that we shall see this most useful library companion completed in a satisfactory manner.

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SHAKSPEARE'S PLAYS. Vol. V. of Johnson and Steevens's edition, in 15 vols. 8vo. 1739.
CIRCLE OF THE SEASONS. 12mo. London, 1828. (Two Copies.)
JONES' ACCOUNT OF ABERYSTWITH. Trevecka, 8vo. 1779.

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Cooper's Account of Public Records. 8vo. 1832. Vol. I.

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Lord Lansdowne's Works. Vol. I. Tonson, 1736.

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Sanders' History of Shenstone in Staffordshire. J. Nichols, London, 1794. Two Copies.

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Notices to Correspondents.

J. M. G., *who writes respecting the Leigh Peerage, is informed that we have a private letter for him. How can it be addressed to him?*

W. W. (Malta) *has our best thanks for his letter of the 25th of June. His suggestion will be adopted; but we shall shortly have the pleasure of addressing a* private *communication to him.*

Shakspeare Criticism. *We have to apologise to many friends and Correspondents for the postponement of their communications. As soon as the Index to* Vol. vii. *is published, we shall take steps to get out of these arrears.*

C. P. F. *The* Ch *in the name of* Chobham *is soft. There is a* Cobham *within a few miles of the Camp.*

Iodide (June 24th). *There is much care required in iodizing paper; we have no hesitation in saying at present the subject has not met with sufficient attention. When the iodized paper is immersed in water, it is some time before it assumes a yellow colour. This may be accelerated by often changing the water. The brightness of the colour is by no means an index of its degree of sensitiveness — on the contrary, paper of a bright yellow colour is more apt to brown than one of a pale primrose. Too bright a yellow would also indicate an insufficient soaking; and suffering the paper to remain longer than is needful not only lessens its sensitive powers, but does much damage by removing all the size.*

H. N. (Kingston). *Violet-coloured glass, ground on one side, may be obtained at* 11*d. per square foot of Messrs. Forest and Brownley, Lime Street, Liverpool. It may also be had in London, but the price charged is much higher. This glass obstructs just a sufficient degree of light, and is most agreeable to the sitter; not much advantage accrues from the use of large sheets, and it is objectionable for price. No doubt such an application as you mention would be useful; but, from the difficulty there is in keeping out the wet from a glass roof, it would be very objectionable. Beyond a reference to our advertising columns, we cannot enter upon the subject of the prices of chemicals and their purity. In making gun cotton, the time of immersion in the acids must be the same for twenty grains as for any large quantity: when good, there is a peculiar crispness in the cotton, and it is* quite *soluble in the ether. If our Correspondent (who expresses so much earnestness of success) will forward his address, he shall receive a small portion made according to* Dr. Diamond's *formulary, which we find extremely soluble; and he can compare it with that of his own production.*

F. M. (Malta). 1*st. We are informed by* Dr. Diamond *that however beautiful the results obtained by others in the use of Canson's paper, in his hands he has found no certainty in its action, and, for iodized paper for negatives, far inferior to the best English papers. If the salts of gold are to be used, deep tints are very readily obtained by the French papers. The propriety of using gold is very questionable, not only as affecting the after permanence of the picture, but from the strong contrasts generally produced being very offensive to an artist's eye.* 2*ndly. Xyloidine may be iodized precisely the same as collodion, but no advantage whatever is gained from its use. A collodion for the taking of positives on glass should be differently made to one for negative pictures. There should be less of the iodides contained in it, and it should be more fluid. When this is the case, the image is never washed out by the hypo., and the delineation is equal in minuteness to any Daguerreotype on metal plates, as has been shown by the specimens of the reduction of printing exhibited by Mr. Rosling at the Society of Arts' Exhibition, where the letters were reduced to 1-750th of an inch, or less than half the diameter of a human hair. If the protonitrate of iron* properly prepared *be used in the development, the deposit assumes the beautiful appearance of dead white silver, having none of the reflecting qualities of the metal plates.*

C. E. F. (June 13th). *The spots in the specimen sent depend upon minute substances in your collodion not receiving the action of the nitrate of silver bath; and you will find this upon looking through a prepared plate after it has been in the nitrate bath, and previously to its ever having been in the camera. They may be iodide or iodate of silver, or small crystals of nitrate of potash. If the former, add a little piece of iodide of potassium, say ten grains to two ounces of collodion; or if the latter, it would depend upon a defective washing of the gun cotton by which all the soluble salts have not been removed: thus more care must be used. We would recommend you to use an entirely new bath and stronger, four ounces of hypo. to a pint: it is evident that your very nice specimens have been spoiled by the stains of the bath. Allow us again to draw your attention to the process given by* Mr. Pollock; *we have seen most satisfactory pictures produced by it.*

R. H. Chattock (Solihull). *The "freckled" appearance which you mention in your positives in all probability depends upon the action of the light upon the silver, which still remains in your proof. We have often found it to be the case when old hypo-sulphite of soda is used, and when the strength of the bath is becoming weak and doubtful. It is certainly a safe process to soak the picture in clean water for an hour or two,* the light being excluded *previous to the immersion into the hypo.; and the water extracting a large portion of the solutions remaining on the paper, the after application of the hypo. need not be so long continued, whereby the tone of the picture is not so much lowered. Your own observation, that a piece of Whatman's paper being merely divided, and one point exhibiting the defects and the other not, at once negatives the idea that the size in the paper has been affected.*

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Notes.

DERIVATION OF THE WORD "ISLAND."

Lexicographers from time to time have handed down to us, and proposed for our choice, two derivations of our English word *Island;* and, that one of these two is correct, has, I believe, never yet been called in question. The first which they offer, and that most usually accepted as the true one, is the A.-S. *Ealand*, *Ealond*, *Igland;* Belg. *Eylandt:* the first syllable of which, they inform us, is *ea*, Low Germ. *aue*, water, *i. e.* water-land, or land surrounded by water. If this etymon be deemed unsatisfactory, they offer the following: from the Fr. *isle*, It. *isola*, Lat. *insula*, the word *island*, they say, is easily deflected.

At the risk of being thought presumptuous, I do not hesitate to say, that both these alternatives are manifestly erroneous; and, for the following reasons, I propose a third source, which seems to carry conviction with it: first, from analogy; and secondly, from the usage of the language from which our English word is undoubtedly derived, the Anglo-Saxon.

First, from analogy. Let us only consider how frequently names are given to parts of our hills, shores, rivers, &c., from their supposed resemblance to parts of the human body. Thus, for instance, we have a *head* land, a *neck* of land, a *tongue* of land, a *nose* of land (as in Ness, in Orfordness, Dungeness, and, on the opposite coast, Grinez); also a *mouth* of a river or harbour, a *brow* of a hill, *back* or *chine* of a hill, *foot* of a hill; an *arm* of the sea, *sinus* or bosom of the sea. With these examples, and many more like them, before us, why should we ignore an *eye* of land as unlikely to be the original of our word *island?* The correspondence between the two is exact. How frequently is the term *eye* applied to any small spot standing by itself, and peering out as it were, in fact an *insulated* spot: thus we have the *eye* of an apple, the *eye* or centre of a target, the *eye* of a stream (*i. e.* where the stream collects into a point — a point well known to salmon fishers), and very many other instances. What more natural term, then, to apply to a spot of land standing alone in the midst of an expanse of water than an *eye* of land?

In confirmation of this view, let us look to the original language; there we find the compounds of *eag*, *ea*, *ægh*, the eye, of very frequent occurrence: all of them showing that this compound *ea-land* is not only legitimate, but extremely probable. Thus we find, *eag-æple*, the pupil of the eye; *eag-dura*, a window-light, eye-door; *eag ece*, pain in the eye; *eah-hringas*, the orbits of the eyes. In the last instance, the *g* is dropped; and it is certain that *eag* was pronounced nearly as eye now is. From all this, is it too much to conclude that *ea-land* is the same as *eye-land?* But farther, *Ig* (A.-S.) sometimes stands by itself for an island, as also do *Igland* and *Igoth*, and *Ii* was the old name of Iona. Now I cannot find that there ever was the slightest connexion between the A.-S. *Ig* and *water*; nor do I believe that such an idea would ever have been started, but to support the old derivation of the word; I have never seen a genuine instance of such connexion brought forward. Then the word *Ig*, if it be supposed to mean an *eye*, as I contend, may very well stand by itself for *island;* but, if *water* be expressed by it, I cannot understand how it can serve to import *land*.

If any farther confirmation be wanted, we have it in the diminutive *eyot*, of which *ait*, *aight*, *eight* are corruptions. H. C. K.

—— Rectory, Hereford.

WEATHER RULES.

Thomas Passenger, who dwelt at the Three Bibles and Star, on London Bridge, was very celebrated during the latter part of the seventeenth century for publishing popular histories and chapbooks. His shop seems to have been the principal place of resort for the hawkers who then supplied the provinces with literature. Many of the works which issued from his press are now very rare: one of the most curious, and, at the same time, the rarest, is *The Shepherd's Kalendar: or, the Citizen's and Country Man's Daily Companion*, &c. The contents of this book are of a very singular nature, it being a kind of epitome of the facts it was then thought necessary for a countryman to be acquainted with. A considerable portion of the work is occupied by remarks on the weather, and on lucky and unlucky days: if I were to extract all on those subjects, this communication would extend to an unreasonable length.

We are informed, under the head "Observations on Remarkable Days, to know how the whole Year will succeed in Weather, Plenty," &c., that —

"If the sun shine clear and bright on Christmas-day, it promiseth a peaceable year from clamours and strife, and foretells much plenty to ensue: but if the wind blow stormy towards sunset, it betokeneth sickness in the spring and autumn quarters."

"If January 25 (being St. Paul's day) be fair, it promises a happy year; but if cloudy, windy, or rainy, otherwise: hear in this case what an ancient judicious astrologer writes:

> 'If St. Paul be fair and clear,
> It promises then a happy year;
> But if it chance to snow or rain,
> Then will be dear all sorts of grain:
> Or if the wind do blow aloft,
> Great stirs will vex the world full oft;
> And if dark clouds do muff the sky,
> Then foul and cattle oft will die.'"

"Mists or hoar frosts on the tenth of March betokens (*sic*) a plentiful year, but not without some diseases."

"If, in the fall of the leaf in October, many of them wither on the bows, and hang there, it betokens a frosty winter and much snow."

Under "The Signs of Rain in Creatures" we have the following:

"When the hern or bitron flies low, the air is gross, and thickening into showers."

"The froggs much croaking in ditches and pools, &c., in the evening, foretells rain in little time to follow: also, the sweating of stone pillars or tombs denotes rain."

"The often doping or diving of water fowl foreshows rain is at hand."

"The peacock's much crying denotes rain."

There is a list given of Lucky Days, which contains all the red letter saints' days of the Reformed English kalendar. We are also informed that there are other days in each month which "are successful enough." Thus —

"In January there are three, viz. 16. 18. 26.
In February there are four, viz. 10. 19. 27. 28.
In March there are two, viz. 14. 18.
In April there are three, viz. 13. 22. 27.
In May there are five, viz. 3. 5. 7. 11. 19.
In June there are four, viz. 10. 17. 20. 27.
In July there are six, viz. 1. 13. 19. 21. 27. 30.
In August there are three, viz. 3. 7. 9.
In September there are five, viz. 4. 8. 11. 15. 19.
In October there are three, viz. 1. 8. 13.
In November there are four, viz. 3. 9. 11. 15.
In December there are three, viz. 9. 13. 17."

EDWARD PEACOCK.

Bottesford, Messingham, Kirton-in-Lindsey.

ON THE MODERN PRACTICE OF ASSUMING ARMS.

"If any person be advanced into an office or dignity of publique administration, be it eyther ecclesiasticall, martiall, or ciuill: so that the same office comprehendeth in it *dignitatem vel dignitatis titulum*, either dignitie or (at the least) a title of dignitye: the Heralde must not refuse to devise to such a publique person, upon his instant request and willingnes to beare the same without reproche, a coate of armes: and thenceforth to matriculate him, with his inter-

marriages, and issues descending, in the register of the Gentle and Noble."

Thus wrote Sir John Ferne in *The Blazon of Gentrie*, printed in the year 1586. So also Coates, in his additions to Gwillim, writing in 1724, says:

"For though arms, in their first acceptation, were (as is shewed) taken up at any gentleman's pleasure, yet hath that liberty for many ages been deny'd; and they, by regal authority, made the rewards and ensigns of merit, &c., the gracious favours of princes; no one being, by the law of gentility in England, allowed the bearing thereof, but those that either have them by descent, or grant, or purchase from the body or badge of any prisoner they in open and lawful war had taken."

He proceeds to adduce various authorities on this subject, for which I would refer to the Introduction to the last edition of Gwillim's *Heraldry*, p. 16. &c.

Porny defines *assumptive arms* to be —

"Such as are taken up by the caprice or fancy of *upstarts*, who, being advanced to a degree of fortune, assume them without having deserved them by any glorious action. This, indeed (he adds), is *great abuse of heraldry;* but yet so common, and so much tolerated, almost everywhere, that little or no notice is taken of it."

This was written in 1765. Archdeacon Nares, in his very amusing *Heraldic Anomalies*, printed in 1823, says:

"At present, *similarity of name* is quite enough to lead any man to conclude himself to be a branch of some very ancient or noble stock, and, if occasion arise, to assume the arms appropriate to such families, without any appeal to the Heralds' office; nor would any *Alderman Gathergrease*, living in affluence, be without such marks and symbols on his plate, seals, carriages, &c., with no higher authority, perhaps, than his own fancy and conceit."

It must be confessed that the middle of the nineteenth century offers the most ample facilities for the would-be aristocrats of the age, and *that* without troubling Sir Charles Young or the College of Arms; witness the following advertisement cut from a newspaper of the day: —

"THE FAMILY LIVERY. — Arms and Crests correctly ascertained, and in any case a steel die expressly cut for the buttons, free of cost," &c.

There can, indeed, be no doubt that this foolish practice of assuming arms without right has of late years grown to an absurd height; and I fear the assumption is by no means confined to persons who have risen by trade, or by some lucky speculation in railways, &c.; even those who have been "*advanced into an office or dignity of publique administration*" have but seldom made their *instant request*" to the heralds "*to devise a coate of armes to be borne by them without reproch.*"

The episcopal bench, in particular, are very generally faulty in this respect, and, for the greater part, content themselves (if not by birth entitled to bear arms) by assuming the coat of some old-established family of the same, or *nearly the same*, name. In the case of temporal peerages, which are not seldom, thanks to the ancient constitution of England, renovated from the middle and lower classes, the practice is more in accordance with the precepts of *The Blazon of Gentrie;* but I believe there is at least *one instance*, that of a lawyer of the greatest eminence, who was last year advanced to a peerage, and to the highest rank in his profession, who has assumed both arms and supporters without the fiat of the College of Arms. The "novi homines" of a former age set a better example to those of the present day, and were not ashamed to go honestly to the proper office and take out their patent of arms, thus "founding a family" who have a *right* to the ensigns of honour which they assume. SPES.

MORLEE AND LOVEL.

The following document, in connexion with the trial between Morlee and Lovell, in the Court of Chivalry, will probably interest your heraldic readers. L. B. LARKING.

Ceste indentur tesmoyne q' mos^r Johñ de Cobehm̄ s^r de Cobehm ad baille p̄ assent de les sires de Morlee et Louel dys lib' de bone moneye amest' Johñ Barnet, cest assau' cent south p^r le un ptye et cent south p^r lautre ptye acause q' mesme le dit mestre Johñ et mest' Willm̄ Dawode et mest' Willm̄ Sondeye serrount assessours sur la matire pendaunt pentre les deux syngn' susdite p^r leur armes en le Court de Chiualerie. En tesmoynaunce de quel payment a ycestes endentur lez ptyes susditez entrechaungeablement ount mys lours sceals.

Don a Loundres le xx iu^r de Feu'er lan du rengne le Roy Richard secounde quinzisme.

[In dorso.]

Lendentur de x l̄i paye a mest' Johñ Barnet p^r Morlee et Louel.

SHAKSPEARE CORRESPONDENCE.

Shakspeare Emendations. — As this is the age of Shakspeare emendations, I beg to propose the following for the consideration of the numerous readers of "N. & Q." I am the more emboldened to do so, as I find several marginal corrections made from time to time are verified by the manuscript corrections in MR. COLLIER'S folio of 1632. These proposed are not, however, there, or I would not have troubled you, though it is many months since I first altered the reading of my copy.

Taming of the Shrew, Act V. Sc. 2.—On the exit of Katharina to "fetch" in the disobedient wives, Lucentio remarks:

"*Luc.* Here is a wonder, if you talk of a wonder.
Hort. And so it is. I wonder what it bodes.
Pet. Marry, peace it bodes, and love, and quiet life,
An awful rule, and right supremacy;
And, to be short, what not that's sweet and happy."

For "an awful rule" I propose to substitute *and lawful rule*, as agreeing better with the text and context; indeed, the whole passage indicates it. Petruchio means that the change in Katharina's temper and conduct bodes love, peace, law, and order, in contradistinction to awe or fear. The repetition of the conjunction *and* also makes the harmony of the language more equal; "and love, and quiet life, and lawful rule, and right supremacy," rings evenly to the ear. Considering the number and character of the emendations in Mr. Collier's volume, I have the less hesitation in proposing this one. The language of Shakspeare is, as we know it, for the most part so clear, harmonious, distinct, and forcible, that I think we are justified in considering any obscure, inconsistent, or harsh passage, as having met with some mishap either in hearing, transcribing, or in printing. Some months ago, and certainly before Mr. Collier's volume of corrections appeared, I forwarded to "N. & Q." (it never appeared) a correction from *Antony and Cleopatra*, Act V. Sc. 2., where Cleopatra, contemplating suicide, says it is—

"To do that thing that ends all other deeds,
Which shackles accidents, and bolts up change;
Which sleeps, and never palates more the dung.
The beggar's nurse and Cæsar's."

The word "dung" ending the third line, was so evidently *dug*, or nipple, that I thought no man to whom it was pointed out could have a doubt about it. Mr. Collier remarks in his recent volume, "This emendation may, or may not, have been conjectural, but we may be pretty sure it is right." I doubt if Mr. Collier would have accepted any authority other than that of his own folio, although Shakspeare has frequently used the word *dug* as a synonym for nipple, as see *Romeo and Juliet*, Act I. Sc. 3.:

"*Nurse.* And she was wean'd,—I never shall forget it,—
Of all the days of the year, upon that day:
For I had then laid wormwood to my dug.
. . . . . .
——but, as I said,
When it did taste the wormwood on the nipple
Of my dug, and felt it bitter, pretty fool,
To see it tetchy, and fall out with the dug!"

This quotation proves clearly, I consider, that dug was meant by Cleopatra, and not *dung*; and so I considered before the old manuscript correction of Mr. Collier's appeared. The words "an awful" are as clearly to my mind *and lawful*. I doubt, however, if they will be so acknowledged, as the use of the words "an awful," it may be contended, are countenanced by other passages in Shakspeare; I quote the following.

Two Gentlemen of Verona, Act IV. Sc. 1.—

"*3rd Outlaw.* Know then, that some of us are gentlemen,
Such as the fury of ungovern'd youth
Thrust from the company of *awful* men."

The word "awful" is surely, in this place, *lawful*; an outlaw would be little inclined to consider men as "awful," but the contrary. Read the last line as under—

"Thrust from the company of *lawful* men,"

and the meaning is simple and clear. The outlaws were thrust from the company of *lawful men*, that is, men who obeyed the laws they had broken in "the fury of ungovern'd youth."

In *King Richard II.*, Act III. Sc. 3., the following use of the words *lawful* and *awful* occurs:

"*K. Rich.* We are amazed; and thus long have we stood
To watch the fearful bending of thy knee,
[*To Northumberland.*
Because we thought ourself thy lawful king;
And if we be, how dare thy joints forget
To pay their awful duty to our presence?"

The meaning in this case is no doubt clear enough, and the words "awful duty" may be the right ones; but had they stood *lawful duty* in any old copy, he would have been a bold man who would have proposed to substitute *awful* for *lawful*.

Second Part of King Henry IV., Act IV. Sc. 1.—

"*Arch.* To us, and to our purposes, confin'd:
We come within our *awful* banks again,
And knit our powers to the arm of peace."

The use of the word "awful" in this passage may be right, but, as in the preceding case, I think, had *lawful banks* stood in any old printed copy, or had it even been found in Mr. Collier's volume, the fitness would have been acknowledged.

Shakspeare used the word "lawful" in many instances where, no doubt, it may with reason, strong as any given here, be changed to *awful*. In the historical plays, *lawful* king, *lawful* progeny, *lawful* heir, *lawful* magistrate, *lawful* earth, *lawful* sword, &c., may be found. These suggestions, like the pinch of sand thrown on the old woman's cow, if they do no good, will, I trust, do no harm.

Robert Rawlinson.

Shakspeare.—A German writer, Professor Hilgers, of Aix-la-Chapelle, published in 1852 a pamphlet, in which he endeavoured to prove that many passages in Shakspeare, which were originally written in verse, have been "degraded" into prose, and quotes several passages from the plays

in support of his thesis. Professor Hilgers says that emendation of the text, by means of such a mode of correction as would restore the corrupted verses to their original form, has hitherto been almost entirely neglected by commentators, or else employed by them with very little ability and success. I have not seen the Professor's Treatise, and only write from a short notice which I have just perused of it in a German review; but, if what Professor H. states be correct, the subject appears to deserve more particular attention from the writers in the "N. & Q.," who have devoted their ingenuity and research to the illustration of Shakspeare. In the hope of attracting them to "fresh fields and pastures new," in which to re-create themselves, and to instruct and delight the world-wide readers of the great dramatist, I venture to solicit attention to Professor Hilger's pamphlet and its subject. In this I only echo the German reviewer's language, who most highly praises the Professor's acuteness, and the value of his strictures, and promises to return to them at greater length in a future number of the periodical in which he writes. JOHN MACRAY.

Oxford.

UNPUBLISHED LETTER.

I have thought that the following old letter, from a retired lawyer of the seventeenth century to his future son-in-law, might not be altogether uninteresting to your readers, as referring to the value of land and money at the period when it was written. C. W. B.

July y^e^ 16^th^, (16)95.

S^r^,

Since you are pleased to demand my opinion concerning your intended purchase, I shall give you it as well as I can upon so short a warning. You say, if lett, you suppose it was worth a 130*l.* per annū. I cannot tell by your letter whether the mills, lett at 20*l.* per annū, are a part of y^e^ 130*l.*: if it be, I think 2600*l.* a great price, being much above twenty years' purchase, considering the lord's rent. But if they are not included in that sum, 'tis a good twenty years' purchase. Now you must consider what returne this will make for your money. I am sure, as times goe, not three per cent; and money makes full five, and very seldom, if ever, pays taxes. I believe it may be very convenient for you, and it is very advantageous to be entire; but if you should contract a debt to buy this estate you will be very uneasy, and, if you marry, the first setting out will be expensive, and it will be ill taking up money to defray necessary charges. I conceive the land is in hand, and not lett; so that, if you have not a tenant, you must be at the expence of stocking, w^ch^ will sett very hard upon you. And you know, w^n^ your sister marrys, there is a 1000 pounds more to be provided. Pray putt all these things together, and propose some way of solving all these difficultys; and, if you can, I should be glad to have it annexed to your estate, and settled upon the heirs male of your body. Upon w^ch^ consideration I shall be more inclined to farther your desires in a reasonable manner.

Pray, w^n^ you hear any more of that coūselor's amours send me word, but lett me advise you never to say anything of him or his estate that may come to the lady's ears. I hope my Lady Morton will not tell M^rs^ Tregonell any more than what all the world should know. I heard the K^t^ had bid adieu to the Woodland Lady. I am very glad of it, for I wish him better ffortune. I writt lately to S^r^ John, who honoured me with a letter. As for public news, you have heard, I suppose, of our burning St. Malos and Grandvile; and that wee have left a great many of our men before Namur, but they continue the siege vigorously. They say the ffrench are about to sett downe before Dixmude, to bring us of by revultion. Pray p^r^sent mine and my daughter's service to your sister, and believe me to be, S^r^, your affectionate kinsman and servant J. POTENGER.

Remember, at this time there is a great deal of land to be sold, but few purchasers. I have spooke to S^r^ Miles Cooke, who promises to lett me have your settlement to peruse, and to end matters fairly. Since I writt my letter 'tis reported .... is surrendered or taken.

These ffor Richard Binghā, Esq., at Bingham's Malcombe, to be left at the post-house in St. Andrew's, Milborne, Dorsett.

Minor Notes.

Lines on the Institution of the Order of the Garter.—I send you the following, which may be worth a corner in "N. & Q." The only account I can give of them is that I found them in MS. among other poetical extracts, without date or author's name:—

"When Salisbury's famed Countess was dancing with glee,
Her stocking's security fell from her knee.
Allusions and hints, sneers and whispers went round;
The trifle was scouted, and left on the ground.
When Edward the Brave, with true soldier-like spirit,
Cried, 'The garter is mine; 'tis the order of merit;
The first knight in my court shall be happy to wear,
Proud distinction! the garter that fell from the fair:
While in letters of gold—'tis your monarch's high will—
Shall there be inscribed, "Ill to him that thinks ill."'"

TEE BEE.

Old Ship.—It may be of interest to some of your readers to learn that the ship which conveyed General Wolfe on his expedition to Quebec is still afloat under the name of the "William and Ann."

She was built in 1759 for a bomb-ketch, and was in dock in the Thames a few days since, sound and likely to endure for many years yet: she is mostly now engaged in the Honduras and African timber trades, which is in itself a proof of her great strength. A. O. H.

Blackheath.

The Letter "h" in "humble."—I was always taught in my childhood to sink the *h* in this word, and was confirmed in this habit by the usage of all the well-educated people that I met in those days, as also by the authority of every pronouncing dictionary in the English language: and to this day hear many people quite as well educated, and of as high station in all but literary society, as Mr. Dickens, use the same pronunciation; but this eminent writer has thought fit of late to proscribe this practice as far as in him lies, by making it the Shibboleth of two of the meanest and vilest characters in his works. I should like to know whether the aspiration of this letter is due to Mr. D.'s London birth and residence, or whether it has become of late the general usage of good society. If the latter, it is clear that a new edition of *Walker* is required for the benefit of such as have no wish to be confounded with the "Heeps."

Your late Numbers have given some curious instances of Cockney and other rhymes. I am sorry to see that the offensive *r* not only appears to be gaining ground in poetry, but also in the mouths of many whose station and education might have been supposed to preserve them from this vulgarism. If the masters of our great schools took as much pains with their pupils' pronunciation of English, as with that of Latin and Greek, we should hear less of this. J. S. Warden.

"*The Angels' Whisper.*"—The admirers of that popular song will be surprised to find that there prevails in India a tradition very similar to the one on which that song is founded.

The other day our Hindoo nurse was watching our baby asleep, and noticing that it frequently smiled, said, "God is talking to it!" The tradition, as elicited from this woman, seems to be here, that when a child smiles in its sleep, God is saying something pleasing to it; but when it cries, He is talking to it of sorrow. J. C. B.

Punjab.

Pronunciation of Coke (Vol. vii., p. 586.).—Probably the under-mentioned particulars may tend to elucidate the Query discussed in your paper touching the pronunciation of Chief Justice Coke's surname in his Lordship's time.

In numerous original family "Coke documents" in my possession, amongst which are a most spirited and highly interesting letter written by the celebrated Lady Elizabeth Hatton *, Sir Edward Coke's widow, quite in character with her ladyship, shortly after her husband's death; and likewise several letters written by his children and grandchildren; Sir Edward's surname is invariably spelt Coke, whilst in other his family documents † and public precepts I possess, the latter of which came under the eye of Lords Keepers Coventry and Littleton, Sir Edward's name is, in nine cases out of ten in five hundred instances, spelt *Cooke* and *Cook*; thus, I submit, raising an almost irresistible presumption that, however the Chief Justice's surname was written, it was pronounced *Cook* and not Coke.

T. W. Jones.

Nantwich.

The Advice supposed to have been given to Julius III.—The *Consilium*, sometimes and inadvertently called a *Council*, addressed to Julius III., Pope of Rome, by certain prelates, has just been once more quoted, for the fiftieth time, perhaps, within the present generation, as a genuine document, and as proceeding from adherents of the Church of Rome. This re-quotation appears in an otherwise useful little volume of the Religious Tract Society, entitled *The Bible in many Tongues*, p. 96.; and it may tend to check the use made of the supposed Advice or Council to state, what a perusal either of the original in Brown's *Fasciculus Rerum Expetend. et Fugiend.*, or of a translation in Gibson's *Preservative* (vol. i. pp. 183. 191., ed. 1848), will soon make evident, that the document in question is a piece of banter, and must be attributed to the pen of P. P. Vergerio, in whose *Works* it is in fact included, in the single volume published Tubing. 1563, fol. 94—104.

So frequently has this supposed Advice been cited as a *serious* affair, that the pages of "N. & Q." may be well employed in endeavouring to stop the somewhat perverse use of a friendly weapon.

Novus.

Queries.

BISHOP GARDINER "DE VERA OBEDIENTIÂ."

It is probable that others of your readers besides myself have had good reason to complain that Dr. Maitland has cruelly raised the price of this little book to a bibliomaniacal height, by his inimitable description of its curious contents and history. (*Essays on Subjects connected with the Reformation*, xvii. xviii. xix.)

* Her surname is so written.

† Some of them of so early a date as the year 1600, when Sir Edward was Attorney-General to Queen Elizabeth.

Some of the things which seem to be indubitable respecting the original work are these:—1. That it was first printed in 1535. 2. That, consequently, Bishop Burnet (*Hist. of Ref.*, Part I. b. iii. p. 166.: Dublin, 1730) was mistaken in representing it as having been written in reply to Cardinal Pole. 3. That there *was* an octavo edition published at Strasburg in 1536, and that Goldastus followed it. 4. That there was an additional reprint of the tract at London in 1603. (Schelhornii, *Amœn. Hist. Eccles.*, tom. i. pp. 15. 849.) But I am anxious to make three inquiries relative to this really important document and its fictitious preface.

1. The Roane volume, certainly the earliest in English, professes to have been printed by "Michal Wood" in 1553. Can we not determine the place of its origin by the recollection of the fact, that Bishop Bale's *Mysterye of Iniquyte, or Confutation of Ponce Pantolabus*, was printed at *Geneva* by "Mychael Woode" in 1545?

2. With regard to the typographical achievements of the Brocards, is it not rather an *apropos* circumstance, that "Biliosus Balæus," as Fuller calls him, was the author of a *Historia Divi Brocardi?* (Ware's *Works*, ii. 325.)

3. May not Bale (or *Baal*, according to Pits) be suspected to have been the composer of the Bonnerian Preface? He might have reckoned it among the many *Facetias et Jocos* which he declares that he had put forth. It is observable that, while the writer of this Preface designates Bishop Gardiner as the "common cutthrot of Englande," the same title is bestowed upon Bonner in the Foxian Letter addressed to him by "an unknown person" (Strype's *Memor.* iii., Catal. p. 161.: London, 1721), and which, from internal evidence taken from the part relating to Philpot, must be referred to the year 1555. The style of these performances is similar; and let "gaie Gardiner, blow-bole Boner, trusti Tonstal, and slow-bellie Samson" of the Preface be compared with "glorious Gardiner, blow-bolle Bonner, tottering Tunstal, wagtaile Weston, and carted Chicken." (Bale's *Declaration of Bonner's Articles*, fol. 90. b., London, 1561.) R. G.

Minor Queries.

Lord Byron.—What relation to the poet was the Lord Byron mentioned in the *Apology for the Life of George Ann Bellamy?* UNEDA.

Philadelphia.

Curious Custom of ringing Bells for the Dead.—In Marshfield, Massachusets, it has been customary for a very long period to ring the bell of the parish church most violently for eight or ten minutes, whenever a death occurs in the village; then to strike it slowly three times three, which makes known to the inhabitants that a man or boy has expired, and finally to toll it the number of times that the deceased had numbered years of existence.

The first settlers of Marshfield having been Englishmen, may I ask if this custom ever did, or does now, exist in the mother country? W. W.

Malta.

Unpublished Essay by Lamb.—Coleridge is represented in his *Table Talk* (p. 253. ed. 1836), to have said that "Charles Lamb wrote an essay on a man, who had lived in past time." The editor in a note tells us he knows "not when or where." I do not find it in the edition of his works published in 1846, nor have I been able to discover it in any of the journals, to which he contributed, that have fallen in my way. Have any of your correspondents met with it?

R. W. ELLIOTT.

Peculiar Ornament in Crosthwaite Church.—On lately visiting Crosthwaite Church, Cumberland, I was exceedingly struck with the great peculiarity of a carving, pointed out to me by the sexton, on the left jambs of all the windows in the north and south aisles, both inside and out. It is in the form of a circle with eight radiations, and always occurs about half-way between the shoulder of the arch and the sill. During the late restoration of the church, it has been covered with plaster in every case in the interior, save one in the north aisle, which is left very distinct. It does not appear on any of the windows at the east end or in the tower. I noticed a similar figure over the stone door-way of the old inn at Threlkeld, with the letters C G inscribed on one side, and the date 1688 on the other. The sexton said, he had never been able to obtain any intelligence as to its symbolical meaning or history, although he had inquired of nearly every one who had been to see the church. Can any of your correspondents throw a light upon the subject?

R. W. ELLIOTT.

Cromwell's Portrait.—In the *Annual Register*, 1773, "Characters," p. 77.; in Hughes's *Letters*, ii. 308.; in *Gent. Mag.*, xxxv. 357.; and in Noble's *House of Cromwell*, i. 307., is a statement, originally made by Mr. Say, of Lowestoft, in his account of Mrs. Bridget Bendish, importing that the best picture of Oliver which the writer had ever seen, was at Rosehall (Beccles), in the possession of Sir Robert Rich. Where is this portrait? Has it ever been engraved? S. W. RIX.

Beccles.

Governor Brooks, about a century since, was governor of one of the West India Islands. I have heard Cuba named as his government; and it might have been that, the short time Cuba was in

the possession of the English, he was governor of it; but I am uncertain. If any correspondent, versed in West Indian affairs, can give me any particulars of the family and antecedents of the above, or any reference to his services (for I suppose him to have been a military man), it will great oblige

TEE BEE.

Old Books.—I notice some of your correspondents, having fancied that they have picked up at some old book-stall an invaluable treasure, are coolly told by others more learned, "It would be a bad exchange for a shilling;" and, again, "If it cost three shillings and sixpence, the purchaser was most unfortunate."

May I ask the value of the following? They came into possession of my family about thirty years ago:

"Epitome Thesauri antiquitatum hoc est Impp. Rom. orientalium et occidentalium Iconum ex antiquis numismatibus quam fidelissime delineatum.

"Ex Musæo Jacobi de Strada Mantuani Antiquatum.

"Lugduni, apud Jacobum de Strada et Thomam Guercinum, MDLIII. (1553). Cum Privilegio Regio."

Handsomely got up; gilt edges, pp. 339. Also,

"Sommario delle vite de GL'Imperiatore Romani da C. Giolio Cesare sino a Ferdinando II., con le loro effigie Causte dalle Medaglie: In Roma apresso, Lodovico Grignani, MDCXXXVII, pp. 80."

BRISTOLIENSIS.

The Privileges of the See of Canterbury.—I find preserved by William of Malmsbury, in his *Chronicle*, book iii., the following letter from Pope Bonifacc to Justus, Archbishop of Canterbury, respecting the privileges of his see:

"Far be it from every Christian, that anything concerning the city of Canterbury be diminished or changed, in present or *future times*, which was appointed by our predecessor Pope Gregory, *however human circumstances may be changed:* but more especially by the authority of St. Peter, the chief of the Apostles, we command and ordain, that the city of Canterbury *shall ever hereafter be esteemed the Metropolitan See* of all Britain; and we decree and appoint *immutably*, that all the provinces of the kingdom of England shall be subject to the Metropolitan Church of the aforesaid See. And if any one attempt to injure this church, which is more especially under the power and protection of the Holy Roman Church, or to lessen the jurisdiction conceded to it, may GOD expunge him from the book of life; and let him know that he is bound by the sentence of a curse."

How can the expressions I have Italicised be reconciled with the creation of the Archiepiscopal See of Westminster? W. FRASER.

Tor-Mohun.

Heraldic Colour pertaining to Ireland.—There occurs in the *Dublin University Magazine* for October, 1852, an article entitled "A Night in the Fine Arts' Court of our National Exhibition," and at the conclusion a "Note," in which I find the following remarks:—

"This last (the figure of Erin), as described, is purely ideal, but legitimately brought in, as Hogan's figure of 'Hibernia' occupied a position in the Fine Arts' Court, and suggested it. It may be as well to add that Erin is described as wearing a *blue* mantle, as blue, not green, is the heraldic colour pertaining to Ireland now."

May I inquire at what time, and under what circumstances, blue was substituted for the old favourite green? HENRY H. BREEN.

St. Lucia.

Descendants of Judas Iscariot.—In Southey's *Omniana* is the following:

"It was believed in Pier della Valle's time that the descendants of Judas still existed at Corfu, though the persons who suffered this imputation stoutly denied the truth of the genealogy."

Is anything farther to be met with on this curious subject? G. CREED.

Parish Clerks and Politics.—In *Twenty-six Psalms of Thanksgiving and Praise, Love and Glory, for the use of a Parish Church* (Exon., And. Brice, 1725), the rector (who compiled it), among other reasons for omitting all the *imprecatory* Psalms, says,—

"Lest a parish clerk, or any other, should be whetting his *spleen*, or obliging his *spite*, when he should be entertaining his devotion."

That such practices were indulged in, we have the farther evidence of Bramston the satirist:

"Not long since *parish clerks*, with saucy airs,
Apply'd *King David's Psalms* to *state-affairs*."*

Can any readers of "N. & Q." point out examples of such misapplication? J. O.

"*Virgin Wife and widowed Maid.*"—Whence come the words "Virgin wife and widow'd maid," quoted, apparently, by Liddell and Scott in their Greek Lexicon, s. v. ἀπάρθενος, as a rendering or illustration of Hec. 610.?

"Νύμφην τ' ἄνυμφον, πάρθενόν τ' ἀπάρθενον."

ANON.

"*Cutting off the little heads of light.*"—Perhaps you or one of your correspondents would help me to the whereabouts of some thoughtful lines which I recently came across, in a volume which I accidentally took up, but the name of which has completely slipped my memory.

* *The Art of Politicks, in imitation of Horace*, 1729, with a hybrid portrait of Heidegger, the *arbit. elegant.* of his day.

The lines referred to typified Tyranny under the form of the man who puts out the gas-lights at dawn: "Cutting off the little heads of light which lit the world." I am not sure of the rhythm, and so have put the lines like prose; but they wind up with a fine analogy of the sun in all its glory bursting on the earth, and putting the proceedings of the light extinguisher utterly to nought.

A. B. R.

Medal of Sir Robert Walpole. — On a brass medal, without date, rather larger than half a crown, are these effigies.

On one side the devil, horned and tailed proper, with a fork in his right hand, and marching with a very triumphant step, is conducting a courtier in full dress (no doubt meant for Walpole), by a rope round his neck, into the open jaws of a monster, which represent the entrance to the place of punishment. Out of the devil's mouth issues a label with the words, "Make room for Sir Robert." Underneath, "No Excise."

On the reverse are the figures of two naval officers, with the legend, "The British Glory revived by Admiral Vernon and Commodore Brown." This refers of course to the taking of Porto Bello in November, 1739.

Is this piece one of rarity and value? J.

La Fête des Chaudrons.—In the exhibition of pictures in the British Institution is one (No. 17.) by Teniers, entitled "La Fête des Chaudrons." In what publication can the description of this fête, or fair, be found? C. I. R.

Who first thought of Table-turning? — Whilst the people are amusing themselves, and the learned are puzzling themselves, on the subject of table-turning, would you have any objection to answer the following Query?

Who first thought of table-turning? and whence has it suddenly risen to celebrity? J. G. T.

Hagley.

College Guide. — Will some of your correspondents kindly inform a father, who is looking forward to his boys going to college, in what work he will find the fullest particulars respecting scholarships and exhibitions at the different colleges in both universities? Querist is in possession of Gilbert's *Liber Scholasticus* (1843), the *Family Almanack* for 1852, and, of course, the *University Calendars.* S. S. S.

Minor Queries with Answers.

Done Pedigree. — A very old MS. pedigree of the family of Done of Utkington, in the county before me, connects with that family no less than twenty-three Cheshire families of distinction, viz. Cholmondeley, Egerton, Wilbraham, Booth, Arden, Lcicester, and seventeen others. Now, as it appears by your note on the communication of a correspondent (Vol. vi., p. 273.), that there exists a pedigree of the family of Done, of Utkington, in the British Museum, Additional MS. No. 5836. pp. 180. and 186., perhaps you will be good enough to say whether that pedigree discloses the extensive Cheshire family connexion with the Done family above noticed. T. W. Jones.

Nantwich.

[The following families connected with Done of Utkington occur in the pedigree (Add. MS. 5836. p. 186.): "Richard de Kingsley, A.D. 1233; Venables, Swinerton, Peter de Thornton, Lord Audley, Dutton, Aston, Gerrard, Wilbraham, Manwaring, Eliz. Trafford, widow of Geo. Booth of Dunham, Ralph Legh of High Legh, Davenport, Thomas Stanley de Alderley, Thomas Wagstaff of Tachbroke, and Devereux Knightley of Fawsley." This pedigree was copied by Cole from an old MS. book of pedigrees formerly belonging to Sir John Crew. See also Ormerod's *Cheshire*, vol. ii. p. 133., for a pedigree of Done of Utkington, Flax-Yards, and Duddon, compiled from inquisitions *post mortem*, the parochial registers, and the Visitations of 1580 and 1664.]

Scotch Newspapers, &c. — What are the earliest publications of Scotland giving an account of the current events of that kingdom? T. F.

[*The Edinburgh Gazette, or Scotch Postman*, printed by Robert Brown on Tuesdays and Thursdays, appears to have been the earliest gazette. The first Number was published in March, 1715. This was followed by *The Edinburgh Evening Courant*, published on Mondays, Tuesdays, and Thursdays. No. 1. appeared on the 15th December, 1718, and has existed to the present time. There was another paper issued on May 8, 1692, called *The Scotch Mercury*, giving a true account of the daily proceedings and most remarkable public occurrences in Scotland; but this seems to have been printed in London for R. Baldwin. The earliest *Almanack* published in Scotland was in 1677, by Mr. Forbes of Aberdeen, under the title of *A New Prognostication, calculated for North Britain*, and which was continued until the year 1700.]

Dictum de Kenilworth. — Said to have passed anno 1266. What was the nature of it?

Abredonensis.

[It is a declaration of the parliament of Henry III., containing the terms on which the king was to grant a general pardon to the malcontents of Ely, namely, that all who took arms against the king should pay him the value of their lands, some for five years, others for three and for one. A copy of it is in the Cottonian Library, Claudius, D. ii., 119. b., and in Tyrrel's *Hist. of England*, p. 1064.]

Dr. Harwood. — Can you tell me in what year the Rev. Dr. Harwood of Lichfield, author of a History of that city, and other works, died? I

believe it was about 1849; but I have not been able to ascertain the exact date. A. Z.

[Dr. Harwood died 23rd December, 1842, aged 75. For a biographical notice of him, see *Gent. Mag.* for February, 1843, p. 202.]

Replies.

NAMES OF PLACES.

(Vol. vii., p. 536.)

I have been travelling so much about in the country since I left England, that I have not always the opportunity of seeing your "N. & Q." until long after the publication of the different Numbers. I have in this way seen some Queries put to me about matters connected with the history of the Danish settlements in England. But as I have had no particular information to give, I have not thought it worth while to write to say that I know nothing of any great consequence.

Just when I left Copenhagen, some days ago, a friend of mine showed me that Mr. Taylor, of Ormesby in Norfolk, asked some questions regarding the Danish names of places in Norfolk.

In answer to them I beg to state, that all the names terminating in *-by* unquestionably are of Danish origin. Mr. Taylor is perfectly right in supposing that several of these names of places contain the names of the old Danish conquerors. But I do not think that Ormesby originally has been Gormsby. Gorm certainly is the same as Guthrum; but both of these names are distinctly different from the name "Orme" or "Orm," which, in our old language, signifies a serpent, and also a worm. (The famous ship, on board of which King Olaf Tryggveson was killed in the year 1000, was called "Ormen hin lange," *i.e.* the long serpent.) I have observed that several English families (undoubtedly of old Scandinavian descent) at this day have the family-name "Orm" or "Orme."

Among the other names of places quoted by Mr. Taylor, Rollesby most probably must be derived from the name "Rollo" or "Rolf;" but I regard the origin of the other names as being much more doubtful. If we had the original forms of these names, it might have been easier to decide upon it. As the names are now, I do not see anything purely Scandinavian in them, except the termination *-by*. It is not at all unlikely that the name Ashby or Askeby might have been called so from "Ash-trees" (Danish "Ask eller Esk"), but I dare not venture into conjectures of this kind.

I should be very happy if I in any other way could be of any service to Mr. Taylor in his researches about the Danish settlements in East Anglia. His remarks upon the situation of the villages with Danish names are most interesting and instructive. I always sincerely wish that inhabitants of the different old Danish districts in the North and East of England would, in the same way, take up the question about the Danish influence, as I feel fully convinced that very remarkable and important elucidations might be gained to the history of England during a long and hitherto very little known period.

J. J. A. Worsaae.

CLEANING OLD OAK.

(Vol. vii., p. 620.; Vol. viii., p. 45.)

Having been so frequently benefited by the instruction, especially photographic, issuing from your most useful periodical, I feel myself almost bound to contribute my mite of information whenever I may chance to have the power of doing so; consequently, should you not get a better method of assisting Mr. F. M. Middleton out of his difficulty of softening old paint, as described in the "N. & Q.," No. 191., I beg to offer him the following, and from experience I can vouch for its certainty of leading him to the desired result.

Some years since, having had occasion to enter a lumber-room of an old building, I was struck with the antiquated appearance of an arm-chair, which had, in days long gone by, been daubed over with a dirty bluish paint. Finding, on inquiry, that its owner set no particular value on it, I met with but little difficulty in inducing him to make an exchange with me for a good mahogany one. Soon after its being brought into my house, one of my domestics discovered that it positively swarmed with a species of lice, issuing from innumerable minute worm-holes and crevices, which of course rendered it in its present state worse than useless. Determined not to be deprived of my prize, I resolved on attempting to rid it of this troublesome pest by washing it over with a strong solution of caustic soda, made by mixing some quick-lime with a very strong solution of the common washing soda (impure carbonate of soda), and pouring off the clear supernatant liquid for use. This proceeding, much to my satisfaction, not only succeeded in entirely getting rid of the vermin, but on my servant's scrubbing the chair with a hard brush and hot soap and water, I found that the caustic soda had formed a kind of soap, by chemically uniting with the oil contained in the old paint, thereby reducing it to such a state of softness, that by a few vigorous applications and soakings of the above-named solution, and subsequent scrubbings, my new favourite was also freed from its ugly time-worn jacket of dirty paint, discovering underneath a beautifully carved and darkly coloured oaken surface.

After being perfectly dried and saturated with linseed oil, it was frequently well rubbed, and the

chair stands to this day, like some of the valuable discoveries made by the alchemists when in search of the Elixir Vitæ, or the Philosopher's Stone, an example of a fortunate and unexpected disclosure made when not directly in search of it. I have since learnt that a fluid possessing the above-named detergent qualities, is to be purchased at some of the oil and colour shops, the formula for its preparation being kept a secret.

HENRY HERBERT HELE.

Ashburton, Devonshire.

P. S. — In making the solution on a caustic alkali, perhaps I should have said that the common carbonate of potass of commerce will do as well as the common carbonate of soda, if not better, from the probability of its making a stronger solution.

The following recipe for taking paint off old oak is from No. 151. of *The Builder:*

"Make a strong solution of American potash (which can be bought at any colour-shop, and resembles burnt brick in appearance); mix this with sawdust into a kind of paste, and spread it all over the paint, which will become softened in a few hours, and is then easily removed by washing with cold water. If, after the wood has dried, it becomes cracked, apply a solution of hot size with a brush, which will bind it well together and make it better for varnishing, as well as destroy the beetle, which is often met with in old oak, and is erroneously called the worm."

The following is also from the same Number:

"To make dark oak pale in colour, which is sometimes a desideratum, apply with a brush a little dilute nitric acid judiciously; and to stain light oak dark, use the dregs of black ink and burnt amber mixed. It is better to try these plans on oak of little value at first, as, to make a good job, requires care, practice, and attention."

H. C. K.

F. M. MIDDLETON will find that American potash, soft soap, and warm water, will remove paint from oak. The mixture should be applied with a paint-brush, and allowed to remain on until the paint and it can be removed by washing with warm water and a hard brush. GETSRN.

BURIAL IN AN ERECT POSTURE.

(Vol. viii., p. 5.)

Your correspondent CHEVERELLS refers to the "tradition" of one of the Harcourt family being buried in an erect posture, and asks, "Is the probability of this being the case supported by any, and what instances?" As this Query has been raised, it may be worth while to mention the following circumstance, as a singular illustration of a remarkable subject; though (as will be seen) the actual burial in an erect posture is here also probably "traditional."

Towards the close of the last century, there lived in Kidderminster an eccentric person of the name of Orton (*not* that Orton, the friend of Doddridge, who passed some time in the town), but "Job Orton," the landlord of the Bell Inn. During his lifetime he erected his tomb in the parish churchyard, with this *memento-mori* inscription graven in large characters on the upper slab:

"Job Orton, a man from Leicestershire;
And when he's dead, he must lie under here."

This inscription remains unaltered to this day, and may be seen on the right-hand of the broad walk on the north side of the spacious churchyard. His coffin was constructed at the same time; and, until it should be required for other and personal purposes, was used as *a wine-bin.* But, to carry his eccentricity even to the grave, he left strict orders that he should be buried in an *erect posture:* and "tradition" (of course) says that his request was complied with. Your correspondent says that tradition "assigns no reason for the peculiarity" of the Harcourt knight's burial; but tradition has been more explicit in Job Orton's case, whose *reason* (?) for his erect posture in the tomb was, that at the last day he might be able to rise from his grave before his wife, who was buried in the usual horizontal manner! Job Orton appears to have had a peculiar talent for the composition of epitaphs; as, in his more playful moments, he was accustomed to tell his better-half that if he outlived her he should put the following lines on her tombstone:

"Esther Orton — a bitter, sour weed;
God never lov'd her, nor increas'd her seed."

He seems, however, to have spared her this gratuitous insult. As a farther illustration of the characters of this singular couple, the following anecdote is told. Esther Orton having frequently declared, that she should "never die happy until she had rolled in riches," Job, like a good husband, determined to secure his wife's happiness. Having sold some land for a thousand pounds, he insisted that the money should be paid wholly in guineas. Taking these home in a bag, he locked his wife up in a room; knocked her down, opened his bag of guineas, and raining the golden wealth upon her, rolled his Danae over and over in the coin. "And now, Esther," said Job Orton, "thee mayst die as soon as thee pleases: for thee'st had thy wish, and *roll'd in riches.*"

CUTHBERT BEDE, B.A.

LAWYERS' BAGS.

(Vol. vii., p. 557.)

Additional evidence of the fact that lawyers used to carry *green* bags towards the end of the

seventeenth century, is to be found in the *Plain Dealer*, a comedy by Wycherley.

One of the principal characters in the play is the Widow Blackacre, a petulant, litigious woman, always in law, and mother of Jerry Blackacre, "a true raw squire under age and his mother's government, *bred to the law*."

In Act I. Sc. 1., I find the following stage directions:

"Enter Widow Blackacre with a mantle and a *green* bag, and several papers in the other hand. Jerry Blackacre, her son, in a gown, laden with *green* bags, following her."

In Act III. Sc. 1. the widow is called impertinent and ignorant by a lawyer of whom she demands back her fee, on his returning her brief and declining to plead for her. This draws from her the following reply:

"Impertinent again and ignorant to me! Gadsbodikins, you puny upstart in the law to use me so, you *green bag* carrier, you murderer of unfortunate causes," &c.

Farther on, in the same scene, Freeman, a gentleman well educated, but of a broken fortune, a complier with the age, thus admonishes Jerry:

"Come, Squire, let your mother and your trees fall as she pleases, rather than wear this gown and carry *green* bags all thy life, and be pointed at for a tony. But you shall be able to deal with her yet the common way. Thou shalt make false love to some lawyer's daughter, whose father, upon the hopes of thy marrying her, shall lend thee money and law to preserve thy estate and trees."

A. W. S.

Temple.

PHOTOGRAPHIC CORRESPONDENCE.

[By the courtesy of our valued cotemporary *The Athenæum*, we are permitted to reprint the following interesting communication, which appeared in that journal on Saturday last.]

"NEW PHOTOGRAPHIC PROCESS.

"Henley Street, July 6.

"Your insertion of the annexed letter from my brother-in-law, Mr. John Stewart, of Pau, will much oblige me. The utility of this mode of reproduction seems indisputable. In reference to its concluding paragraph, I will only add, that the *publication* of concentrated microscopic editions of works of reference—maps, atlases, logarithmic tables, or the concentration for pocket use of private notes and MSS., &c., &c., and innumerable other similar applications—is brought within the reach of any one who possesses a small achromatic object-glass of an inch or an inch and a half in diameter, and a brass tube, with slides before and behind the lens of a fitting diameter to receive the plate or plates to be operated upon,—central or nearly central rays only being required. The details are too obvious to need mention.—I am, &c.

"J. F. W. HERSCHEL.

"Pau, June 11.

"Dear Herschel.—I sent you some time ago a few small-sized studies of animals from the life, singly and in flocks, upon collodionised glass. The great rapidity of exposition required for such subjects, being but the fraction of a second, together with the very considerable depth and harmony obtained, gave me reason to hope that ere this I should have been able to produce microscopic pictures of animated objects. For the present, I have been interrupted. Meantime, one of my friends here, Mr. Heilmann, following the same pursuit, has lighted on an ingenious method of taking from glass negatives positive impressions of different dimensions, and with all the delicate minuteness which the negative may possess. This discovery is likely, I think, to extend the resources and the application of photography,—and with some modifications, which I will explain, to increase the power of reproduction to an almost unlimited amount. The plan is as follows:—The negative to be reproduced is placed in a slider at one end (*a*) of a camera or other box, constructed to exclude the light throughout. The surface prepared for the reception of the positive—whether albumen, collodion, or paper—is placed in another slider, as usual, at the opposite extremity (*c*) of the box, and intermediately between the two extremities (at *b*) is placed a lens. The negative at *a* is presented to the light of the sky, care being taken that no rays enter the box but those traversing the partly transparent negative. These rays are received and directed by the lens at *b* upon the sensitive surface at *c*, and the impression of the negative is there produced with a rapidity proportioned to the light admitted, and the sensibility of the surface presented. By varying the distances between *a* and *c*, and *c* and *b*, any dimension required may be given to the positive impression. Thus, from a medium-sized negative, I have obtained negatives four times larger than the original, and other impressions reduced thirty times, capable of figuring on a watch-glass, brooch, or ring.

"Undoubtedly one of the most interesting and important advantages gained by this simple arrangement is, the power of varying the dimensions of a picture or portrait. Collodion giving results of almost microscopic minuteness, such negatives bear enlarging considerably without any very perceptible deterioration in that respect. Indeed, as regards portraits, there is a gain instead of a loss; the power of obtaining good and pleasing likenesses appears to me decidedly increased, the facility of subsequent enlargement permitting them to be taken sufficiently small, at a sufficient distance (and therefore with greater rapidity and certainty)

to avoid all the focal distortion so much complained of,—while the due enlargement of a portrait taken on glass has the effect, moreover, of depriving it of that hardness of outline so objectionable in a collodion portrait, giving it more artistic effect, and this without quitting the perfect focal point as has been suggested.

"But there are many other advantages obtained by this process. For copying by engraving, &c. the exact dimension required of any picture may at once be given to be copied from.

"A very small photographic apparatus can thus be employed when a large one might be inconvenient or impracticable, the power of reproducing on a larger scale being always in reserve. Independent of this power of varying the size, positives so taken of the *same* dimension as the negative reproduce, as will be readily understood, much more completely the finer and more delicate details of the negatives than positives taken by any other process that I am acquainted with.

"The negative also may be reversed in its position at *a* so as to produce upon glass a positive to be seen either upon or under the glass. And while the rapidity and facility of printing are the same as in the case of positives taken on paper prepared with the iodide of silver, the negatives, those on glass particularly, being so easily injured, are much better preserved, all actual contact with the positive being avoided. For the same reason, by this process positive impressions can be obtained not only upon wet paper, &c., but also upon hard inflexible substances, such as porcelain, ivory, glass, &c.,—and upon this last, the positives being transparent are applicable to the stereoscope, magic lantern, &c.

"By adopting the following arrangement, this process may be used largely to increase the power and speed of reproduction with little loss of effect. From a positive thus obtained, say on collodion, *several hundred* negatives may be produced either on paper or on albumenised glass. If on the latter, and the dimension of the original negative is preserved, the loss in minuteness of detail and harmony is almost imperceptible, and even when considerably enlarged, is so trifling as in the majority of cases to prove no objection in comparison with the advantage gained in size, while in not a few cases, as already stated, the picture actually gains by an augmentation of size. Thus, by the simultaneous action, if necessary, of some hundreds of negatives, many thousand impressions of the same picture may be produced in the course of a day.

"I cannot but think, therefore, that this simple but ingenious discovery will prove a valuable addition to our stock of photographic manipulatory processes. It happily turns to account and utilises one of the chief excellencies of collodion—that extreme minuteness of detail which from its excess becomes almost a defect at times,—toning it down by increase of size till the harshness is much diminished, and landscapes, always more or less unpleasing on collodion from that cause, are rendered somewhat less dry and crude.

"A very little practice will suffice to show the operator the quality of glass negatives—I mean as to vigour and development—best adapted for reproducing positives by this method. He will also find that a great power of correction is obtained, by which overdone parts in the negative can be reduced and others brought up. Indeed, in consequence of this and other advantages, I have little doubt that this process will be very generally adopted in portrait taking.

"Should your old idea of preserving public records in a concentrated form on microscopic negatives ever be adopted, the immediate positive reproduction on an enlarged readable scale, without the possibility of injury to the plate, will be of service.

"I am, &c. "JOHN STEWART."

Replies to Minor Queries.

The Ring Finger (Vol. vii., p. 601.).—The Greek Church directs that the ring be put on the right hand (Schmid, *Liturgik*, iii. 352.: Nassau, 1842); and although the direction of the Sarum *Manual* is by no means clear (see Palmer's *Origines Liturgicæ*, ii. 213., ed. 2.), such may have formerly been the practice in England, since Rastell, in his counter-challenge to Bishop Jewel, notes it as a novelty of the Reformation,—

"That the man should put the wedding-ring on the fourth finger in the left hand of the woman, and not on the right hand, as hath been many hundreds of years continued."—Heylyn, *Hist. Ref.*, ii. 430. 8vo. ed.

But the practice of the Roman communion in general agrees with that of the Anglican. (Schmid, iii. 350–2.) Martene quotes from an ancient pontifical an order that the bridegroom should place the ring successively on three fingers of the right hand, and then shall leave it on the fourth finger of the left, in order to mark the difference between the marriage ring, the symbol of a love which is mixed with carnal affection, and the episcopal ring, the symbol of entire chastity. (*Mart. de Antiquis Eccl. Ritibus*, ii. 128., ed. Venet. 1783; Schmid, p. 352.) J. C. R.

The Order of St. John of Jerusalem (Vol. vii., pp. 407. 628.).—As my old neighbour R. L. P. dates from the banks of the Lake of Constance, and may possibly not see W. W.'s communication for some time, I in the meanwhile take the liberty of informing W. W. that the order of St. John was restored in England by Queen Mary, and, with other orders revived by her, was again suppressed by the act 1 Eliz. c. 24. J. C. R.

Calvin's Correspondence (Vol. vii., pp. 501. 621.).—It may be well to mention that all the letters of Calvin which Mr. Walter quotes, are to be found in the old collection of his correspondence; perhaps, however, the latter copies may be fuller or more correct in some parts.

The original French of the long letter to Protector Somerset is printed by Henry in his *Life of Calvin;* but, like the other documents of that laborious work, it is omitted without notice in the English travestie which bears the name of Dr. Stebbing.

Heylyn's mis-statement as to Calvin and Cranmer is exposed, and the ground of it is pointed out, in the late edition of the *Ecclesia Restaurata*, vol. i. p. 134. J. C. R.

Old Booty's Case (Vol. vii., p. 634.).—A friend, on whose accuracy I can rely, has examined the *London Gazettes* for 1687 and 1688, in the British Museum: they do not contain any report of Booty's case. I thought I had laid Booty's ghost in Vol. iii., p. 170., by showing that the facts of the case were unlikely and the law impossible.

H. B. C.

U. U. Club.

Chatterton (Vol. vii., p. 267.).—We are all very curious in Bristol to know what evidence or light J. M. G. of Worcester can bring to bear upon the Rowley Poems, from the researches (as he states) of an individual here to prove not only that Chatterton was not their author, but that probably the "Venerable Rowley" himself was.

I had thought in 1853 no one doubted their authorship. There is abundance of proof to show Rowley could not have written them, and that only Chatterton could have done so.

Bristoliensis.

House-marks, &c. (Vol. vii., p. 594.).—It is very well known that the sign of the "Swan with two Necks," in London, is a corruption of the private mark of the owner of the swans, viz., two nicks made by cutting the neck feathers close in two spaces. It is also a common custom in Devon to mark all cattle, horses, &c. with the owner's mark when sent out on Exmoor, Dartmoor, and other large uninclosed tracts for summering: thus, Sir Thos. Dyke Acland's mark is an anchor on the near side of each of his large herd of ponies, on Exmoor. W. Collyns.

Harlow.

Bibliography (Vol. vii., p. 597.).—The following may assist Mariconda:

Fischer: Beschreibung einiger Typographischer Seltenheiten nebst Beyträgen zur Erfindungsgeschichte der Buchdruckerkunst, 8vo. Mainz, 1800–4.

Origin of Printing, in Two Essays; with Remarks and Appendix, 8vo. 1776.

The Typographical Antiquities of Great Britain, by J. Johnson, Dr. Dibdin, Dr. Wilkins, and others. Longmans, 1824.

He will also find a list of works under the head Printing in the *Penny Cyclopædia*. Getsrn.

Parochial Libraries (Vol. vi., p. 432.; Vol. vii. *passim*.).—A parochial library was for many years deposited in the room over the south entrance of Beccles Church. The books consist chiefly of old divinity, &c., and appear to have been gifts from various persons; among whom were Bishop Trimnel (of Norwich), Sir Samuel Barnardiston, Sir Edmund Bacon of Gillingham, Sir John Playters, Mrs. Anna North, and Mr. Ridgly of London. There is a copy of Walton's *Polyglot Bible*, 1655–7, besides an odd volume of the same work (Job to Malachi), 1656, uncut. It is probable that many of the books have been lost, as the room in which they were kept was used as a repository for discarded ecclesiastical appliances, and, latterly, for charity blankets during summer. In 1840, with the consent of the late bishop of Norwich, and of the rector and churchwardens of the parish, the remaining volumes (about 170) were removed to the public library room, and placed under the care of the committee of that institution. A catalogue of them was then printed. The greater part have been repaired, with the aid of a donation of 10*l.* from a former inhabitant, who had reason to believe that some of the works had been lost in consequence of their having been in his hands many years ago. Are there not numerous instances elsewhere in which this example might be copied with propriety? S. W. Rix.

Beccles.

Faithfull Teate (Vol. vii., p. 529.).—"Though this author's name be spelt Teate, there is great reason to believe that he was the father of Nahum Tate, translator of the Psalms."—*Bibl. Anglo-poetica*, p. 361. In the punning copy of verses preceding the "Ter Tria" is this distich:

> "We wish that Teats and Herberts may inspire
> Randals and Davenants with poetick fire.
> Jo. Chishutt."

My copy is on miserable paper, yet priced 31*s.* 6*d.*, with this remark in MS. by some former possessor: "Very rare: which will not be wondered at by any one who will read five pages carefully." E. D.

Lack-a-daisy (Vol. vi., p. 535.).—Todd had better have allowed Johnson to speak for himself: *lack-a-daisy*, *lack-a-day*, *alack the day*, as Juliet's nurse exclaims, and *alas-the-day*, are only various readings of the same expression. And of such inquiries and such solutions as Todd's, I cannot refrain from expressing my sentiments in the

words of poor Ophelia, "Alack! and fye for shame!" Q.

Bloomsbury.

Bacon (Vol. ii., p. 247.; Vol. iii., p. 41.).—I think that you have not noticed one very common use of this word, as evidently meaning *beechen*. Schoolboys call tops made of boxwood, *boxers;* while the inferior ones, which are generally made of beechwood, they call *bacons*. H. T. Riley.

Angel-beast — Cleek — Longtriloo (Vol. v., p. 559.).—An account of these games, the nature of which is required by your correspondent, is given in the *Compleat Gamester*, frequently reprinted in the latter part of the seventeenth century. The first, which is there called *beast*, is said to derive its name from the French *la bett*, meaning, no doubt, *bête*. It seems to have resembled the game of loo. *Gleek* is the proper name of the second game, and not *check*, as your correspondent suggests. It was played by three persons, and the cards bore the names of Tib, Tom, Tiddy, Towser, and Tumbler. Hence we may conclude that it was an old English game. The third game, or *lanterloo*, is evidently the original form of the game now known as *loo*. Its name would seem to indicate a Dutch origin. H. T. Riley.

Hans Krauwinckel (Vol. v., p. 450.).—When the ground in Charterhouse Square was opened in 1834, for the purposes of sewerage (I believe), vast numbers of bones and skeletons were found, being the remains, as was supposed, of those who died of the Plague in 1348, and had been interred in that spot, as forming a part of Pardon Churchyard, which had lately been purchased by Sir Walter Manny, for the purposes of burial, and attached to the Carthusian convent there. Among the bones a few galley halfpence, and other coins, were found, as also a considerable number of abbey counters or jettons. I do not recollect if there was any date on the counters; but the name "Hans Krauwinckel" occurred on some of them which fell into my possession, and which I gave some years ago to the Museum of the City Library, Guildhall. If these were coeval, as was generally supposed, with the Plague of 1348, it is singular that the same name should be found on abbey counters with the date 1601. I should be obliged if any of your correspondents could inform me when the use of jettons ceased in England; and whether Pardon Churchyard was used as a place of sepulture after 1348, and, if so, how long?

H. T. Riley.

Revolving Toy (Vol. vi., p. 517.).—The Chinese have lanterns with paper figures in them which revolve by the heat, and are very common about New Year time. H. B.

Shanghai.

Rub-a-dub (Vol. iii., p. 388.).—Your correspondent seems at a loss for an early instance of this expression. In Percy's *Reliques* there is a song, the refrain or burden of which is:

"Rub-a-dub, rub-a-dub, so beat your drums,
Tantara, tantara, the Englishman comes."

H. T. Riley.

Muffs worn by Gentlemen.—In one of Goldsmith's *Essays* I remember well an allusion to the practice. The writer of the letter, or essay, states that he met his female cousin in the Mall, and after some sparring conversation, she ridicules him for carrying "a nasty *old*-fashioned [A.D. 1760] muff;" and his retort is, that he "heartily wishes it were a tippet, for her sake,"—glancing at her dress, which was, I suppose, somewhat what we moderns call "décolletée. E. C. G.

Detached Church Towers.—The Norman tower at Bury St. Edmund's should not be included in the lists. Although now used as the bell tower of the neighbouring church of St. James, it was erected several centuries before the church, and was known as the "Great Gate of the Churchyard," or the "Great Gate of the Church of St. Edmund." It would be very desirable to add to the list the date of the tower, and its distance from the church. Buriensis.

Add to the list the modern Roman Catholic chapel at Baltinglass, Ireland. It has a detached tower built in a field above it, and, although devoid of architectural beauty, is so placed that it appears an integral part of the chapel from almost any point of view. Alexander Leeper.

Dublin.

Is not the bell-tower at Hackney detached from the church? I do not remember that it has been yet named by your correspondents. B. H. C.

Christian Names (Vol. vii., pp. 406. 626.).—On the name of Besilius Fetiplace, Sheriff of Berkshire, in 26 Elizabeth, Fuller remarks,—

"Some may colourably mistake it for *Basilius* or *Basil*, whereas indeed it is *Besil*, a surname . . . . Reader, I am confident an instance can hardly be produced of a surname made Christian, in England, save since the Reformation; before which time the priests were scrupulous to admit any at font, except they were baptized with the name of a Scripture or legendary saint. Since, it hath been common; and although the Lord Coke was pleased to say he had noted many of them prove unfortunate, yet the good success in others confutes the general truth of the observation."—*Worthies*, vol. i. pp. 159, 160., edit. Nuttall.

J. C. R.

Lord C. of Ireland, which Mr. William Bates guesses to be Lord *Castlereagh*, was Lord *Clare*, Chancellor of Ireland, who used also to call men

with three names by a term opprobrious among the Romans: "Homines trium literarum." C.

Hogarth's Pictures (Vol. vii. *passim*).—One of the correspondents of "N. & Q." inquires where he could see some pictures from this great artist. May I ask if he is aware of the three very fine large paintings in the Church of St. Mary, Redcliffe, Bristol? which I am told will shortly be sold. BRISTOLIENSIS.

P.S.—They were painted for the church, and the vestry holds his autograph receipt for the payment of them.

Old Fogie (Vol. vii., pp. 354. 559. 632.).—Whether the origin of this term be Irish, Scotch, or Swedish I know not; but I cannot help stating the significant meaning which, as an Edinburgh boy at the beginning of the century, I was taught to attach to it. Every High-School boy agreed in applying it to the veterans of the Castle garrison, to the soldiers of the Town Guard (veterans also, and especial foes of my school-mates), and more generally to any old and objectionable gentleman, civil or military. It implied that, like stones which have ceased to roll, they had obtained the proverbial covering of *moss*, or, as it is called in Scotland (probably in Ireland also), *fog*. I have heard in Scotland the "*Moss* Rose" called the "*Fogie* Rose;" and there is a well-known species of the humble bee which has its nest in a mossy bank, and is itself clothed with a moss-like covering: its name among the Scottish peasantry is the *fogie* bee. G. J. F.

Bolton.

Clem (Vol. vii., p. 615.).—MR. KEIGHTLEY considers this word to mean *press* or *restrain*, and quotes three passages from Massinger and Jonson in support of his opinion; admitting, however, that it is usually rendered *starve*. Now, whatever may have been the root of this word, or whencesoever it may have been derived, I think it must be admitted that *starve* is the correct meaning of the word in these passages. Let the reader test it by substituting *starve* for *clem* in each case. In Cheshire and Lancashire the word is in common use to this day, and invariably means *starved* for want of food. Of a thin, emaciated child it is said, "His mother *clems* him." A person exceedingly hungry says, "I'm welly *clem'd;* I'm almost or well-nigh *starved*." It is the ordinary appeal of a beggar in the streets, when asking for food.

EDW. HAWKINS.

Kissing Hands (Vol. vii., p. 595.).—CAPE will find in Suetonius that Caligula's hands were kissed. C.

Uniform of the Foot Guards (Vol. vii., p. 595.).—In answer to D. N., as to where he can see uniforms of the Foot Guards, 1660 to 1670, I have to refer him to the Orderly-room, Horse Guards, where he will see the costume of the three regiments since they were raised. In Mackinnon's *History of the Coldstream Guards*, he will find that regiment's dress from the year 1650 to 1840. C. D.

Book Inscriptions (Vol. vii., p. 455.).—At the end of No. 1801. *Harl. MSS.* is the following:

"Hic liber est scriptus,
Qui scripsit sit benedictus.
Qui scriptoris manum
Culpat, basiat anum."

In the printed catalogue there is this note:

"Neotricus quidam hos scripsit versiculos, ex alio forsan Codice depromptos."

ω. φ.

I have not seen the following amongst your deprecatory rhymes. It may come in with another batch. The nature of the punishment is somewhat different from that usually selected, and savours of Spain:

"Si quisquis furetur
This little libellum,
Per Phœbum, per Jovem,
I'll kill him, I'll fell him!
In ventum illius
I'll stick my scalpellum,
And teach him to steal
My little libellum."

RUBI.

In a Gesner's *Thesaurus* I have the following label of the date 1762:

"Ex Caroli Ferd. Hommelii Bibliotheca.

"Intra quatuordecim dies comodatum ni reddideris, neq' belle custodieris, alio tempore, Non habeo, dicam."

L.

Humbug (Vol. vii., pp. 550. 631.).—I do not remember any earlier use of this word than in Fielding's *Amelia*, 1751. Its origin is involved in obscurity: but may it not be a corruption of the Latin *ambages*, or the singular ablative *ambage?* which signifies *quibbling*, *subterfuge*, and that kind of conduct which is generally supposed to constitute *humbug*. It is very possible that it may have been pedantically introduced in the seventeenth century. May, in his translation of Lucan, uses the word *ambages* as an English word.

H. T. RILEY.

A severe instance of the use of the term "humbug" occurred in a court of justice. A female in giving her evidence repeatedly used this term. In her severe cross-examination, the counsel (a very plain, if not an ugly person) observed she had frequently used the term humbug, and desired to know what she meant by it, and to

have an explanation; to which she replied, "Why, Sir, if I was to say you were a very handsome man, would you not think I was humbugging you?" The counsel sat down perfectly satisfied.

G. H. J.

Sir Isaac Newton and Voltaire on Railway Travelling (Vol. viii., p. 34.).—The passage in Daniel alluded to is probably the following:—"Many shall run to and fro, and knowledge shall be increased," chap. xii. v. 4. MR. CRAIG should send to your pages the exact words of Newton and Voltaire, with references to the books in which the passages may be found. JOHN BRUCE.

Engine-à-verge (Vol. vii., p. 619.).—Is not this what we term a garden engine? The French *vergier* (*viridarium*) is doubtless so named, quia *virgâ* definita; and we have the old English word *verge*, a garden, from the same source. H. C. K.

—— Rectory, Hereford.

"*Populus vult decipi*," *&c.* (Vol. vii., p. 572.).—The origin of this phrase is found in Thuanus, lib. xvii. A.D. 1556. See Jackson's *Works*, book iii. ch. 32. § 9. *note*. C. P. E.

Sir John Vanbrugh (Vol. vii., p. 619.).—Sir John Vanbrugh was the grandson of a Protestant refugee, from a family originally of Ghent in Flanders. The Duke of Alva's persecution drove him to England, where he became a merchant in London. Giles, the son of this refugee, resided in Chester, became rich by trade, and married the youngest daughter of Sir Dudley Carleton, by whom he had eight sons, of whom Sir John Vanbrugh was the second. The presumption is he was born in Chester, but the precise date is unknown. ANON.

Erroneous Forms of Speech (Vol. vii., pp. 329. 632.).—With regard to your two correspondents E. G. R. and M., I hold that, with Cowper's disputants, "both are right and both are wrong."

The name of the *field* beet is, in the language of the unlearned, *mangel-wurzel*, "the root of poverty." It acquired that name from having been used as food by the poor in Germany during a time of great famine. Turning to Buchanan's *Technological Dictionary*, I find,—

"*Mangel-wurzel.* Field beet; a variety between the red and white. It has as yet been only partially cultivated in Britain."

In reference to the assertion of your later correspondent, that "such a thing as mangel-wurzel is not known on the Continent," I would ask if either he or his friends are familiar with half the beautiful and significant terms applied to English flowers and herbs? If he prefer using mangold for beet, he is quite at liberty to do so, and I believe on sufficiently good authority. What says Noehden, always a leading authority in German:

"*Mangold.* Red beet; name of some other plants, such as lungwort and sorrel."

Mangold is here, then, a generic term, standing for other plants equally with the beet. One suggestion, however; I would recommend the generic term, when used at all, to be used alone, leaving the more familiar appellation as it stands, for the adoption of those who prefer the homely but suggestive phraseology to which it belongs. E. L. H.

Devonianisms (Vol. vii., p. 630.).—*Plum*, adj. I am at a loss for the origin of this word as employed in Devonshire in the sense of "soft," *e.g.* "a *plum* bed:" meaning a soft, downy bed.

Query: Can it be from the Latin *pluma?* And if so, what is its history?

There is also a verb *to plum*, which is obseure. Dough, when rising under the influence of heat and fermentation, is said to be *plumming* well; and the word *plum*, as an adjective, is used as the opposite of *heavy* with regard to currant and other cakes when baked. If the cake rises well in the oven, it is commonly said that it is "nice and plum;" and *vice versâ*, that it is heavy.

Clunk, verb. This word is used by the common people, more especially the peasantry, to denote the swallowing of masses of unmasticated food; and of morsels that may not be particularly relished, such as fat. What is the origin of the word?

Dollop, subs. This word, as well as the one last-named, is very expressive in the vocabulary of the vulgar. It is applied to lumps of any substances, whether food or otherwise. Such a phrase as this might be heard: "What a *dollop* of fat you have given me!" "Well," would be the reply, "if you don't like it, *clunk* it at once." I should be glad to be enlightened as to the etymology of this term. ISAIAH W. N. KEYS.

Plymouth, Devon.

Miscellaneous.

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Notices to Correspondents.

Owing to the necessity of infringing on the present Number for the Title-page of our Seventh Volume, *we are compelled to omit many interesting communications, and our usual* NOTES ON BOOKS, &c.

ABREDONENSIS *must be referred to the* Philosophical Transactions, vol. xliii. p. 249., *for a reply to his Query. It will be sufficient here to state, that the Willingham Boy was at his birth of gigantic form, and an object of great curiosity to the philosophical world. It is not stated how long he lived, or what education he received, so that we cannot ascertain whether he distinguished himself in any "department of literature or art."*

H. N. *will find in our* Seventh Volume, p. 192., *that the quotation —*

"Perhaps it was right to dissemble your love," &c.,

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Errata. — P. 25., last line, read "campus" for "campres;" p. 26., fourth line, read "laro" for "iars;" p. 36., 2nd col. line 18., read "regularity" for "irregularity."

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FOR

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"When found, make a note of." — CAPTAIN CUTTLE.

No. 195.] SATURDAY, JULY 23. 1853. {Price Fourpence. Stamped Edition, 5d.

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VOL. VIII. — No. 195.

Notes.

WILLIAM BLAKE.

My antiquarian tendencies bring me acquainted with many neglected and obscure individuals connected with our earlier English literature, who, after "fretting their hour" upon life's stage, have passed away; leaving their names entombed upon the title-page of some unappreciated or crotchetty book, only to be found upon the shelves of the curious.

To look for these in Kippis, Chalmers, Gorton, or Rose would be a waste of time; and although agreeing to some extent with the *Utilitarians*, that we have all that was worth preserving of the *Antediluvians*, there is, I think, here and there a name worth resuscitating, possessing claims to a *niche* in our "Antiquary's Newspaper;" and for that distinction, I would now put in a plea on behalf of my present subject, William Blake.

Although our author belongs to the *eccentric category*, he is a character not only deserving of notice, but a model for imitation: the "*bee* in his bonnet" having set his sympathies in the healthy direction of a large *philanthropy* for the spiritual and temporal interests of his fellow men.

The congenial reader has already, I doubt not, anticipated that I am about to introduce that nondescript book bearing the running title — and it never had any other — of *Silver Drops, or Serious Things;* purporting, in a kind of colophon, to be "written by William Blake, housekeeper to the Ladies' Charity School."* The curious in old books knows too, that, apart from its subject, the *Silver Drops* of W. B. has usually an attractive exterior; most of the *exemplaires* which have come under my notice being sumptuously bound in old morocco, profusely tooled; with the name of the party to whom it had apparently been presented, stamped in a compartment upon the cover. Its value is farther enhanced by its pictorial and emblematical accompaniments. These are four in number: the first representing a heart, whereon

* "Mr. Henry Cornish, merchant," was a coadjutor of Blake's in this charitable undertaking; and as that Alderman was not executed until 1635, this publication may be assigned to about that date.

a fanciful picture of Charity supported by angels; second, a view of Highgate Charity Schools (Dorchester House); third, Time with his scythe and hour-glass*; and the fourth, in three compartments, the centre containing butterflies; the smaller at top and bottom, sententious allusions to the value of time—"Time drops pearles from his golden wings," &c. These are respectable engravings, but by whom executed I know not. After these, and before coming to the *Silver Drops*, which are perhaps something akin to Master Brooks' *Apples of Gold*, the book begins abruptly: "The Ladies' Charity School-house Roll of Highgate, or a subscription of many noble well-disposed ladies for the easie carrying of it on." "Being well informed," runs the Prospectus, "that there is a pious, good, commendable work for maintaining near forty poor or fatherless children, born all at or near Highgate, Hornsey, or Hamsted: we, whose names are subscribed, do engage or promise, that if the said boys are decently cloathed in blew, lined with yellow; constantly fed all alike with good and wholsom diet; taught to read, write, and cast accompts, and so put out to trades, in order to live another day; then we will give for one year, two or three (if we well like the design, and prudent management of it,) once a year, the sum below mentioned," &c. The projector of this good work was the subject of my present note; and after thus introducing it, the worthy "woollen-draper, at the sign of the Golden Boy, Maiden Lane, Covent Garden," for such he was, goes on to recommend and enforce its importance in a variety of cajolling addresses, or, as he calls them, "charity-school sticks," to the great and wealthy; ostensibly the production of the boys, but in reality the concoctions of Mr. Blake, and in which he pleads earnestly for his *hobby*. In *An Essay, or Humble Guess, how the Noble Ladies may be inclined to give to and encourage their Charity-school at Highgate*, Mr. Blake farther humorously shows up the various dispositions of his fair friends:—"And first," says he, "my lady such-a-one cryed, Come, we will make one purse out of our family;" and "my lady such-an-one said she would give for the fancy of the Roll and charity stick. My lady such-an-one cryed by her troth she would give nothing at all, for she had waies enough for her money; while another would give five or six stone of beef every week." Again, in trying to come at the great citizen-ladies, he magnifies, in the following characteristic style, the city of London; and, by implication, their noble husbands and themselves:—"There is," says Mr. Blake, "the Tower and the Monument; the old Change, Guild-Hall, and Blackwall-Hall, *which some would fain burn again;* there is Bow steeple, the *Holy Bible, the Silver Bells of Aaron, the godly-outed ministers;* the melodious musick of the Gospels; Smithfield martyrs yet alive; and the best society, the very best in all the world for civility, loyalty, men, and manners; with the greatest cash, bulk, mass, and stock of all sorts of silks, cinnamon, spices, wine, gold, pearls, Spanish wooll and cloaths; with the river *Nilus*, and the stately ships of *Tarshish* to carry in and out the great merchandizes of the world." In this the city dames are attacked collectively. Individually, he would wheedle them thus into his charitable plans:—"Now pray, dear madam, speak or write to my lady out of hand, and tell her how it is with us; and if she will subscribe a good *gob*, and get the young ladies to do so too; and then put in altogether with your lordship's and Sir James's also: for it is necessary he or you in his stead should do something, *now the great ship is come safe in, and by giving some of the first-fruits of your great bay, or new plantation, to our school, the rest will be blessed the better.*" The scheme seems to have offered attractions to the Highgate gentry:—"The great ladies do allow their house-keeper," he continues, "one bottle of wine, three of ale, half a dozen of rolls, and two dishes of meat a-day; who is to see the wilderness, orchard, great prospects, walks, and gardens, all well kept and rolled for their honours' families; and to give them small treats according to discretion when they please to take the air, which is undoubtedly the best round London." Notwithstanding the eloquent pleadings of Mr. Blake for their assistance and support, it is to be feared that the *noble ladies* allowed the predictions of his friends to be verified, and *did* "suffer such an inferiour meane and little person (to use his own phraseology) to sink under the burden of so good and great a work:" for we find that Gough, in allusion thereto, says (*Topographical Anecdotes*, vol. i. p. 644.):—

"This Hospital at Highgate, called the Ladies' Charity School, was erected by one W. Blake, a woollen-draper in Covent Garden; who having purchased Dorchester House, and having fooled away his estate in building, was thrown into prison."

Even here, and under such circumstances, our subject was nothing daunted; for the same authority informs us, that, still full of his philanthropic projects, he took the opportunity his leisure there admitted to write another work upon his favourite topic of educating and caring for the

[* It appears, from the following advertisement at the end of *Silver Drops*, that the plates of Time and Charity were used as receipts:—"It is humbly desired, that what you or any of you, most noble Ladies, Gentlewomen, or others, are pleased to bestow or give towards this good or great design, that you would be pleased to take a receipt on the backside of Time or Charity, sealed with three seales, namely, the Treasurer's, Housekeeper's, and Register's; and it shall be fairly recorded, and hung up in the school-house, to be read of all from Time to Time, to the world's end, we hope."—Ed.]

poor; its title is, *The State and Case of a Design for the better Education of Thousands of Parish Children successively in the vast Northern Suburbs of London vindicated, &c.* Besides the above, there is another remarkable little piece which I have seen, beginning abruptly, "Here followeth a briefe exhortation which I gave in my owne house at my wife's funerall to our friends then present," by Blake, with the MS. date, 1650; and exhibits this original character in another not less amiable light: — "I was brought up," says he, "by my parents to learne *Hail Mary*, paternoster, the Beliefe, and learne to reade; and where I served my apprenticeship little more was to be found." He attributes it to God's grace that he fell a reading the *Practice of Piety*, by which means he got a little persuading of God's love to his soul: — "Well, my time being out, I set up for myselfe; and seeking out for a wife, which, with long waiting and difficulty, much expence and charge, at last I got. Four children God gave me by her; but he hath taken them and her all again too, who was a woman of a thousand." Mr. B. then naturally indulges in a panegyric upon this pattern of wives, and reproaches himself for his former insensibility to her surpassing merits: relating with great *naïveté* some domestic passages, with examples of her piety and trials, in one of which latter the *enemy* would tempt her to suicide: — "There lie your garters," said he; "but she threw them aside, and so escaped this will of the Devil."

In conclusion, let me inquire if your Highgate correspondents are cognisant of any existing institution raised upon the foundation of William Blake's Charity School at Dorchester House?

J. O.

[Our correspondent's interesting communication suggests a Query: Is there any biographical notice of William Blake; and was he the author of the following piece, preserved among the Kings' pamphlets in the British Museum? "The Condemned Man's Reprieve, or God's Love-Tokens, flowing in upon the heart of William Blake, a penitent sinner, giving him assurance of the pardon of his sins, and the enjoyment of eternal happiness through the merits of Christ his Saviour. Recommended by him (being a condemned prisoner for manslaughter within the statute) unto his sister, and bequeathed unto her as a legacy." It is dated from "Exon Jayle," June 25, 1653, and was published July 14, 1653."— ED.]

A POEM BY SHELLEY, NOT IN HIS WORKS.

The following poem was published in a South Carolina newspaper in the year 1839. The person who communicates it states that it was among the papers of a deceased friend, in a small packet, endorsed "A letter and two poems written by Shelley the poet, and lent to me by Mr. Trelawney in 1823. I was prevented from returning them to him, for which I am sorry, since this is the only copy of them — they have never been published." Upon this poem was written, "Given to me by Shelley, who composed it as we were sailing one evening together." UNEDA.

Philadelphia.

"*The Calm.*

"Hush! hark! the Triton calls
From his hollow shell,
And the sea is as smooth as a well;
For the winds and the waves
In wild order form,
To rush to the halls
And the crystal-roof'd caves
Of the deep, deep ocean,
To hold consultation
About the next storm.

"The moon sits on the sky
Like a swan sleeping
On the stilly lake:
No wild breath to break
Her smooth *massy* light
And *ruffle* it into *beams:*

"The downy clouds droop
Like moss upon a tree;
And in the earth's bosom grope
Dim vapours and streams.
The darkness is weeping,
Oh, most silently!
Without audible sigh,
All is noiseless and bright.

"Still 'tis living silence here,
Such as fills not with fear.
Ah, do you not hear
A humming and purring
All about and about?
'Tis from souls let out,
From their day-prisons freed,
And joying in release,
For no slumber they need.

"Shining through this *veil of peace,*
Love now pours her omnipresence,
And various nature
Feels through every feature
The joy intense,
Yet so *passionless,*
Passionless and pure;
The human mind restless
Long could not endure.

"But hush while I tell,
As the *shrill whispers flutter*
Through the pores of the sea,—
Whatever they utter
I'll interpret to thee.
King Neptune now craves
Of his turbulent vassals
Their workings to quell;
And the billows are quiet,
Though thinking on riot.
On the left and the right
In ranks they are coil'd up,

Like snakes on the plain;
And each one has roll'd up
A bright flashing streak
Of the white moonlight
On his glassy green neck:
On every one's forehead
There glitters a star,
With a hairy train
Of light *floating from afar*,
And pale or fiery red.
Now old Eolus goes
To each muttering blast,
Scattering blows:
And some he binds fast
In hollow rocks vast,
And others he gags
With thick heavy foam.
'Twing them round
The sharp rugged crags
That are sticking out near,'
Growls he, 'for fear
They all should rebel,
And so play hell.'
Those that he bound,
Their prison-walls grasp,
And through the dark gloom
Scream fierce and yell:
While all the rest gasp,
In rage fruitless and vain.
Their shepherd now leaves them
To howl and to roar—
Of his presence bereaves them,
To feed some young breeze
On the violet odour,
And to teach it on shore
To rock the green trees.
But no more can be said
Of what was transacted
And what was enacted
In the heaving abodes
Of the great sea-gods."

THE IMPOSSIBILITIES OF HISTORY.

In *The Tablet* of June 18 is a leading article on the proposed erection of Baron Marochetti's statue of Richard Cœur de Lion. Theology and history are mixed: of course I shall carefully exclude the former. I have tried to trace the statements to their sources; and where I have failed, perhaps some of your readers may be able to help me.

"When the physicians told him that they could do nothing more for him, and when his confessor had done his duty faithfully and with all honesty, the stern old soldier commanded his attendants to take him off the bed, and lay him naked on the bare floor. When this was done, he then bade them take a discipline and scourge him with all their might. This was the last command of their royal master; and in this he was obeyed with more zeal than he found displayed when at the head of his troops in Palestine."

I find no record that "the stern old soldier," who was then forty-two years of age, and whom the writer oddly calls Richard II., had any reason to complain of want of zeal in his troops. They fought well, and flogged well—if they flogged at all. Richard died of gangrene in the shoulder; and I have the authority of an eminent physician for saying, that gangrene, so near the vital parts, would produce such mental and bodily prostration, that it is highly improbable that the patient, unless in delirium, should give such an order, and impossible that he should live through its execution.

Hume and Lingard do not allude to the "discipline;" and the silence of the latter is important. Henry says:

"Having expressed great penitence for his vices, and having undergone a very severe discipline from the hands of the clergy, who attended him in his last moments," &c.—Vol. iii. p. 161. ed. 1777.

He cites Brompton, and there I find the penance given much stronger than in *The Tablet:*

"Præcepitque pedes sibi ligari, et in altum suspendi nudumque corpus flagellis cædi et lacerari, donec ipse præciperat ut silerent. Cumque diu cæderetur, ex præcepto, ad modicum siluerunt. Et spiritu iterum reassumpto, hoc idem secundo ac tertio in abundantia sanguinis compleverunt. Tamdiu in se revertens, afferri viaticum sibi jussit et se velut proditorem et hostem, contra dominum suum ligatis pedibus fune trahi."

This is taken from Brompton's Chronicle in *Decem Scriptores Historiæ Anglicanæ*, 1652, p. 1279., edited by Selden. As Brompton lived in the reign of Edward III., he is not a high authority upon any matter in that of Richard I. I cannot find any other. Hoveden and Knyghton are silent. Is the fact stated elsewhere? Hoveden states, and the modern historians follow him, that after the king's death, Marchader seized the archer, flayed him alive, and then hanged him. My medical authority says, that no man could be flayed *alive:* and that the most skilful operator could not remove the skin of one arm from the elbow to the wrist, before the patient would die from the shock to his system.

Mr. Riley, in a note on the passage in Hoveden, cites from the *Winchester Chronicle* a possible account of Gurdum being tortured to death. The historian of *The Tablet*, in the same article, says:

"We are far from attributing absolute perfection to the son of Henry II., one of that awful race popularly believed to be descended from the devil. When Henry, as a boy, practising Whiggery by revolting against his father, was presented to St. Bernard at the Court of the King of France, the saint looked at him with a sort of terror, and said, 'From the Devil you came, and to the Devil you will go.'"

The fact that Henry II. rebelled against his father is not given in any history which I have

read; and the popular belief in the remarkable descent of Henry, and consequently of our present royal family, is quite new to me, and to all of whom I have inquired. Still, finding that the writer had an authority for the "discipline," he may have one for the Devil. If so, I should like to know it; for I contemplate something after the example of Lucian's *Quomodo Historia sit conscribenda.* H. B. C.

U. U. Club.

"QUEM DEUS VULT PERDERE PRIUS DEMENTAT."

Having disposed of the allegation that the Greek Iambic,

"ὃν θεὸς θέλει ἀπολέσαι πρῶτ' ἀποφρέναι,"

was from Euripides, by denying the assertion, I am also, on farther investigation, compelled to deny to him also the authorship of the cited passage,—

"ὅταν δε Δαίμων ἀνδρὶ πορσύνῃ κακὰ, τὸν νοῦν ἔβλαψε πρῶτον."

Its first appearance is in Barnes, who quotes it from Athenagoras "sine auctoris nomine." Carmeli includes it with others, to which he prefixes the observation,—

"A me piacque come al Barnesio di porle per disteso, ed a canto mettervi la traduzione in nostra favella, *senza entrare tratto tratto in quistioni* inutili, *se alcuni versi appartengano a Tragedia di Euripide, o no.*"

There is, then, no positive evidence of this passage having ever been attributed, by any competent scholar, to Euripides. Indirect proof that it could not have been written by him is thus shown:—In the Antigone of Sophocles (v. 620.) the chorus sings, according to Brunck,—

"Σοφία γὰρ ἔκ του
κλεινὸν ἔπος πέφανται·
Τὸ κακὸν δοκεῖν ποτ' ἐσθλὸν
τῷδ' ἔμμεν, ὅτῳ φρένας
θεὸς ἄγει πρὸς ἄταν·
πράσσειν δ' ὀλιγοστὸν χρόνον ἐκτὸς ἄτας."

"For a splendid saying has been revealed by the wisdom of *some one*: That evil appears to be good to him whose mind God leads to destruction; *but that he* (*God*) *practises this a short time without destroying such a one.*"

Now, had Barnes referred to the scholiast on the Antigone, or remembered at the time the above-cited passage, he would either not have omitted the conclusion of his distich, or he would at once have seen that a passage quoted as "ἔκ του, *of some one*," by Sophocles, seventeen years the senior of Euripides, could not have been the original composition of his junior competitor. The conclusion of the distich is thus given by the old scholiast:

"ὅταν δ' ὁ Δαίμων ἀνδρὶ πορσύνῃ κακὰ,
τὸν νοῦν ἔβλαψε πρῶτον ᾧ βουλεύεται."

The words "when he wills it" being left out by Barnes and Carmeli, but which correspond with the last line of the quotation from Sophocles. The old scholiast introduces the exact quotation referred to by Sophocles as "a celebrated (notorious, ἀοίδιμον) and splendid saying, revealed by the wisdom of *some one*, μετὰ σοφίας γὰρ ὑπό τινος."

Indeed, the sentiment must have been as old as Paganism, wherein, whilst all *voluntary* acts are attributed to the individual, all *involuntary* ones are ascribed to the Deity. Even *sneezing* was so considered: hence the phrase common in the lower circles in England, "Bless us," and in a higher grade in Germany, "Gott segne euch," which form the usual chorus to a sneeze.

The other scholiast, Triclinius, explains the passage of Sophocles by saying, "The gods lead to error (βλάβην) him whom they intend to make miserable (δυστυχεῖν): hence the application to Antigone, who considers death as sweet."

T. J. BUCKTON.

Lichfield.

SHAKSPEARE CORRESPONDENCE.

A Passage in "The Taming of the Shrew."—Perhaps I mistake it, but MR. C. MANSFIELD INGLEBY seems to me to write in a tone as if he fancied I should be unwilling to answer his questions, whether public or private. Although I am not personally acquainted with him, we have had some correspondence, and I must always feel that a man so zealous and intelligent is entitled to the best reply I can afford. I can have no hesitation in informing him that, in preparing what he terms my "monovolume Shakspeare," I pursued this plan throughout; I adopted, as my foundation, the edition in eight volumes octavo, which I completed in 1844; that was "formed from an entirely new collation of the old editions," and my object there was to give the most accurate representation of the text of the folios and quartos. Upon that stock I engrafted the manuscript alterations in my folio 1632, in every case in which it seemed to me possible that the old corrector might be right—in short, wherever two opinions could be entertained as to the reading: in this way my text in the "monovolume Shakspeare" was "regulated by the old copies, and by the recently discovered folio of 1632."

MR. INGLEBY will see that in the brief preface to the "monovolume Shakspeare," I expressly say that "while a general similarity (to the folio 1632) has been preserved, care has been taken *to rectify the admitted mistakes of the early impression*, and to introduce such alterations of a corrupt and imperfect text, as were warranted by better authorities. Thus, while the new readings of the old corrector of the folio 1632, considerably exceeding a thousand, are duly inserted in the places

to which they belong, the old readings, which, during the last century and a half, have recommended themselves for adoption, and have been derived from a comparison of ancient printed editions, have also been incorporated." I do not know how I could have expressed myself with greater clearness; and it was merely for the sake of distinctness that I referred to the result of my own labours in 1842, 1843, and 1844, during which years my eight volumes octavo were proceeding through the press. Those labours, it will be seen, essentially contributed to lighten my task in preparing the "monovolume Shakspeare."

My answer respecting the passage in *The Taming of the Shrew*, referred to by MR. INGLEBY, will, I trust, be equally satisfactory; it shall be equally plain.

I inserted *ambler*, because it is the word substituted in manuscript in the margin of my folio 1632. I adopted *mercatantè*, as proposed by Steevens, not only because it is the true Italian word, but because it exactly fits the place in the verse, *mercatant* (the word in the folios) being a syllable short of the required number. In the very copy of Florio's *Italian Dictionary*, which I bought of Rodd at the time when I purchased my folio 1632, I find *mercatantè* translated by the word "marchant," "marter," and "trader," exactly the sense required. Then, as to "surely" instead of *surly*, I venture to think that "surely" is the true reading:

"In gait and countenance surely like a father."

"Surely like a father" is certainly like a father; and although a man may be *surly* in his "countenance," I do not well see how he could be *surly* in his "gait;" besides, what had occurred to make the pedant *surly?* This appears to me the best reason for rejecting *surly* in favour of "surely;" but I have another, which can hardly be refused to an editor who professes to follow the old copies, where they are not contradicted. I allude to the folio 1623, where the line stands precisely thus:

"In gate and countenance surely like a Father."

The folio 1632 misprinted "surely" *surly*, as, in *Julius Cæsar*, Act I. Sc. 3., it committed the opposite blunder, by misprinting "surly" *surely*. Another piece of evidence, to prove that "surely" was the poet's word in *The Taming of the Shrew*, has comparatively recently fallen in my way; I did not know of its existence in 1844, or it would have been of considerable use to me. It is a *unique* quarto of the play, which came out some years before the folio 1623, and is not to be confounded with the quarto of *The Taming of the Shrew*, with the date of 1631 on the title-page. This new authority has the line exactly as it is given in the folio 1623, which, in truth, was printed from it. It is now before me. J. PAYNE COLLIER.

July 10.

Critical Digest of various Readings in the Works of Shakspeare.—There is much activity in the literary world just now about the text of Shakspeare: but one most essential work, in reference to that text, still remains to be performed,—I mean, the publication of a complete digest of *all* the various readings, in a concise shape, such as those which we possess in relation to the MSS. and other editions of nearly every classical author.

At present, all editions of Shakspeare which claim to be considered critical, contain much loose information on readings, mixed up with notes (frequently very diffuse) on miscellaneous topics. This is not in the least what we require: we need a regular *digest* of readings, wholly distinct from long debates about their value.

What I mean will be plain to any one who is familiar with any good critical edition of the Greek New Testament, or with such books as Gaisford's *Herodotus*, the Berlin *Aristotle*, the Zurich *Plato*, and the like. We ought to have, first, a good text of Shakspeare: such as may represent, as fairly as possible, the real results of the labours of the soundest critics; and, secondly, page by page, at the foot of that text, the following particulars:

I. All the readings of the folios, which should be cited as A, B, C, and D.

II. All the readings of the quartos, which might be cited separately in each play that possesses them, either as a, b, c, d; or as 1, 2, 3, and 4.

III. A succinct summary of all the respectable criticisms, in the way of conjecture, on the text. This is especially needed. The recent volumes of Messrs. Collier, Singer, and Dyce, show that even editors of Shakspeare scarcely know the history of all the emendations. Let their precise *pedigree* be in the last case recorded with the most absolute brevity; simply the *suggestion*, and the names of its proposers and adopters.

IV. To simplify this last point, a new siglation might be introduced to denote the various critical editions.

Such a publication should be kept distinct from any commentary; especially from one laid out in the broad flat style of modern editors. Mr. Collier's volume of *Emendations, &c.*, for instance, need not have occupied half its present space, if he had first denoted his MS. corrector by some short symbol, instead of by a lengthy phrase; and, secondly, introduced his suggestions by some such formularies as those employed in classical criticisms, instead of toiling laboriously after variations in his style of expression, till we are wearied by the real iteration which lies under the seeming diversity.

There should be none of this *phrasework* in the digest which I recommend. If indeed it were found absolutely necessary to connect it with a commentary, then arrange the two portions of the

apparatus as in Arnold's edition of *Thucydides*: the *variæ lectiones* in the middle of the page, and the comment in a different type below it. But I repeat, it would be better still to give us the digest *without* the comment. All would go into one large volume. And it cannot be doubted that such a volume, if thoroughly well done, would furnish at once a sort of *textus receptus*, and a critical basis, from which future editors might commence their labours. It would also be an indispensable book of reference to all who treat of, or are interested in, the poet's text. Such, I say, would be its certain prospects if the editor were at once an accurate, painstaking scholar, and a man of true poetical feeling. The labour would be great, but so would be the reward. It is only what the ablest scholars have proudly undertaken for the classics, even in the face of toils far more severe. Would that Mr. Dyce could be roused to attempt it! B.

[Some such edition as that alluded to by our correspondent has been long desired and contemplated. A proposal in connexion with it has been afloat for some time past, and we had hoped would have been publicly made in our pages before now. There are difficulties in the way which do not exist in the parallel instances from classical literature, and which do not seem to have occurred to our correspondent; but the project is in good hands, and we hope will soon be brought to bear.—ED.]

Emendations of Shakspeare.—I am sadly afraid, what with one annotator and another, that we, in a very little time, shall have Shakspeare so modernised and weeded of his peculiarities, that he will become a very second-rate sort of a person indeed; for I now see with no little alarm, that one of his most delightful quaintnesses is to give way to the march of refinement, and be altogether ruined. Hazlitt, one the most original and talented of critics, has somewhere said, that there was not in any passage of Shakspeare any single word that could be changed to one more appropriate, and as an instance he gives a passage from *Macbeth*, which certainly is one of the most perfect and beautiful to be found in the whole of his works:

"This castle hath a pleasant seat; the air
Nimbly and sweetly recommends itself
Unto our gentle senses.
This guest of summer,
The temple-haunting martlet, does approve
By his loved mansionry, that the heaven's breath
Smells wooingly here: no jutty, frieze, buttress,
Nor coin of vantage, but this bird hath made
His pendent bed, and procreant cradle: where they
Most breed and haunt, I have observed, the air
Is delicate."

There are some who differ from Hazlitt in the present day, and assert that there is an error in the press in Dogberry's reproof of Borachio for calling him an "ass." The passage as it stands is as follows:

"I am a wise fellow; and which is more, an officer, and which is more, a *householder*, and which is more, as pretty a piece of flesh as any is in Messina, and one that knows the law, go to; and a rich fellow enough, go to; and a fellow that hath had *losses*, and one that hath two gowns, and everything handsome about him."

His having had losses evidently meaning, though he was then poor, that his circumstances were at one time so prosperous, that he could afford to *bear* losses; and he, even then, had a superfluity of wardrobe in "two gowns, and everything handsome about him." But this little word *losses*, the perfect Shakspearian quaintness of which is universally acknowledged, is to be changed into *leases*; if it should be *leases*, how is it that it does not follow upon "householder," instead of being introduced so many words after? as, if *leases* were the proper word, it would assuredly have suggested itself immediately as an additional item to his respectability as a householder: for a moment only fancy similar corrections to be introduced in others of Shakspeare's plays, and Falstaff be made to exclaim at the robbery at Gad's Hill, "Down with them, they dislike us old men," instead of "they hate us youth;" for Falstaff was no boy at the time, and this might be advanced as an authority for the emendation. But seriously, if this alteration is sent forth as a specimen of the improvements about to be effected in Shakspeare, from an edition of his plays lately discovered, I shall, for one, deeply regret that it was ever rescued from its oblivion; for with my prejudices and prepossessions against interpolations, and in favour of old readings, I shall find it no easy matter to reconcile my mind to the new. Strip history of its romance, and you deprive it of its principal charm; the scenery of a play-house imposes upon us an illusion, and though we know it to be so, it is not essential that the impression should be removed. I remember once travelling at night in Norfolk, and a part of my way was through a wood, at the end of which I came upon a lake lit up by a magnificent moon. I subsequently went the same road by day: the wood, I then found, was a mere belt of trees, and the lake had dwindled to a duck-pond. I have ever since wished that the first impression had remained unchanged; but this is a digression. There is no author so universal as Shakspeare, and would that be the case if he was not thoroughly understood? He is appreciated alike in the closet and on the stage, quoted by saints and sages, in the pulpit and the senate, and your nostrum-monger advertises his wares with a quotation from his pages; does he then require interpreting who is his own interpreter? Johnson says of him that—

"Panting Time toil'd after him in vain."

And that he —

"Exhausted worlds and then imagined new."

There is no passion that he has not pourtrayed, and laid bare in its beauty or deformity; no feeling or affection to which his genius has not given the stamp of immortality: and does he want an interpreter? It is treading on dangerous ground to attempt to improve him. Even Mr. Knight, enthusiast as he is in his veneration for Shakspeare, and who, by his noble editions of the poet's works, has won the admiration and secured the gratitude of every lover of the poet, has gone too far in his emendations when he changes a line in *Romeo and Juliet* from

"Hence will I to my ghostly father's cell."

to

"Hence will I to my ghostly friar's close cell."

As in the latter case the line will not scan unless the word "friar" be reduced to a monosyllable, which, on reflection, I think Mr. Knight will be inclined to admit. But my paper is, I fear, extending to a limit beyond which you have occasionally warned your correspondents not to go, and I must therefore draw my remarks to a close, with a hope that not any offence will be taken where none is intended by those to whom any of my observations may apply. George Blink.

Canonbury.

"THE DANCE OF DEATH."

Amongst the numerous emblematic works, it has often appeared to me that the above work should be republished entire; to give any part of it would be spoiling a most admirable series. I should desire to see it executed not as a fac-simile, but improved by good modern artists. The history of "The Dance of Death" is too long and too obscure to enter upon here; but from the general tenor of the accounts and criticisms of the work, it does not appear to have originated at all with Hans Holbein, or even his father, who also really painted it at Basil, in Switzerland, but to have had its origin in more remote times, as quoted in several authors, that anciently monasteries usually had a painted representation of a Death's Dance upon the walls. It is a subject, therefore, open to any artist, nor could it be said he had pirated anything if he treated the subject after his own fashion. "The Dance of Death" begins of course with king, the queen, the bishop, the lawyer, the lovers, &c., and ends with the child, whom Death is leading away from the weeping mother. The original plates of Hollar, from Holbein's drawings, are possibly still extant, but they are by no means perfect, although admirable in expression. The deaths or skeletons are very ill-drawn as to the anatomical structure, and were they better the work would be excellent. The Death lugging off the fat abbot is inimitable; and the gallant way he escorts the lady abbess out the convent door is very good. I have the engravings by Hollar, and have made some of the designs afresh, intending to lithograph them at some future day; but there being thirty subjects in all, the work would be a difficult task. Mr. J. B. Yates might, indeed, with his excellent collection of Emblemata, revive this old and beautiful taste now in abeyance: it is now rarely practised by our painters. There is, however, a very fine picture in the Royal Academy Exhibition, by Mr. Goodall, which is, strictly speaking, an emblem, though the artist calls it an historical episode. Now it appears to me an episode cannot be reduced into a representation; it might embrace a complete picture in writing, but as I read the picture it is an emblem, and would have been still more perfect had the painter treated it accordingly. The old man at the helm of the barge might well represent Strafford, because, though he holds the tiller, he is not engaged in steering right, his eyes are not directed to his port. Charles himself, rightly enough, has his back to the port, and is truly not engaged in manly affairs, nor attending to his duty; but the sentiment of frivolity here painted cannot, I should say, attach itself to him, for he is not to be reproached with idling away his time with women and children, as this more strictly must be laid to his son. But the port where some grim-looking men are seriously waiting for him, completes a very happy and poetical idea, but incomplete as an emblem, which it really is; and were the emblematic rules more cultivated, it would have told its story much better.

At present, the taste of the day lies in more direct caricature, and our volatile friend *Punch* does the needful in his wicked sallies of wit, and his fertile pencil. His sharp rubs are perhaps more effective to John Bull's temper, who can take a blow with Punch's truncheon and bear no malice after it, — the heavy lectures of the ancients are not so well suited to his constitution.

Weld Taylor.

Bayswater.

Minor Notes.

Old Lines newly revived. — The old lines of spondees and dactyls are just now applicable: —

"Cŏntŭrbābāntŭr Cōnstāntīnōpŏlĭtānī
Innŭmĕrābĭlĭbŭs sōlĭcĭtūdĭnĭbŭs."

W. Collyns.

Harlow.

Inscription near Cirencester.—In Earl Bathurst's park, near Cirencester, stands a building — the resort in the summer months of occasional pic-nic parties. During one of these visits, at which I

was present, I copied an inscription, painted in old characters on a board, and nailed to one of the walls; and as the whole thing had not the appearance of belonging to modern times, and, as far as I could decipher it, it referred to some agreement between Alfred and some of his neighbouring brother kings, concerning boundaries of territory, I send it to you for insertion. A. SMITH.

✠ "FŒDVS . QUOD . ÆLFREDVS . ET . LVTHRVNVS . REGES OMNES . ANGLIAM . INTOLEBANT . ORIENTALEM FERIERVNT . ET . NON . SOLVM . DE . SEIPSIS VERVM . ETIAM . DE . NATIS . SVIS . AC . NONDVM . IN . LVCEM . EDITIS . QVOTQVOT . MISERICORDIÆ . DIVINÆ . AVT . REGLÆ . VELVNT . ESSE PARTICIPES . JVREJVRANDO . SANXERVNT." ✠

✠ "PRIMO . DITIONIS . NOSTRÆ . FINES . TAMESIN . EVEHVNTOR . INDE . LEAM . VSQVE . FONTEM . EJVS . TAM . RECTA AD . BEDFORDIAM . AC . DENIQVE . PER . VSAM . AD VIAM . VETE . LINTIANAM."

Wordsworth.—In Wordsworth's touching "Lament of Mary Queen of Scots," one of the stanzas opens with:

> "*Born all too high; by wedlock rais'd*
> *Still higher,* to be brought thus low!"

Is it straining a point to suppose that the author has here translated the opening words of the well-known epitaph on the Empress Matilda, mother of our Henry II.?

> "*Ortu magna; viro major;* sed maxima prole;
> Hic jacet Henrici filia, sponsa, parens."

A. W.

Sunningdale.

"*Magna est Veritas et prævalebit.*"—I was asked the other day whence came this hackneyed quotation. It is taken from the uncanonical Scriptures, 3 Esdras iv. 41.:

> "Et desiit loquendo: Et omnes populi clamaverunt, et dixerunt: Magna est veritas, et *prævalet.*"

T. H. DE H.

"*Putting your Foot into it.*"—The legitimate origin of this term I have seen thus explained. Perhaps it may pass as correct until a better be found. According to the *Asiatic Researches*, a very curious mode of trying the title to land is practised in Hindostan. Two holes are dug in the disputed spot, in each of which the lawyers on either side put one of their legs, and remain there until one of them is tired, or complains of being stung by insects, in which case his client is defeated. An American writer has remarked that in the United States it is generally the *client*, and not the *lawyer*, "who puts his foot in it." W. W.

Malta.

Queries.

FRAGMENTS OF MSS.

Dr. Maitland, in his valuable volume on the "Dark Ages," has the following remarks on a subject which I think has not met with the attention it deserves:

> "Those who are in the habit of looking at such things, know how commonly early printed books, whose binding has undergone the analytical operation of damp, or mere old age, disclose the under end pieces of beautiful and ancient manuscript. They know how freely parchment was used for backs and bands, and fly-leaves, and even for covers. The thing is so common, that those who are accustomed to see old books *have ceased to notice it.*"

In order to come within the design of your pages, I must put this in the shape of a Query, and ask, if it is not a pity that this fact has *ceased to be noticed?* We do not know what treasures may be contained in the shabby covers which we contemplate getting rid of. "There are thousands" (of MSS.), says the same writer, "equally destroyed,—thousands of murdered wretches not so completely annihilated: their ghosts do walk the earth; they glide unseen into our libraries, our studies, our very hands; they are all about and around us. We even take them up and lay them down, without knowing of their existence; unless time and damp (as if to punish and mock us for robbing them of their prey) have loosed their bonds, and set them to confront us."

Archbishop Tenison had not "ceased to notice it." He very diligently rescued these "fragments" from the hands of his bookbinder: and it is to be regretted that he did not take equal precaution in preserving them. Recently, all that I could collect have been cleaned, inlaid, and arranged chronologically, making two interesting and valuable volumes.

How far would it be desirable to unite for the purpose of collecting MS. fragments, and early printed leaves?

Might not a Society, which should have for its especial object the *discovery*, cataloguing, and circulating information about these stray bits, be of great service? *E. g.* I have before me five volumes of Justinian's *Codices* and *Digesta*, Paris, 1526; the covers of which are made of MS. Thirteen leaves go to make one board. They are written on both sides; and thus an easy multiplication gives us 260 pages of MS., or early printing, in the covers of one work!

It is not unlikely that, if the results of research in this direction were carefully registered, many perfect pieces might be recovered. PHILIP HALE.

Archbishop Tenison's Library,
St. Martin-in-the-Fields.

THE ELECTRIC TELEGRAPH.

I have just met with a passage in the *Pseudodoxia Epidemica* of Sir Thomas Browne, wherein this invention is foreshadowed in terms more remarkable and significant, if less imaginative and beautiful, than that from *The Spectator*, to which public attention has already been directed, and which, I conceive, must unquestionably have been written, with this particular example of the "received tenets and commonly presumed truths" of the learned physician's day, distinctly present to the mind of Addison. The passage referred to is as follows:

"There is another conceit of better notice, and *whispered thorow the world* with some attention; credulous and vulgar auditors readily believing it, and more judicious and distinctive heads not altogether rejecting it. The conceit is exeellent, and, if the effect would follow, somewhat divine: whereby we might communicate like spirits, and confer on earth with Menippus in the moon. And this is pretended from the sympathy of two needles touched with the same loadstone, and placed in the centre of two abecedary circles, or rings with letters deseribed round about them, one friend keeping one, and another the other, and agreeing upon the hour wherein they will communicate. For then, *saith tradition*, at what distanee of place soever, when one needle shall be removed unto any letter, the other, by a wonderful sympathy, will move unto the same."—Book II. chap. ii., 4to., 1669, p. 77.

Thus it is that "coming events cast their shadows before:" and, in the present case, one is curious to learn how far back the *shadow* may be traced. By whom has this *conceit* been *whispered thorow the world?* and in what musty tomes is that *tradition* concealed, which speaks concerning it? Kircher's *Catena Magnetica* might haply tell us something in reply to these inquiries.

In conformity with an often repeated suggestion to the correspondents of "N. & Q.," to the simple signature of my *habitat*, alone hitherto adopted by me, I now subjoin my name. WM. MATTHEWS.

Cowgill.

Minor Queries.

Sir Walter Raleigh.—In the discussions on the copyright question some years ago, Sir Walter Raleigh was mentioned as one of the authors whose posterity is totally extinct; but in his Life, as given in *Lodge's Portraits*, his descendants are given as far down as his great-grandchildren, of whom many were still living in 1699, at which period, says Mr. Lodge, my information ceases. It seems unlikely that a family then so numerous should have utterly perished since, both in its male and female branches; and perhaps some of your correspondents may be able to trace their subsequent history: the *name* is certainly not extinct, whether its bearers be his descendants or not.

Is the gallant Sir Walter Raleigh Gilbert descended from one of Sir Walter's half-brothers? J. S. WARDEN.

Ancient Fortifications: Hertstone, Pale, Brecost.—In the Clause Rolls, 16 John, M. 6. (*Public Records*, vol. i. p. 192.) is a warrant of King John's, addressed to the bailiffs of Peter de Maulay of Doncaster, as follows:

"Mandam' vob' qd villā de Danecastr̄ claudi faciatis heritōne et palo sedm qd fossatū fcm exigit, et unā levē bretaseā fī faciatis sup pontē ad villā defendendā."

Which, in Miller's History of that town (p. 40.), is thus translated:

"We eommand ye, eause the town of Doncaster to be inelosed with *hertstone* and *pale*, according as the ditch that is made doth require; and that ye make a light *brecost* or barbican upon the bridge, to defend the town."

I shall be obliged by being informed if *hertstone* is the correct translation of the word "heritōne," and, if so, what species of fortification it was. *Pale* is probably a defenee composed of high wooden stakes. *Brecost* is questionable, I imagine, and should most likely be spelt *bretesk* or *bretex*. I shall be glad, however, of explanations of the words. C. J.

Newton and Somers.—It has been said that there is a complimentary allusion to Somers in Newton's writings. Where? M.

Daventry, Duel at.—

"Veni Daintreo eum puella,
Proeerum celebre duello."

"Thenee to Daintree with my jewel,
Famous for a noble duel."
Drunken Barnaby's Journal.

Can any Northamptonshire reader of "N. & Q." say between whom, and when, this duel took place? J. H. L.

Passage in Burial Service.—Whence comes the expression in the Burial Service, "In the midst of life we are in death." I have observed that Mr. Palmer, in his *Origines Liturgicæ*, refers for a parallel passage to ancient liturgies, but, if I mistake not, to none but those used in England. The passage is very scriptural: but I do not believe it exists in the Bible. J. G. T.

"*They shot him on the nine-stane rig.*"—Where is the ballad beginning with the words—

"They shot him on the nine-stane rig,
Beside the headless cross."

to be found? Who is the author? BORDERER.

Wardhouse, and Fishermen's Custom there.—In a MS. local history, written in 1619, there is this

passage: "They bought herrings during the season, and then departed, *as those fishermen which kill fish at Wardhouse do use to do at present.*"

Where was Wardhouse, and what was the custom there? C. J. P.

Great Yarmouth.

"*Adrian turn'd the bull.*" — In an old MS. in my possession, the following verse occurs: —

> "Of whate'er else your head be full,
> Remember Adrian turn'd the bull;
> 'Tis time that you should turn the chase,
> Kick out the knave and take the place."

Would any of the correspondents of "N. & Q." be so good as to explain to me the reference in the second line of the verse? G. M.

Cary's "Palæologia Chronica." — I have an old book entitled:

"Palæologia Chronica; a Chronological Account of Ancient Time. Performed by Robert Cary, D.LL., Devon. London: printed by J. Darby, for Richard Chiswell, at the Rose and Crown in St. Paul's Church Yard, 1677."

and shall be glad to be informed whether the author was any relation of Dr. Valentine Carey, who was consecrated bishop of Exeter in 1620, and died in 1626. (See Walton's *Life of Dr. Donne.*) CHRIS. ROBERTS.

Bradford, Yorkshire.

The Southwark Pudding Wonder.—I have been very much pleased with the perusal of a collection of MS. letters, written by the celebrated antiquary William Stukeley to Maurice Johnson, Esq., the founder of the Gentlemen's Society at Spalding. These letters have not been published; the MSS. exist in the library of the Spalding Society. They contain much interesting matter, and furnish many traits of the manners, character, and modes of thinking and acting of their respected author.

Can any of your readers explain the meaning of the following passage, which is found in a letter dated 19th June, 1718: "*The Southwark Pudding wonder is over?*"

In the same letter the Dr. alludes to a contested election for the office of Chamberlain of the City of London, which took place in 1718:

"The city is all in an uproar about the election of a chamberlain, like a country corporation for burgesses, where roast pig and beef and wine are dealt about freely at taverns, and advertisements about it more voluminous than the late celebrated Bangorean Notification, though not in a calm and undisturbed way."

PISHEY THOMPSON.

Stoke Newington.

Roman Catholics confined in Fens of Ely. — Mr. Dickens, in *Household Words*, No. 169. p. 382., in the continuation of a "Child's History of England," says, when alluding to the threatened invasion of England by the Spanish Armada:

"Some of the Queen's advisers were for seizing the principal English Catholics, and putting them to death; but the queen — who, to her honour, used to say that she would never believe any ill of her subjects, which a parent would not believe of her own children — neglected the advice, and only confined a few of those who were the most suspected among them, in the fens of Lincolnshire."

Mr. Dickens had, of course, as he supposed, good authority for making this statement; but, in reply to a private communication, he states it should have been *Fens of Ely.* I am, perhaps, convicting myself of gross ignorance by seeking for information respecting it; nevertheless, I venture to ask the readers of "N. & Q." for a reference to the *authentic history*, where a corroboration of Mr. Dickens' statement is to be found?

PISHEY THOMPSON.

Stoke Newington.

White Bell Heather transplanted. — Is it generally known that *white bell* heather becomes *pink* on being transplanted from its native hills into a garden? Two plants were shown to me a few days ago, by a country neighbour, flowering pink, which were transplanted, the one three, and the other two, years ago; the former had white bells for two years, the latter for one year only. What I wish to know is, Whether these are exceptional cases or not? W. C.

Argyleshire.

Green's "Secret Plot." — Can you inform me where the scene of the following drama is laid, and the names of the *dramatis personæ? The Secret Plot;* a tragedy by Rupert Green, 12mo., 1777. The author of this play, which was published when he was only in his ninth year, was the son of Mr. Valentine Green, who wrote a history of Worcester. A. Z.

"*The full Moon brings fine Weather.*" — When did this saying originate, and have we any proof of its correctness? The late Duke of Wellington is reported to have said, that, as regarded the weather, it was "nonsense to have any faith in the moon." (Vide Larpent's *Private Journal*, vol. ii. p. 283.) W. W.

Malta.

Nash the Artist. — In the year 1802, Mr. F. Nash made a water-colour drawing of the Town Hall, churches, &c., in the High Street of the ancient borough of Dorchester; a line engraving (now rather scarce) was shortly afterwards published therefrom by Mr. J. Frampton, then a bookseller in the town. Can any reader of the

"N. & Q." inform me what Mr. Nash this was, and what became of him? Was he related to the *Castles and Abbeys* Nash? JOHN GARLAND.

Dorchester.

Woodwork of St. Andrew's Priory Church, Barnwell.—The Cambridge Architectural Society, which is now attempting the restoration of St. Andrew's Priory Church, Barnwell, will feel deeply indebted to any of your readers who can give them any information respecting the carved woodwork removed from that church some forty years ago, to make way for the present hideous arrangement of pews and pulpit. A man who lives on the spot speaks of a fine wood screen, and highly decorated pulpit, some portions of which were sold by auction; and the rest was in his possession for some time, and portions of it were given away by him to all who applied for it.

THE TREASURER.

Trin. Coll. Camb.

"*The Mitre and the Crown.*"—I find the following work, at first published anonymously, reprinted as Dr. Atterbury's in Sir Walter Scott's edition of the *Somers' Tracts*. No reason is assigned by the editor for ascribing it to him, and I should be glad to know whether there is any satisfactory evidence for doing so. The original tract appears as anonymous in the Bodleian Catalogue:

"The Mitre and the Crown, or a real Distinction between them: in a Letter to a Reverend Member of the Convocation: Lond. 1711, 8vo."

'Αλιένς.

Dublin.

Military Music.—Was military music ever played at night in the time of King Charles I.?

MILITARIS.

Belfast.

Minor Queries with Answers.

Stoven Church.—Can you give me any information concerning the *original* church of Stoven, Suffolk, which was of good Norman work throughout, as lately ascertained by the vast number of Norman mouldings found in the walls in restoring it? L. (2)

[In Jermyn's "Suffolk Collections," vol. vi. (Add. MSS. 8173.), in the British Museum, are the following Notes of this church, taken 1st June, 1808, by H. I. and D. E. D.: "The Church consists of a nave and chancel, both under one roof, which is covered with thatch. The chancel is 30 ft. 3 in. long, and 15 ft. 5 in. wide. The communion-table is neither raised nor inclosed. The floor of the whole church is also of the same height. The nave is 30 ft. long, and 16 ft. 1 in. wide. Between the chancel and nave are the remains of a screen, and over it the arms of George II., between two tables containing the Lord's Prayer, &c. In the N. E. angle is the pulpit, which is of oak, hexagon, ordinary, as are also the pews and seats. At the W. end stands the font, which is octagon, the faces containing roses and lions, and two figures holding blank escutcheons, the pedestal supported by four lions. The steeple is in the usual place, small, square, of flints, but little higher than the roof. In it is only one bell, inscribed 1759. The entrance into the church on the N. side is through a circular Saxon arch, not much ornamented. On the side is another of the same description, but more ornamented, with zig-zag moulding, &c." Then follow the inscriptions, &c. in the chancel, of Mrs. Elizabeth Brown, John Brown, Thomas Brown; in the nave, of Henry Keable, with extracts from the parish register commencing in 1653.]

The Statute of Kilkenny.—Said to have been passed in 1364. What was the nature of it?

ABREDONENSIS.

[This statute legally abolished the ancient code of the Irish, called the Brehon laws, and was passed in a parliament held at Kilkenny in the 40th Edward III., under the government of Lionel, Duke of Clarence, Lord Lieutenant of Ireland. By this act, the English are commanded in all controversies to govern themselves by the common laws of England, so that whoever submitted himself to the Brehon law, or the law of the Marches, is declared a traitor. Among other things the statute enacted that "the alliaunce of the English by marriage with any Irish, the nurture of infantes, and gossipred with the Irish, be deemed high treason." And again, "If anie man of English race use an Irish name, Irish apparell, or any other guize or fashion of the Irish, his lands shall be seized, and his bodie imprisoned, till he shall conform to English modes and customs." This statute was followed by the 18th Henry VI. c. i. ii. iii., and the 28th Hen. VI., c. i., with similar prohibitions and penalties. These prohibitions, however, had little effect; nor were the English laws universally submitted to throughout Ireland until the time of James I., when the final extirpation of the ancient Brehon law was effected.]

Kenne of Kenne.—Can any of your Kentish correspondents inform me to whom a certain Christ. Kenne of Kenne, in co. Somerset, sold the manor of "Oakley," in the parish of Higham, near Rochester; and in whose possession it was about the close of the reign of Queen Elizabeth or commencement of James I.?

The above Kenne, by marrying Elizabeth, the daughter of Sir Roger Cholmeley, and widow of Sir Leonard Beckwith, of Selby, in co. York, acquired possession of the same manor in co. Kent.

After the death of his first wife, he married a Florence Stalling, who survived him. He died in 1592. F. T.

["Christopher Kenne of Kenne, in the county of Somerset, Esq., was possessed of the manor of Little Okeley, in Higham, Kent, in the right of his wife, the daughter and co-heir of Sir Roger Cholmeley, anno

22 Eliz.; and then, having levied a fine of it, sold it to Thompson, and he, in the reign of Charles I., alienated it to Best."—*Hasted.*

Of course, the Christian name of Thompson, and other particulars if required, can be obtained by a reference to the foot of the fine in the Record Office, Carlton Ride.]

Rents of Assize, &c.—In the *Valor Ecclesiasticus*, the following varieties of income derived from rent of land constantly recur, viz.:

"De redditu (simply).
De redditu assisæ.
De redditu libero.
De redditu ad voluntatem."

Can the distinction between these be exactly explained by any corresponding annual payments for land according to present custom? And will any of your readers be kind enough to give such explanation? J.

[*Redditus.*—Rents from lands let out to tenants; modern farm rents.

Redditus Assisæ.—Quit rents: fixed sums paid by the tenants of a manor annually to the lord; as in modern times.

Redditus Liberi.—Those quit rents which were paid to the lord by "liberi tenentes," freeholders; as distinguished from "villani bassi tenentes," &c.

Redditus ad voluntatem.—Annual payments "ad voluntatem donatium;" such as "confrana," &c. The modern Easter Offering perhaps corresponds with them.]

Edifices of Ancient and Modern Times.—Can any of your architectural or antiquarian readers inform me where a chronological list of the principal edifices of ancient and modern times can be found? GETSRN.

[Consult *Chronological Tables of Ancient and Modern History Synchronistically and Ethnographically arranged*, fol., Oxford, 1835. For those relating to Great Britain, see Britton's *Chronological and Historical Illustrations*, and his *Architectural Antiquities of Great Britain.*]

Gorram.—Please to direct me where I can find a short account of Gorram, an ecclesiastical writer (I suppose) mentioned by D'Aubigné, vol. v. p. 245. L. (2)

[The divine alluded to by D'Aubigné is no doubt Nicholas de Gorran, a Dominican, confessor to Philip the Fair of France. He was an admired and eloquent preacher, and his Sermons, together with a Commentary on the Gospels, appeared at Paris, 1523 and 1539. He died in 1295.]

"*Rock of Ages.*"—Who is the author of the hymn beginning "Rock of Ages?" J. G. T.

[That celebrated advocate for *The Calvinism of the Church of England*, the Rev. Augustus Montague Toplady.]

Replies.

REMUNERATION OF AUTHORS.

(Vol. vii., p. 591.)

Responding to the challenge of your correspondent MR. ANDREWS, I copy the following from my common-place book:

From Lintot's memorandum-book of "Copies when purchased."

Farquhar.

		£	s.	d.
1705.	Recruiting Officer	16	2	6
1706.	Beaux Stratagem	30	0	0

Betterton.

1712.	The Miller's Tale, with some characters from Chaucer	5	7	6

Mr. Centlivre.

1703.	May 14. Love's Contrivance	10	0	0
1709.	May 14. Busy Body	10	0	0

Mr. Cibber.

1701.	Nov. 8. A third of Love's Last Shift	3	4	6
1705.	Nov. 5. Perolla and Izadora	36	11	0
1707.	Oct. 27. Double Gallant	16	2	6
	Nov. 22. Lady's Last Stake	32	5	0
	Feb. 26. Venus and Adonis	5	7	6
1708.	Oct. 9. Comical Lover	10	15	0
1712.	Mar. 16. Cinna's Conspiracy	13	0	0
1718.	Oct. 1. The Nonjuror	105	0	0

Mr. Gay.

1713.	May 12. Wife of Bath	25	0	0
1714.	Nov. 11. Letter to a Lady	5	7	6
1715.	Feb. 14. The What-d'ye-call-it?	16	2	6
	Dec. 22. Trivia	43	0	0
	Epistle to the Earl of Burlington	10	15	0
1717.	May 4. Battle of the Frogs	16	2	6
	Jan. 8. Three Hours after Marriage	43	2	6
	Revival of the Wife of Bath	75	0	0
	The Mohocks, a farce 2*l.* 10*s.* Sold the Mohocks to him again.			
		234	10	0

Captain Killegrew.

1718–19.	Feb. 14. Chit Chat	84	0	0

Mr. Ozell.

1711.	Nov. 18. } Translating Homer's Iliad,			
1712.	Jan. 4. } books i. ii. iii.	10	8	6
1713.	April 29. Translating Molière	37	12	6

N. Rowe, Esq.

	Dec. 12. Jane Shore	50	15	0
1715.	April 27. Jane Grey	73	5	0

Somerville.

1727.	July 14. A Collection of Poems	35	15	0

Pope.

		£	s.	d.
1712. Feb. 19.	Statius, 1st book, and Vertumnus and Pomona - - -	16	2	6
Mar. 21.	First edition of the Rape	7	0	0
April 9.	To a lady presenting Voiture. Upon Silence. To the author of a poem called Successio - -	3	16	6
1712–13.	Windsor Forest (Feb. 23) -	32	5	0
1713. July 23.	Ode to St. Cecilia's Day -	15	0	0
1714. Feb. 20.	Addition to the Rape -	15	0	0
Mar. 23.	Homer, vol. i. - -	215	0	0
	650 copies on royal paper - -	176	0	0
1715. Feb. 1.	Temple of Fame - -	32	5	0
April 21.	Key to the Lock - -	10	15	0
1716. Feb. 9.	Homer, vol. ii. - - -	215	0	0
May 2.	650 royal paper - -	150	0	0
July 17.	Essay on Criticism - -	15	0	0
1717. Aug. 9.	Homer, vol. iii. - -	215	0	0
1718. Jan. 6.	650 royal paper - - -	150	0	0
Mar. 3.	Homer, vol. iv. - -	210	0	0
	650 royal paper - -	150	0	0
Oct. 17.	Homer, vol. v. - - -	210	0	0
1719. April 6.	650 royal paper - -	150	0	0
1720. Feb. 26.	Homer, vol. vi. - -	210	0	0
May 7.	650 royal paper - -	150	0	0
1721.	Parnell's Poems - - - -	15	0	0
	Paid Mr. Pope for the subscription-money due on the 2nd volume of his Homer, and on his 5th volume, at the agreement for the said 5th vol. —(I had Mr. Pope's assignment for the royal paper that was then left of his Homer) - - - -	840	0	0
	Copy-money for the Odyssey, vols. i. ii. iii., and 750 of each volume printed on royal paper, 4to. - - - - - - -	615	0	0
	Copy-money for the Odyssey, vols. iv. and v., and 750 of each royal - - -	425	18	7½
		£4244	8	7½

From that storehouse of instruction and amusement, Nichols's *Anecdotes*, vol. viii. pp. 293—304.

I take this opportunity of forwarding to you a curious memorandum which I found in rummaging the papers of a "note-maker" of the last century. It appears to be a bill of fare for the entertainment of a party, upon the "flitch of bacon" being decreed to a happy couple. It is at Harrowgate, and not at Dunmow, which would lead us to believe that this custom was not confined to one county. The feast itself is almost as remarkable, as regards its component parts, as that produced by Mr. Thackeray, in his delightful "Lectures," as characteristic of polite feeding in Queen Anne's reign:

"*June 25.—Mr. and Mrs. Liddal's Dinner at Green Dragon, Harrowgate, on taking Eflitch Bacon Oath.*

Bill Fare.

Beans and bacon.
Cabbage, colliflower.
Three doz. chickens.
Two shoulders mutton, cowcumbers.
Two turbets.
Rump beef, &c. &c.
Goose and plumbpudding.
Quarter lamb, sallad.
Tarts, jellies, strawberries, cream.
Cherrys, syllabubs, and blomonge.
Leg lamb, spinnage.
Crawfish, pickled salmon.
Fryd tripe, calves' heads.
Gravy and pease soup.
Two piggs.
Breast veal, ragoud.
Ice cream, pine apple.
Surloin beaf.
Pidgeons, green peas.
Lobsters, crabs.
Twelve red herrings, twenty-two dobifs."

W. R.

Stockwell.

ON THE USE OF THE HOUR-GLASS IN PULPITS.

(Vol. vii., p. 489.)

Perhaps the following may be of service as a farther illustration of this subject.

Zacharie Boyd says, in *The Last Battell of the Soule in Death*, 1629, reprinted Glasgow, 1831, at p. 469.:

"Now after his Battell ended hee hath surrendered the spirit, *Clepsydra effluxit*, his *houre-glasse* is now runne out, and his soule is come to its wished home, where it is free from the fetters of flesh."

This divine was minister of the barony parish of Glasgow, the church for which was then in the crypt of the cathedral. I have no doubt the hour-glass was there used from which he draws his simile. Your correspondent refers to sermons an hour long, but, to judge from the contents of "Mr. Zacharie's" MS. sermons still preserved in the library of the College of Glasgow, each, at the rate of ordinary speaking, must have occupied at least an hour and a half in delivery. When he had become infirm and near his end, and had found it necessary to shorten his sermons, his "kirk session" was offended, as —

"Feb. 13, 1651. Some are to speak to Mr. Z. Boyd about the soon skailing (dismissing) of the Baronie Kirk on Sunday afternoon."

Though sermons are now generally restricted from three quarters to an hour's delivery, the practice of long preaching in the olden times in the west of Scotland had much prevailed. Within my own recollection I have heard sermons of nearly two hours' duration; and early among a few classes of the first Dissenters, on "Sacramental Occasions" as they are yet called, the services lasted altogether (not unfrequently) continuously from ten o'clock on Sabbath forenoon, to three and

four o'clock the following morning. A traditional anecdote is current of an old Presbyterian clergyman, unusually full of matter, who, having preached out his hour-glass, was accustomed to pause, and addressing the precentor, "*Another glass and then*," recommenced his sermon.

A pictorial representation of the hour-glass in a country church is to be seen in front of the precentor's desk, or pulpit, in a very scarce humorsome print, entitled "Presbyterian Penance," by the famous David Allan. It also figures in the engraving of the painting by Wilkie, of John Knox preaching before Mary Queen of Scots. About twenty years ago it was either in the Cathedral of Stirling or the Armory of the Castle (the ancient chapel), that I saw the hour-glass (about twelve inches high) which had been connected with one or other of the pulpits, from both of which John Knox is said to have preached. It is likely the hour-glass is there "even unto this day" (unless abstracted by some relic hunter); and if it could be depended on as an original appendage to the pulpits, would prove that its use was coeval with the times of the Scottish Reformation. I think its high antiquity as certain as the oaken pulpits themselves.

At an early period the general poverty of the country, and the scarcity of clocks and watches, must have given rise to the adoption of the hour sand-glass, a simple instrument, but yet elegant and impressive, for the measurement of a brief portion of our fleeting span. G. N.

Glasgow.

On the 31st May, 1640, the churchwardens of Great Staughton, co. Huntingdonshire, "are, and stand charged with (among other church goods), a pulpit standinge in the church, having a cover over the same, and an houre-glasse adjoininge."

Copy of a cutting from a magazine, name and date unknown:

"Among Dr. Rawlinson's manuscripts in the Bodleian Library, No. 941 contains a collection of *Miscellaneous Discourses*, by Mr. Lewis of Margate, in Kent, whence the following extract has been made:

"'It appears that these hour-glasses were coeval with our Reformation. In a fine frontispiece, prefixed to the Holy Bible of the bishops' translation, printed in 4to. by John Day, 1569, Archbishop Parker is represented in the pulpit with an hour-glass standing on his right hand; ours, here, stood on the left without any frame. It was proper that some time should be prescribed for the length of the sermon, and clocks and watches were not then so common as they are now. This time of an hour continued till the Revolution, as appears by Bishop Sanderson's, Tillotson's, Stillingfleet's, Dr. Barrow's, and others' sermons, printed during that time.'

"The writer of this article was informed in 1811 by the Rev. Mr. Burder, who had the curacy of St. Dunstan's, Fleet Street, that the large silver hour-glass formerly used in that church, was melted down into two staff heads for the parish beadles.

"An hour-glass frame of iron, fixed in the wall by the side of the pulpit, was remaining in 1797 in the church of North Moor, in Oxfordshire."

JOSEPH RIX.

St. Neots, Huntingdonshire.

In many of our old pulpits built during the seventeenth century, when hour sermons were the rule, and thirty minutes the exception, the shelf on which the glass used to stand may still be seen. If I recollect rightly, that of Miles Coverdale was thus furnished, as stated in the newspapers, at the time the church of Bartholomew was removed. Perhaps this emblem was adopted on gravestones as significant of the character of Death as a minister or preacher.

The late Basil Montague, when delivering a course of lectures on "Laughter" at the Islington Institution some few years since, kept time by the aid of this antique instrument. If I remember aright, he turned the glass and said, "*Another glass and then*," or some equivalent expression.

E. G. BALLARD.

There is an example at the church of St. Alban, Wood Street, Cheapside. This church was rebuilt by Sir C. Wren, and finished 1685; showing that the hour-glass was in use subsequent to the times alluded to. J. D. ALLCROFT.

I saw, on 13th January last, an iron hour-glass stand affixed to a pillar in the north aisle of Belton Church, in the Isle of Axholme.

EDWARD PEACOCK.

Bottesford Moors, Kirton-in-Lindsey.

LADIES' ARMS BORNE IN A LOZENGE.

(Vol. vii., p. 571.)

The subject of the Query put by your correspondent is one that has frequently occurred to me, but which is involved in obscurity. Heraldic writers generally have contented themselves with the mere statement of ladies' arms being thus borne; and where we do find an opinion hazarded, it is more in the form of a quotation from a nameless author, or of a timid suggestion, than an attempt to elucidate the question by argument or from history.

By some this form of shield is said to have descended to us from the Amazons, who bore such: others say, from the form of their tombstones! Now we find it to represent the ancient spindle so much used by ladies; and again to be a shield found by the Romans unfit for use, and therefore transferred to the weaker sex, who were "allowed to place their ensigns upon it, with one corner always uppermost."

Here are quotations from a few of our writers on the science of Heraldry: —

Burke, *Encyclop. Herald.* 1844. Queen Victoria bears her arms on a full and complete shield; "for," says the old rhyme —

> "Our sagest men of lore define
> The kingly state as masculine,
> Paiseant, martial, bold and strong,
> The stay of right, the scourge of wrong;
> Hence those that England's sceptre wield,
> Must buckle on broad sword and shield,
> And o'er the land, and o'er the sea,
> Maintain her sway triumphantly."

This, unfortunately, is only one side of the question: and, though satisfactorily accounting for the shape of the shield of royalty, does not enlighten us on the "origin and meaning" of the lozenge.

Barrington, *Display of Heraldry*, 1844: —

"An unmarried daughter bears her father's arms on a lozenge-shaped shield, without any addition or alteration."

Berry, *Encycl. Herald.* 1830: —

"The arms of maidens and widows should be borne in shields of this shape."

Robson, *British Herald*, 1830: —

"Lozenge, a four-cornered figure, differing from the fusil, being shorter and broader. Plutarch says that in Megara [read Megura], an ancient town of Greece, *the tombstones under which the bodies of Amazons lay* were of that form: some conjecture this to be the cause why ladies have their arms on lozenges."

Porny, *Elements of Heraldry*, 1795, supposes—

The lozenge may have been originally a *fusil*, or *fusée*, as the French call it: it is a figure longer than the lozenge, and *signifies a spindle*, which is a woman's instrument."

This writer also quotes *Sylvester de Petra Sancta*, who would have this shield to "*represent a cushion*, whereon women used to sit and spin, or do other housewifery."

Brydson, *Summary View of Heraldry*, 1795: —

"The shields on which armorial bearings are represented are of various forms, as round, oval, or somewhat resembling a heart; which last is the most common form. Excepting sovereigns, women unmarried, or widows, bear their arms on a lozenge shield, which is of a square form, so placed as to have one of its angles upwards, *and is supposed to resemble a distoff.*"

Boyes, *Great Theatre of Honour*, 1754. In this great work the various forms of shields, and the etymology of their names, are treated on at considerable length. The Greeks had five: —the *Aspis*, the *Gerron* or *Gerra*, the *Thurios*, the *Laiveon*, and the *Pelte* or *Pelta*. The Romans had the *Ancile*, the *Scutum*, the *Clypeus*, the *Parma*, the *Cetra*, and others; but none of these approached the shape of the lozenge. The shields of modern nations are also dealt with at length; still the author appears to have had no information nor an opinion upon the lozenge, which he dismisses with these remarks: —

"L'écu des filles est *en lozenge*, de même de celui des veuves; et en France et ailleurs, celles-ci l'ornent et l'entourent d'une cordelière ou cordon à divers neuds. Quant aux femmes mariées, elles accollent d'ordinaire leurs armes avec celles de leurs époux; mais quelquefois elles les portent aussi *en lozenge*."

Coates, *Dictionary of Heraldry*, 1725, quotes Colombière, a French herald, who, he says, gives upwards of thirty examples of differently formed shields; but no allusion is made to the lozenge.

Carter, *Honor Redivivus*, 1660.

Dugdale, *Ancient Usage in bearing Arms*, 1682.

Gwillim, *Display of Heraldry*, 1638.

Camden, *Remains*, 1637.

Gerard Legh, *Accedence of Armorie*, 1576.

None of these authors have touched on the subject; which, considering that at the least two of them are the greatest authorities, appears somewhat strange.

Ferne, *Blazon of Gentrie*, 1586 —

"Thinks the lozenge is formed of the shield called *Tessera* or *Tessela*, which the Romans, finding unfit for use, did allow to women to place their ensigns upon, with one of its angles always upmost."

Though unable at this moment to furnish examples in proof of my opinion, I must say that it is contrary to the one expressed by your correspondent Ceyrep, that "formerly all ladies of rank" bore their arms upon a complete shield, or bore shields upon their seals. The two instances cited by him are rather unfortunate, the connexion of both ladies with royalty being sufficiently close to suggest the possibility of their right to the "full and complete" shield.

Margaret, Duchess (not Countess) of Norfolk, was sole heir of her father, Thomas of Brotherton, fifth Earl of Norfolk, son of King Edward I., and Marshal of England. She, "for the greatness of her birth, her large revenues and wealth," was ereated Duchess of Norfolk for life; and at the coronation of King Richard II. she exhibited her petition "to be accepted to the office of High Marshal," which was, I believe, granted. In such case, setting aside her royal descent, I apprehend that, by virtue of her office, she would not bear her arms in a lozenge. She bore the arms of England with only a label for difference.

Margaret, Countess of Richmond, was herself royally descended, being great-granddaughter of John of Gaunt, son of Edward III.; was daughter-in-law of Henry V.'s widow, and mother of Henry VII. Being descended from the antenuptial children of John of Gaunt's third wife, who had been legitimatised by act of parliament for all purposes except succession to the crown,

Henry VII. would probably desire by every means in his power to suppress anything suggestive of his unsubstantial title to the crown. It might be by his particular desire that his mother assumed the full regal shield, on which to emblazon arms differing but slightly from those of her son, the king.

It is not, however, my opinion that the form of shield under consideration is anything like so ancient as some of the authors would make it. I do not believe it comes to us either from the Amazons or the Romans.

My own opinion, in the absence of any from the great writers to guide me, is, that we owe the use of this form of shield amongst ladies to *hatchments* or *funeral achievements*. During the time of mourning for persons of rank, their coats of arms are set up in churches and over the principal entrances of their houses. On these occasions it is well known their arms are always placed in a large black lozenge; a form adopted as the most proper figure for admitting the coats of arms of sixteen ancestors to be placed round it, four on each of the sides of the square.

It was not until the reign of Richard III. that the College of Arms was regularly incorporated; and though the science of heraldry received its highest polish during the splendid reigns of Edward III. and Henry V., it had yet scarcely been subjected to those rules which since the establishment of the College have controlled it. Mark Noble, in his *History of the College of Arms*, says that the latter reign —

"If it did not add to the wealth of the nation at large, gave rise to a number of great families, enriched by the spoils of Azincourt, the plunder of France, and the ransom of princes. The heraldic body was peculiarly prized and protected by the king, who, however, was very whimsical in the adoption of cognizances and devices."

During the greater portion of the fourteenth century, and the early part of the fifteenth, there was a rage for jousts, tilts, and tournaments; and almost every English nobleman had his officers of arms; dukes, marquesses, and earls were allowed a herald and pursuivant; the lower nobility, and even knights, might retain one of the latter. To these officers belonged the ordering of everything relating to the solemn and magnificent funerals, which were so general in these centuries, and which they presided over and marshalled.

During the reign of Edward IV. the exact form of these obsequies was prescribed. Not only were the noblemen's own heralds there, but the king's also: and not in tabards bearing the sovereign's, but the deceased's arms.

So preposterously fond of funeral rites were monarchs and their subjects, that the obsequies of princes were observed by such sovereigns as were in alliance with them, and in the same state as if the royal remains had been conveyed from one Christian kingdom to another. Individuals had their obsequies kept in various places where they had particular connexions.*

Is it too much then to presume that in the midst of all this pomp and affectation of grief, the hatchment of the deceased nobleman would be displayed as much, and continued as long, as possible by the widow? May we not reasonably believe that these ladies would vie with each other in these displays of the insignia of mourning, until, by usage, the lozenge-shaped hatchment became the shield appropriated to the sex?

These hypotheses are not without some foundation; but if any of your correspondents will enunciate another theory, I shall be glad to give it my support if it is found to be more reasonable than the foregoing. Broctuna.

Bury, Lancashire.

PHOTOGRAPHIC CORRESPONDENCE.

Multiplication of Photographs.—In Vol. viii., p. 60. is a letter from Mr. John Stewart of Pau suggesting certain modes of operating in producing positive photographs, and which suggestions are apparently offered as *novelties*, when, in fact, they have been for some considerable time in practice by other manipulators. Of course, I do not suppose that they are otherwise regarded by Mr. Stewart than as novelties, who cannot be acquainted with what is doing here; but it appears to me desirable to discriminate between facts that are *absolutely*, and those that are *relatively* new.

Most of the transparent stereoscopic photographs sold in such numbers by all our eminent opticians, *are actually produced* in the way recommended by Mr. Stewart; and reduced copies of photographs, &c., have been produced in almost every possible variety by Dr. Diamond, and many others of our most eminent photographers. Very early in the history of this science, the idea was suggested by Mr. Fox Talbot himself, of taking views of a small size, and enlarging them for multiplication; and, if I am rightly informed, Mr. Ross was applied to to construct a lens specially for the purpose. Some months back, as early at least as March or April in the present year, Mr. F. H. Wenham actually printed on common chloride paper a *life-size* positive from a small negative on collodion; and immediately afterwards adopted the use of iodized paper for the same purpose; and after he had exhibited the proofs, I myself repeated the experiment. In fact, had there been time at the last meeting of the Photographic Society, a paper on this very subject would have been read by Mr. Wenham; but the

* Noble.

business before the meeting was too extensive to admit of it. My object is not, of course, to offer any objection to the proposition, but simply to put in a claim of merit for the idea originally due to Mr. Fox Talbot, and secondarily to Mr. Wenham, who I believe was an earlier operator in this way than any one. GEO. SHADBOLT.

Yellow Bottles for Photographic Chemicals. — As light transmitted through a yellow curtain, or yellow glass, does not affect photographic operations, would it not be desirable to keep the nitrate of silver and its solutions in yellow glass bottles, instead of covering the plain white glass with black paper, as I see directed in some cases? CERIDWEN.

Replies to Minor Queries.

Donnybrook Fair (Vol. vii., p. 549.). — ABHBA will find his answer in D'Alton's *History of the County of Dublin*, p. 804.:

"About the year 1174, Earl 'Strongbow' gave Donnybrock (Devonalbroc), amongst other lands, to Walter de Riddlesford; and in 1204, King John granted to the corporation of Dublin license for an *annual eight-day fair here*, commencing on the day of the finding of the Holy Cross (May 3rd), with similar stallages and tolls, as established in Waterford and Limerick."

This scene of an Irishman's glory has been daguerreotyped in lines that may be left in your pages, as being probably quite as little known to your readers as is the work above cited:

"Instead of weapons, either band
Seized on such arms as came to hand.
And as famed Ovid paints th' adventures
Of wrangling Lapithæ and Centaurs,
Who at their feast, by Bacchus led,
Threw bottles at each others' head;
And these arms failing in their scuffles,
Attack'd with andirons, tonges, and shovels:
So clubs and billets, staves and stones,
Met fierce, encountering every sconce,
And cover'd o'er with knobs and pains,
Each void receptacle for brains."

J. D.

Abigail (Vol. iv., p. 424.; Vol. v., pp. 38. 94. 450.; Vol. viii., p. 42.). — Not having my "N. & Q." at hand, I cannot say what may have been already told on this subject, but I think I can answer the Queries of your last correspondent, H. T. RYLEY. There can be, I think, no doubt that the familiar use of the name Abigail, for the *genus* "lady's maid," is derived from one whom I may call *Abigail the Great;* who, before she ascended King David's bed and throne, introduced herself under the oft-reiterated description of a "hand-maid." (See 1 Sam. xxv. 24, 25. 27, 28. 31.) I have no *Concordance* at hand, but I suspect there is no passage in Scripture where the word *hand-maid* is more prominent; and so the idea became associated with the name *Abigail.* An *Abigail* for a hand-maid is therefore merely analogous to a *Goliath* for a giant; a *Job* for a patient man; a *Samson* for a strong one; a *Jezebel* for a shrew, &c. I need hardly add, that H. T. RYLEY's conjecture, that this use of the term *Abigail* had any relation to the Lady Masham, is, therefore, quite supererogative — but I may go farther. The old Duchess of Marlborough's *Apology*, which *first* told the world that Lady Masham's Christian name was Abigail, and that she was a poor cousin of her own, was not published till 1742, when all feeling about "Abigail Hill and her brother Jack" was extinct. In fine, it will be found that the use of the term *Abigail* for a lady's maid was much more frequent *before* the change of Queen Anne's Whig ministry than *after.* C.

Honorary Degrees (Vol. viii, p. 8.).—Honorary degrees give no corporate rights. Johnson never himself assumed the title of Doctor; conferred on him first by the University of Dublin in 1765, and afterwards in 1775 by that of Oxford. See Croker's *Boswell*, p. 168. n. 5., for the probable motives of Johnson's never having called himself Doctor. C.

Red Hair (Vol. vii., p. 616.). — The Danes are said to have been (and to be even now) a red-haired race.

They were long the scourge of England, and to this possibly may be attributed in some degree the prejudice against people having hair of that colour.

In Denmark, it is said, red-hair is esteemed a beauty.

That red-haired people are fiery and passionate is undoubtedly true; at least I vouch for it as far as my experience goes; but that they emit a disagreeable odour when inattentive to personal cleanliness, is probably a vulgar prejudice arising from the colour of their hair, resembling that of the fox — *unde* the term "foxy." A. C. M.

Exeter.

Historical Engraving (Vol. vii., p. 619.). — I am glad I happen to be able to inform E. S. TAYLOR that his engraving, about the restoration of Charles II., is to be found in a book entitled —

"Verhael in forme van Journal, van de Reys ende 't Vertoeven van den seer Doorluchtige ende Machtige Prins Carel de II." &c. "In 's Graven-hage, by Adrian Vlack, M.DC.LX." &c.

Folio. The names at the corner of the engraving are apparently "F. T. vliet, jn. P. Philippe, sculp." J. M. G.

Proverbs quoted by Suetonius (Vol. vii., p. 594.). — A full explanation of the proverb σπεῦδε βραδέως

will be found in the *Adagia* of Erasmus, under the head "Festina lente," p. 588., edit. 1599. That it was a favourite proverb of the Emperor Augustus is also stated by Gellius, *Noct. Att.* x. 11., and Macrob., *Saturn.* vi. 8. The verse,—

"ἀσφαλὴς γὰρ ἐστ' ἀμείνων ἢ θρασὺς στρατηλάτης,"

is from the *Phœnissæ* of Euripides, v. 599. L.

"*Sat cito, si sat bene*" (Vol. v., p. 594; Vol. viii., p. 18.).—Your correspondent C. thinks that F. W. J. is mistaken in calling it a favourite maxim of Lord Eldon. Few persons are more apt to make mistakes than F. W. J. He therefore sends the following extract from Twiss's *Life of Lord C. Eldon*, vol. i. p. 49. They are Lord Eldon's own words, after having narrated the anecdote to which C. refers:

"In short, in all that I have had to do in future life, professional and judicial, I have always felt the effect of this early admonition on the panncls of the vehicle which conveyed me from school, 'Sat cito, si sat bene.' It was the impression of this which made me that deliberative judge—as some have said, too deliberative; and reflection on all that is past will not authorise me to deny, that whilst I have been thinking 'Sat cito, si sat bene,' I may not sufficiently have recollected whether 'Sat bene, si sat cito' has had its influence."

The anecdote, and this observation upon it, are taken by Twiss from a book of anecdotes in Lord Eldon's own handwriting. F. W. J.

Council of Laodicea, Canon 35. (Vol. viii., p. 7.).—CLERICUS (D.) will find *Angelos* in the text, without *Angulos* in the margin, in any volume which contains the version by Dionysius Exiguus, or that by Gentianus Hervetus; the former printed Mogunt. 1525; Paris, 1609, 1661, and 1687: the latter, Paris, 1561 and 1618; and sufficiently supplied by Beverege and Howel. Both translations are given by Crabbe, Surius, Binius, and others.

The corrupt reading *Angulos*, derived from Isidorus Mercator, appears in the text, and without a marginal correction, in James Merlin's edition of the *Councils*, Colon. 1530; in Carranza's *Summa*, Salmant. 1551, Lugd. 1601, Lovan. 1668 (in which last impression, the twelfth, the true heading of the Canon, according to Dionysius and Crisconius, viz. "De his qui *Angelos* colunt," is restored); and in the *Sanctiones Ecclesiasticæ* of Joverius, Paris, 1555.

For *Angelos* in the text, with a courageous "fortè legendum" *Angulos* in the margin, in Pope Adrian's *Epitome Canonum*, we are deeply indebted to Canisius (*Thesaur. Monum.*, ii. 271. ed. Basnage); and this is the method adopted by Longus à Coriolano and Bail. R. G.

Anna Lightfoot (Vol. vii., p. 595.).—I have heard my mother speak of Anna Lightfoot: her family belonged to the religious community called Friends or Quakers. My mother was born 1751, and died in the year 1836. The aunt of Anna Eleanor Lightfoot was next-door-neighbour to my grandfather, who lived in Sir Wm. Warren's Square, Wapping. The family were from Yorkshire, and the father of Anna was a shoemaker, and kept a shop near Execution Dock, in the same district. He had a brother who was a linendraper, living in the neighbourhood of St. James's, at the west end of the town; and Anna was frequently his visitor, and here it was that she became acquainted with the great man of the day. She was missing, and advertised for by her friends: and, after some time had elapsed, they obtained some information as to her retreat, stating that she was well provided for; and her condition became known to them. She had a son who was a corn-merchant, but, from some circumstance, became deranged in his intellects, and it is said committed suicide. But whether she had a daughter, I never heard. A retreat was provided for Anna in one of those large houses surrounded with a high wall and garden, in the district of Cat-and-Mutton Fields, on the east side of Hackney Road, leading from Mile End Road; where she lived, and it is said died, but in what year I cannot say. All this I have heard my mother tell when I was a young lad; furthermore your deponent knoweth not.

J. M. C.

Jack and Gill (Vol. vii., p. 572.).—A somewhat earlier instance of the occurrence of the expression "Jack and Gill" is to be found (with a slight difference) in John Heywood's *Dialogue of Wit and Folly*, page 11. of the Percy Society's reprint:

"No more hathe he in mynde, ether payne or care,
Than hathe other Cock my hors, or Gyll my mare!"

This is probably not more than twenty years earlier than your correspondent's quotation from Tusser. H. C. K.

Simile of the Soul and the Magnetic Needle (Vol. vi. *passim*; Vol. vii., p. 508.).—Southey, in his *Omniana* (vol. i. p. 210.), cites a passage from the *Partidas*, in which the magnetic needle is used in illustration. It is as follows:

"E bien assí como los marineros se guian en la noche escura por el aguja, que les es medianera entre la piedra é la estrella, é les muestra por de vayan, tambien en los malos tiempos, como en los buenos; otrosí los que han de consejar al Rey, se deven siempre guiar por la justicia; que es medianera entre Dios é el mundo, en todo tiempo, para dar guardalon á los buenos, é pena á los malos, á cada uno segund su merescimiento."—2 *Partida*, tit. ix. ley 28.

This passage is especially worthy of attention, as having been written half a century before the supposed invention of the mariner's compass by Flavius Gioias at Amalfi; and, as Southey re-

marks, "it must have been well known and in general use before it would thus be referred to as a familiar illustration."

I do not think that any of your correspondents have quoted the halting lines with which Byron mars the pathos of the Rousseau-like letter of Donna Julia (*Don Juan*, canto I. stanza cxcvi.):

"My heart is feminine, nor can forget —
To all, except one image, madly blind;
So shakes the needle, and so stands the pole,
As vibrates my fond heart to my fix'd soul."

WILLIAM BATES.

Birmingham.

Gibbon's Library (Vol. vii., pp. 407. 455. 535.). — The following quotation from Cyrus Redding's "Recollections of the Author of Vathek" (*New Monthly Magazine*, vol. lxxi. p. 308.) may interest J. H. M. and your other correspondents under this head:

"'I bought it (says Beckford) to have something to read when I passed through Lausanne. I have not been there since. I shut myself up for six weeks, from early in the morning until night, only now and then taking a ride. The people thought me mad. I read myself nearly blind.'

"I inquired if the books were rare or curious. He replied in the negative. There were excellent editions of the principal historical writers, and an extensive collection of travels. The most valuable work was an edition of *Eustathius;* there was also a MS. or two. All the books were in excellent condition; in number, considerably above six thousand, near seven perhaps. He should have read himself mad if there had been novelty enough, and he had stayed much longer.

"'I broke away, and dashed among the mountains. There is excellent reading there, too, equally to my taste. Did you ever travel alone among mountains?'

"I replied that I had, and been fully sensible of their mighty impressions. 'Do you retain Gibbon's library?'

"'It is now dispersed, I believe. I made it a present to my excellent physician, Dr. Schall or Scholl (I am not certain of the name). I never saw it after turning hermit there.'"

WILLIAM BATES.

Birmingham.

St. Paul's Epistles to Seneca (Vol. vii., pp. 500. 583.). — The affirmation so frequently made and alluded to by J. M. S. of Hull, that Seneca became, in the last year of his life, a convert to Christianity, is an old tradition, which has just been revived by a French author, M. Amédée Fleury, and is discussed and attempted to be established by him at great length in two octavo volumes. I have not read the book, but a learned reviewer of it, M. S. De Saey, shows, with the greatest appearance of reason and authority, that the tradition, instead of being strengthened, is weakened by all that M. Fleury has said about it. M. De Saey's review is contained in the *Journal des Débats* of June 30, in which excellent paper he is a frequent and delightful writer on literary subjects. In the hope that it may interest and gratify J. M. S. to be informed of M. Fleury's new work, I send this scrap of information to the "N. & Q."

JOHN MACRAY.

Oxford.

"*Hip, Hip, Hurrah!*" (Vol. vii., pp. 595. 633.). — The reply suggested by your correspondent R. S. F., that the above exclamation originated in the Crusades, and is a corruption of the initial letters of "Hierosolyma est perdita," never appeared to me to be very apposite.

In *A Collection of National English Ballads*, edited and published by W. Chapple, 1838, in a description of the song "Old Simon, the King," the favourite of Squire Western in *Tom Jones*, the following lines are quoted:

"'Hang up all the poor *hep* drinkers,'
Cries old Sim, the king of skinkers." *

A note to the above states, in reference to the word "hep," that it was a term of derision, applied to those who drank a weak infusion of the "hep" (hip) berry, or sloe. "Hence," says the writer, "the exclamation of 'Hip, hip, hurrah,' corrupted from 'Hip, hip, away.'" The couplet quoted above was written up in the Apollo Room at the Devil Tavern, Temple Bar, where Ben Jonson's club, the "Apollo Club," used to meet. Many a drinker of modern Port has equally good reason to exclaim with his brethren of old, "Hip, hip, away!"

J. BRENT.

Emblemata (Vol. vii., p. 614.). — I have a small edition of the *Emblemata Horatiana*, with the following title-page:

"Othonis VænI Emblemata Horatiana Imaginibus in *æs* incisis atque Latino, Germanico, Gallico et Belgico carmine Illustrata: Amstelædami, apud Henricum Wetstenium, clɔ . lɔc. LXXXIV."

The engravings, of which there are 103, measure about four inches by three; the book contains 207 pages, exclusive of the index. "Amicitiæ Trutina," mentioned by MR. WELD TAYLOR, is the sixty-sixth plate on page 133.

There is another volume of Emblems by Otho Venius, of which I have a copy:

"Amorum Emblemata Figuris Æneis Incisa, studio Othonis VænI: Batavo Lugdunensis Antverpiæ Venalia apud Auctorem prostant apud Hieronymum Verdussen, MDCIIX."

The engravings, of which (besides an allegorical frontispiece representing the power of Venus) there are 124, are oval, measuring five inches in length by three and a half inches in height. The designs appear to me to be very good. On the

* A *skinker* is one who serves drink.

first plate is the name of the engraver, "C. Boel fecit." Each engraving has a motto, with verses in Latin, Italian, and French. Recommendatory verses, by Hugo Grotius, Daniel Heinsius, Max. Vrientius, Ph. Rubentius, and Petro Benedetti, are prefixed. It appears from Rose's *Biographical Dictionary* (article "Van Veen"), that Venius published another illustrated work, *The Seven Twin Sons of Lara*. Is this work known?

Horace Walpole did not appreciate Venius. He says:

"The perplexed and silly emblems of Venius are well known."—*Anecdotes of Painting*, vol. ii. p. 167.

The Emblems of Gabriele Rollenhagius (of which I have also a copy) consist of two centuries. The engravings are circular, with a motto round each, and Latin verses at foot. My edition was published at Utrecht, MDCXIII.

I write rather in the hope of eliciting information, than of attempting to give any, on a subject which appears to me to deserve farther inquiry.

Q. D.

Campvere, Privileges of (Vol. vii., pp. 262. 440.). — Will your contributors J. D. S. and J. L. oblige me with references to the works in which these privileges are mentioned?

They will find them noticed also at pages 67. and 68. of the second volume of L. Guicciardini's *Belgium* (ed. 1646): "*Jus Gruis liberæ.*" This is mentioned as one of the privileges of Campvere. Can any of your legal friends tell me what this is, and where I may find it treated of? E.

Slang Expressions: "*Just the Cheese*" (Vol. vii., p. 617.). — This phrase is only some ten or twelve years old. Its origin was this:—Some desperate witty fellows, by way of giving a comic turn to the phrase "C'est une autre chose," used to translate it, "That is another cheese;" and after awhile these words became "household words," and when anything positive or specific was intended to be pointed out, "That's the cheese" became adopted, which is nearly synonymous with "Just the cheese." ASTOLPHO.

The Honorable Miss E. St. Leger (Vol. vii., p. 598.). — Perhaps your correspondent MR. BREEN may like to be informed that the late General the Honorable Arthur St. Leger related to me the account of his relative having been made a master mason, and that she had secreted herself in an old clock-case in Doneraile House, on purpose to learn the secrets of the lodge, but was discovered from having coughed. The Rev. Richard Arthur St. Leger, of Starcross, Devon, has an engraving of the lady, who is represented arrayed in all the costume of a master mason, with the apron, ring, and jewel of the order. W. COLLYNS.

Harbow.

Queries from the Navorscher (Vol. vii., p. 595.). — "The Choice of Hercules," in the *Tatler*, was written by Addison; Swift did not contribute more than one article to that publication, a treatise on "Improprieties of Language." The allegory of "Religion being the Foundation of Contentment" in the *Adventurer*, was the work of Hawkesworth, to whose pen most of those papers are attributable.

"*Amentium haud amantium.*" — The alliteration of this passage in the *Andria* of Terence is somewhat difficult to preserve in English; perhaps to render it

"An act of *frenzy* rather than *friendship*,"

would keep up the pun, though a weak translation, bringing to mind the words of the song:

"O call it by some other name,
For *friendship* is too cold."

In French the expression might be turned "follement plutôt que folâtrement," although this is a fault on the other side, and a stronger word than the original. T. O. M.

"*Pity is akin to love*" (Vol. i., p. 248.). — Though a long time has elapsed since the birthplace of these words was queried, no answer has, I think, appeared in your columns. Will you then allow me to refer H. to Southern's *Oroonoko*, Act II. Sc. 1.?

"*Blandford.* Alas! I pity you.
Oroonoko. Do pity me;
Pity's akin to love, and every thought
Of that soft kind is welcome to my soul.
I would be pity'd here."

W. T. M.

Hong Kong.

Miscellaneous.

NOTES ON BOOKS, ETC.

Our library table is covered at this time with books for all classes of readers. The theological student will peruse with no ordinary interest the learned *Dissertation on the Origin and Connexion of the Gospels, with a Synopsis of the Parallel Passages in the Original and Authorised Version, and Critical Notes*, by James Smith, Esq., of Jordan Hill: and when he has mastered the arguments contained in it, he may turn to the new number of *The Journal of Sacred Literature*, in which will be found a great variety of able papers. Our antiquarian friends will be gratified with a volume compiled in a great measure from original family papers, by its author Mr. Bankes, the Member for Dorsetshire; and which narrates *The Story of Corfe Castle, and of many who have lived there, collected from Ancient Chronicles and Records; also from the Private Memoirs of a Family resident there in the Time of the Civil Wars.* The volume, which is with good feeling inscribed by the author to his friends and neighbours, Members of the Society for Mutual Improvement in the borough of Corfe Castle, contains many interesting

notices of his ancestors, the well-known judge, Sir John Bankes and his lady—so memorable for her gallant defence of Corfe Castle—drawn from the family papers.

The Royal Descent of Nelson and Wellington from Edward I., King of England, with Tables of Pedigree and Genealogical Memoirs, compiled by G. R. French, is a handsomely printed volume, which will please the genealogist; while the historical student will be more interested in *The Flowers of History, especially such as relate to the Affairs of Britain from the Beginning of the World to the Year* 1307, *collected by Matthew of Westminster, translated by C. D. Yonge*, Vol. I., a new volume of Bohn's *Antiquarian Library*, and an important addition to his series of translations of our early national chronicles. The classical student is indebted to the same publisher for the second volume of Mr. Owen's *Translation of the Organon, or Logical Treatises of Aristotle*: nor will he regard as the least important addition to his library, the new Part (No. VII.) of Smith's *Dictionary of Greek and Roman Geography*, which extends from *Cyrrhus* to *Etruria*, and is distinguished by the same excellences as the preceding Parts. We must conclude these Notes with a brief reference to a handsome reprint of the great work of De Quincy, the appearance of which in the *London Magazine* some thirty years since created so great a sensation, we mean of course his *Confessions of an English Opium-eater*.

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No. 196.] SATURDAY, JULY 30. 1853. {Price Fourpence. Stamped Edition, 5d.

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BOOKS CHAINED TO DESKS IN CHURCHES: FONT INSCRIPTION: PAROCHIAL LIBRARIES.

It would be interesting to have a complete list of the various books still to be found chained to desks in our ancient churches. The "Bible of the largest volume," the "Books of Homilies allowed by authority," and the Book of Common Prayer, are ordered by Canon 80. to be provided for every church. In some places this regulation is still complied with: at Oakington, Cambridgeshire, a copy of a recent (1825) edition of the Homilies lies on a small desk in the nave. But besides these authoritative works, other books are found *chained* to their ancient desks: at Impington, Cambridgeshire are, or were, "three black-letter volumes of Fox's *Martyrs* chained to a stall in the chancel." (Paley's *Ecclesiologist's Guide*, &c.) At St. Nicholas, Rochester, chained to a small bracket desk at the south side of the west door, is a copy of *A Collection of Cases and other Discourses to recover Dissenters to the Church of England*, small 8vo., 1718. The *Paraphrase* of Erasmus may probably be added to the list (see Professor Blunt's *Sketch of the History of the Reformation*, 10th edit., p. 130.), though I cannot call to mind any church in which a copy of this work may now be found. In the noble minster church at Wimborne, Dorsetshire, is a rather large collection of books, comprising some old and valuable editions: all these books were, and many still are, chained to their shelves; an iron rod runs along the front of each shelf, on which rings attached to the chains fastened to the covers of the works have free play; these volumes are preserved in an upper chamber on the south side of the chancel. The parochial library at St. Margaret's, Lynn, Norfolk, is one of considerable interest and importance; amongst other treasures are a curious little manuscript of the New Testament very neatly written, a (mutilated) black-letter copy of the *Sarum Missal*, and many fine copies of the works of the Fathers, and also of the Reformers; these are preserved in the south aisle of the chancel, which is fitted up as a library, and are in very good order. At Margate Church are a few volumes, of what kind my note-book does

not inform me. I may also mention, in connexion with St. Nicholas, Rochester, that the font is octagonal, and inscribed with the following capital letters, the first surmounted by a crown:

C . R . I . * . * . * . A . N.

The large panel on each side contains one of the letters; the font is placed close to the wall, so that the remaining letters, indicated by asterisks, cannot now be read: the sexton said that the whole word was supposed to be "Christian," or rather "Cristian." Beside the font is a very quaint iron bracket-stand, painted blue and gold, "constructed to carry" two candles.

W. Sparrow Simpson.

P. S. — Permit me to correct an error of the press in my communication at p. 8. of your present volume, col. 1. l. 10. from bottom; for "worn," read "won."

REAL SIGNATURES VERSUS PSEUDO-NAMES.

It is pleasant to see so many of the correspondents of "N. & Q." joining in the remonstrance against the anonymous system. Were one to set about accumulating the reasons for the abandonment of pseudo-names and initials, many of the valuable columns of this periodical might be easily filled; such an essay it is not, however, my intention to inflict on its readers, who by a little thought can easily do for themselves more than a large effusion of ink on the part of any correspondent could effect. I shall content myself with recounting the good which, in one instance, has resulted from a knowledge of the real name and address of a contributor.

The Rev. H. T. Ellacombe (one of the first to raise his voice against the use of pseudo-names) having observed in "N. & Q." many communications evincing no ordinary acquaintance with the national Records of Ireland, and wishing to enter into direct communication with the writer (who merely signed himself J. F. F.), put a Query in the "Notices to Correspondents," begging J. F. F. to communicate his real name and address. There in all probability the matter would have ended, as J. F. F. did not happen to take "N. & Q.," but that the writer of these lines chanced to be aware, that under the above given initials lurked the name of the worthy, the courteous, the erudite, and, yet more strange still, the *unpaid* guardian of the Irish Exchequer Records — James Fredcrick Ferguson, — a name which many a student of Irish history will recognise with warm gratitude and unfeigned respect. Now it had so happened that by a strange fortune Mr. Ellacombe was the repository of information as to the whercabouts of certain of the ancient Records of Ireland (see Mr. Ellacombe's notice of the matter, Vol. viii., p. 5.), abstracted at some former period from the "legal custody" of some heedless keeper, and sold by a Jew to a German gentleman, and the result of his communicating this knowledge to Mr. Ferguson, has been the latter gentleman's "chivalrous" and successful expedition for their recovery. The *English Quarterly Review* (not *Magazine*, as Mr. Ellacombe inadvertently writes), in a forthcoming article on the Records of Ireland, will, it is to be hoped, give the full details of this exciting record hunt, and thus exemplify the *great utility*, not to speak of the *manliness*, of real names and addresses, *versus* false names and equally Will-o'-the-Wisp initials.

James Graves.

Kilkenny.

POPULAR STORIES OF THE ENGLISH PEASANTRY.

(Vol. v., p. 363. &c.)

Will you allow me, through the medium of "N. & Q.," to say how much obliged I should be for any communications on this subject. Since I last addressed you (about a year ago) I have received many interesting contributions towards my proposed collection; but not, I regret to say, quite to the extent I had anticipated. My own researches have been principally confined to the midland counties, and I have very little from the north or east. Such a large field requires many gleaners, and I hope your correspondents learned in Folk-lore will not be backward in lending their aid to complete a work which Scott, Southey, and a host of illustrious names, have considered a desideratum in our national antiquities.

I propose to divide the tales into three classes — Mythological, Humorous, and Nurse-tales. Of the mythological I have already given several specimens in your journal, but I will give the following, as it illustrates another link in the transmission of Mr. Keightley's Hindustani legend, which appeared in a recent Number. It is from Northamptonshire.

The Bogie and the Farmer.

Once upon a time a Bogie asserted a claim to a field which had been hitherto in the possession of a farmer; and after a great deal of disputing, they came to an arrangement by agreeing to divide its produce between them. At seed time, the farmer asks the Bogie what part of the crop he will have, "tops or bottoms." "Bottoms," said the spirit: upon which the crafty farmer sows the field with wheat, so that when harvest arrives the corn falls to his share, while the poor Bogie is obliged to content himself with the stubble. Next year the spirit, finding he had made such an unfortunate selection in the bottoms, chose the tops; whereupon cunning Hodge set the field with turnips, thus again outwitting the simple

claimant. Tired of this unprofitable farming, the Bogie agrees to hazard his claims on a mowing-match, thinking that his supernatural strength would give him an easy victory; but before the day of meeting, the cunning earth-tiller procures a number of iron bars which he stows among the grass to be mown by his opponent; and when the trial commences, the unsuspecting goblin finds his progress retarded by his scythe coming into contact with these obstacles, which he takes to be some very hard — very hard — species of dock. "Mortal hard docks, these," said he; "Nation hard docks!" His blunted scythe soon brings him to a stand still, and as, in such cases, it is not allowed for one to sharpen without the other, he turns to his antagonist, now far ahead, and inquires, in a tone of despair, "When d'ye wiffle-waffle (whet), mate?" "Waffle!" said the farmer, with a well-feigned stare of amazement, "O, about noon mebby." "Then," said the despairing spirit, "That thief of a Christian has done me;" and so saying, he disappeared and was never heard of more.

Under *Nurse-tales*, I include the extremely puerile stories of the nursery, often (as in the German ones) interlaced with rhymes. The following, from the banks of the Avon, sounds like an echo from a German story-book.

Little Elly.

In the old time, a certain good king laid all the ghosts, and hanged all the witches and wizards save one, who fell into a bad way, and kept a school in a small village. One day Little Elly looked through a chink-hole, and saw him eating man's flesh and drinking man's blood; but Little Elly kept it all to herself, and went to school as before. And when school was over the Ogee fixed his eyes upon her, and said —

"All go home but Elly,
And Elly come to me."

And when they were gone he said, "What did you see me eat, Elly?"

"O something did I see,
But nothing will I tell,
Unto my dying day."

And so he pulled off her shoes, and whipped her till she bled (this repeated three days); and the third day he took her up, and put her into a rose-bush, where the rain rained, and the snow snowed, and the hail hailed, and the wind blew upon her all night. Quickly her tiny spirit crept out of her tiny body and hovered round the bed of her parents, where it sung in a mournful voice for evermore —

"Dark, weary, and cold am I,
Little knoweth Gammie where am I."

Of the Humorous stories I have already given a specimen in Vol. v., p. 363.

Any notes of legends, or suggestions of any kind, forwarded to my address as below, will be thankfully received and acknowledged.

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15. Store Street, Bedford Square.

SHAKSPEARE CORRESPONDENCE.

The old Corrector on "The Winter's Tale." — I am glad to find that you have another correspondent, and a very able one too, under the signature of A. E. B., who takes the same view of "Aristotle's checks" as I have done; though I think he might have paid me the compliment of *just* noticing my prior remonstrance on this subject. It is to be lamented, that MR. COLLIER should have hurried out his new edition of Shakspeare, adopting all the sweeping *emendations* of his newly-found commentator, without paying the slightest heed to any of the suggestions which have been offered to him in a friendly spirit, or affording time for the farther objections which are continually pouring in. At the risk of probably wearying some of your readers, I cannot forbear submitting to you a few more remarks; but I shall confine them on this occasion to one play, *The Winter's Tale:* which contains, perhaps, as many poetical beauties as any single work of our great dramatic bard. With reference to the passage quoted in p. 437., I can hardly believe that Shakspeare ever wrote such a poor unmeaning line as —

" . . they are false as *dead blacks.*"

nor can I perceive any possible objection to the original words "o'er dyed blacks." They may either mean false mourners, putting an *over* dark semblance of grief; or they may allude figuratively to the material of mourning, the colours of which if *over-dyed* will not stand. In either of these senses, the passage is poetical; but there is nothing like poetry in "*our dead blacks.*"

In p. 450. the alteration of the word "and" to "heaven" may be right, though it is difficult to conceive how the one can have been mistaken for the other. At all events, the sense is improved by the change; but I do not see that anything is gained by the substitution in the next line of "dream" for "theme." Whatever the king said in his ravings about Hermione, might as aptly be called part of his "theme" as part of his "dream." The subject of his *dream* was in fact his *theme!*

Neither can I discover any good reason for changing, in p. 452.,

" . . and one may drink, depart,
And yet partake no venom,"

into "drink a part." The context clearly shows the author's meaning to have been, that if any one *departed* at once after tasting of the beverage, he would have no knowledge of what he had drunk;

but if he remained, some one present might point out to him the spider in the cup, and *then* "he cracks his gorge," &c.

In p. 460. Mr. Collier says that the passage, "dangerous, unsafe lunes i' the king," is mere tautology, and *therefore* he follows the old corrector in substituting "*unsane lunes*." Now it strikes me that there is quite as much *tautology* in "*unsane lunes*" as in the double epithet, "dangerous, unsafe." It is, in fact, equivalent to "insane madness;" and, moreover, drags in quite needlessly a very unusual and uncouth word.

In p. 481. we have the last word of the following passage —

> "I never saw a vessel of like sorrow,
> So fill'd and so becoming," —

converted into "*o'er-running*." This may possibly be the correct reading; but, seeing that it is immediately followed by the words —

> " . . . in pure white robes,
> Like very sanctity,"

I question whether "becoming" is not the more natural expression.

> "There weep — and leave it crying,"

is made —

> "There *wend* — and leave it crying,"

which I submit is decidedly wrong. I will not be hypercritical, or I might suggest that in that case the words would have been "*thither* wend;" but I maintain that the change is contrary to the *sense*. The spirit of Hermione never could have been intended to say that the *child* should be left *crying*. She would rather wish that it might *not cry!* The meaning, as it seems to me, is, that Antigonus should *weep* over the babe, and leave it while so *weeping*.

In p. 487. the words "missingly noted" are altered to "*musingly* noted," which is a very questionable improvement. Camillo, *missing* Florigel from court, would naturally *note* his absence; and he may have *mused* over the causes of it, but there could be no necessity for *musing* to note the fact of his absence: and I cannot help thinking that the word *missingly* is more in Shakspeare's style.

I cannot subscribe at all to the alteration in p. 492. of the word "unrolled" to "enrolled." To be enrolled *and placed* in the book of virtue is very like tautology; but I conceive Shakspeare meant Autolycus to wish that his name might be *unrolled* from the company of thieves and gypsies with whom he was associated, and transferred to the book of virtue.

I am entirely at issue with the old corrector upon his *emendation* in p. 498.:

> " . . . Nothing she does or *seems*,
> But smacks of something greater than herself;"

he says, ought to be: "Nothing she does or *says*." And how does Mr. Collier explain this misprint? Why, by stating that formerly "says" was often written "saies." Now, I cannot for the life of me discover why the word "saies" should have been mistaken for "seems," any more than the word "says." But surely the phrase, "nothing she does or seems," is far more poetical and elegant than the other. It says in effect: there is nothing either in her acts or her carriage, "but smacks of something greater than herself." We have positive evidence, however, that the passage could not have been "nothing she does or says," viz. that this speech of Polixenes immediately follows a long dialogue between Florizel and Perdita, which could not have been overheard, because Camillo directly afterwards says to the king:

> " . . He tells her something,
> That makes her blood look out."

Thereby clearly proving, that the king could not have been remarking on what *she said*.

The transformation of the last-mentioned line into —

> "That *wakes* her blood — look out!"

cannot, I think, be justified on any ground. He tells her something which "makes her blood look out." That is, something which makes her blush rush to the surface to look out upon it! What can be more natural? The proposed alteration is not only unnecessary, but awkward!

In p. 499., if the words "unbraided wares" must be altered, I see no reason for the change to "*embroided*" wares. It seems to me that *embraided* would be the most proper word.

What possible reason can there be for converting "force and knowledge," in p. 506., to "sense and knowledge?" If I may be excused a play upon the words, I should say the *sense* of the passage is not at all improved, and the *force* is entirely lost.

I must protest most decidedly against the correction of the following lines, p. 507.:

> " . . . . Can he speak? hear?
> Know man from man? dispute his own estate?"

Dispute his own estate means, *defend* his property, dispute with any one who questions his rights. The original passage expresses the sense quite perfectly, while "dispose his own estate" appears to me poor and insipid in comparison.

Mr. Collier's objection to the speech of Camillo, in p. 514.,

> " . . it shall be so my care
> To have you royally appointed, as if
> The scene you play were mine;"

is, that to make the scene appear as if it were Camillo's, could be of no service to the young prince. Now Camillo says nothing about the scene *appearing* as his. He says he will have the prince royally appointed, as if the scene he played *were* really his own: that is, as if *he* were the party interested in it, instead of the prince.

The reading of the old corrector —

" . . . . . As if
The scene you play were true,"

would be nonsense; because, so far as the prince appearing to be Bohemia's son (which was what he was most anxious about), the scene to be played was *really true!*

The last correction I have now to notice is in the soliloquy of Autolycus in p. 522.: where MR. COLLIER proposes to read, "who knows how that may turn *luck* to my advantage," instead of "may turn *back* to my advantage." I see no advantage in the change, but the very reverse. "Who knows but my availing myself of the means to do the prince my master a service, may come back to me in the shape of some advancement?" This seems to me to be the author's meaning, and it is legitimately expressed. How frequently it has been said that an evil deed recoils upon the head of the perpetrator! Then why not a good deed *turn back* to reward the doer? CECIL HARBOTTLE.

P. S.—It is rather singular that A. E. B., who, as I have already shown, has so completely *shelved* me in his remarks upon "Aristotle's checks," should now complain of the very same thing himself, and say that his "humble auxilia have been coolly appropriated, without the slightest acknowledgment." However, as our opinions coincide upon the passage in question, I am not disposed to pick a quarrel with him. I cannot, however, at all concur in his alteration of the passage in *King Lear:* "Our means secure us," to "Our means *recuse* us." I will certainly leave him "in the quiet possession of whatever merit is due to this *restoration*," or rather this invention! Can A. E. B. show any other instance in which Shakspeare has used the verb *recuse;* or will he point out any other author who has adopted it in the sense referred to? Johnson calls it a "juridical word:" and I certainly have no recollection of having met with it, except in judicial proceedings.

I can neither subscribe to the emendation of A. E. B., nor to that of the old commentator, but infinitely prefer the original words, which appear to me perfectly intelligible. The sense, as it strikes me, is, that however we may desire things which we have not, the *means* we already possess are sufficient for our security; and even our *defects* prove serviceable. Blindness, for instance, will make a man more careful of himself; and then the other faculties he enjoys will secure him from harm.

"*King Lear*," *Act IV. Sc.* 1.—

"Our means secure us, and our mere defects
Prove our commodities."

I should not object to your correspondent A. E. B.'s conjectural emendation, "recuse" for "secure," but that, unless my memory and Aysough are both deceptive, the word "recuse" is nowhere to be found in Shakspeare; nor, as far as I know, in any dramatist of the age. If it be used by any of the latter, it is probably only in the strict legal meaning, which is quite different from that which A. E. B. would attach to it. This is conclusive with me; for I hold that there is no sounder canon in Shakspearian criticism than never to introduce by conjecture a word of which the poet does not himself elsewhere make use, or which is not at least strongly sanctioned by co-temporary employment.

I therefore, as the passage is flat nonsense, return to the well-abused "corrector's" much modester emendation, "wants" for "means."

And now permit one word in defence of this deceased and untoward personage.

I think much of the unpopularity into which he has fallen with a certain class of critics, is owing to their not allowing him fair play.

Suppose a MS. placed in our hands, containing, beyond all doubt, what MR. COLLIER'S corrected second folio is alleged to contain, authoritative emendations of the text: what should we, *à priori*, expect to find in it?

That text is abominably corrupt beyond a doubt; it contains many impossible readings, which must be misprints or otherwise erroneous; it contains also many improbable readings, harsh, strained, mean, inadequate, and the like.

Now it is excessively unlikely that a truly corrected copy, could we find one, would remove all the impossible readings, and leave all the improbable ones.

It is still more unlikely that, in correcting the improbable passages, it would leave those to which Mr. A., or Mr. B., or Mr. C., ay, or all of us together, have formed an attachment from habit, predilection, or prejudice of some kind. Such phrases as "the blanket of the dark," "a man that hath had losses," "unthread the rude eye of rebellion," and many more, have become consecrated in our eyes by habit; they have assumed, as it were, the character of additions to our ordinary vocabulary; and yet I think sound reason itself, and that kind of secondary reason or instinct which long familiarity with critical pursuits gives us, combine to suggest that, *occurring in a corrupt text*, they are probably corruptions; and corruptions in lieu of some very common and even prosaic phrases, such as the corrector substitutes for them, and such as no conjectural critic would venture on.

In short, the kind of disappointment which many of these corrections unavoidably give to the reader, is with me an argument in favour of their genuineness, not against it.

And, lastly, in so very corrupt a text, it is *à priori* probable that many phrases which appear to need no correction at all, are misprints or mis-

takes nevertheless. It is probable that the true text of the poet contained many variations utterly unimportant, as well as others of importance, from the printed one. Now here it is precisely, that we find in the corrector what we should anticipate, and what it is difficult to account for on any theory disparaging his authority. What could have induced him to make such substitutions as *swift* for "sweet," *then* for "there," *all arose* for "are arose," *solemn* for "sorry," *fortune* for "nature," to quote from a single play, the *Comedy of Errors*, which happens to lie before me,—none of them necessary emendations, most of them trivial, unless he had under his eye some original containing those variations, to which he wished his own copy to conform? It is surely wild guessing to attribute corrections like these to a mere wanton itch for altering the text; and yet no other alternative is suggested by the corrector's enemies.

I am myself as yet a sceptic in the matter, being very little disposed to hasty credulity on such occasions, especially where there is a possibility of deceit. But I must say that the doctrine of probabilities seems to me to furnish strong arguments in the corrector's favour; and that the attacks of professed Shakspearian critics on him, both in and out of "N. & Q.," have hitherto rather tended to raise him in my estimation.

H. M.

Aristotle's Checks v. *Aristotle's Ethics.*—

> "Only, good master, while we do admire
> This virtue, and this moral discipline,
> Let's be no stoicks, nor no stocks, I pray;
> Or so devote to Aristotle's *checks*,
> As Ovid be an outcast quite abjur'd."
>
> *Taming of the Shrew*, Act I. Sc. 1.

The following are instances of the use of the substantive *check* by Shakspeare:

"*Orlando.* A man that had a wife with such a wit, might say,—'Wit whither wilt?'

"*Rosalind.* Nay, you might keep that *check* for it, till you met your wife's wit going to your neighbour's bed."

"*Falstaff.* I never knew yet, but rebuke and *check* was the reward of valour."

"*Antony.* This is a soldier's kiss; rebukable,
And worthy shameful *check* it were to stand
On more mechanic compliment."

"*Belarius.* . . . . . O, this life
Is nobler, than attending for a *check*."

"*Iago.* However, this may gall him with some *check*."

"*Desdemona.* And yet his trespass, in our common reason
. . . . . is not almost a fault
To incur a private *check*."

These instances may show that the word in question was a favourite expression of the poet. It is true there was a translation of the Ethics of Aristotle in his time, *The* Ethiques *of Aristotle*. If he spelt it *ethiques*, no printer would have blundered and substituted *checks*.

Judge Blackstone suggested *ethicks*, but Johnson and Steevens kept to *checks*. And Johnson, in his *Dictionary*, *sub voce* Devote, quotes the passage, but which, by a strange printer's misreading, is referred to "*Tim.* of Ath." instead of *Tam. of Sh.* in Todd's edit. of *Johnson's Dictionary* (1818).

W. N.

Pall Mall.

EPITAPH AND MONUMENTS IN WINGFIELD CHURCH, SUFFOLK.

I am not aware if the following epitaph has yet appeared in print; but I can safely assert that it really has a sepulchral origin; unlike those whose doubtful character causes them to be placed by your correspondent MR. SHIRLEY HIBBERD among the "gigantic gooseberries" ("N. & Q.," Vol. vii., p. 190.). I copied it myself from a gravestone in the churchyard of the village of Wingfield, Suffolk. After the name, &c. of the deceased is the following verse:

> "Pope boldly says (some think the maxim odd),
> 'An honest man's the noblest work of God;'
> If Pope's assertion be from error clear,
> The noblest work of God lies buried here."

Wingfield Church itself is an interesting old place, but has been a good deal mauled in times past; and the brasses, of which there were once several, are all gone. It is, I believe, a good deal noted for a parvise, or room over the porch, from which, by an opening in the wall, a view of the altar is obtained. There are two or three piscinas in different parts of the church, and a sedilla near the altar. The most interesting objects are, however, three altar tombs, with recumbent figures of the Earls of Suffolk; the earliest, which is of wood, representing either the first or second peer of the family, with his spouse. The next in date is that of the celebrated noble who figures in Shakspeare's *Henry VI.* The monument is, if I recollect right, of alabaster. The figure is attired in complete armour, and was originally painted; a good deal of the colour still remaining. This and the following monument are partly let into the wall, and are surmounted by beautiful Gothic canopies. The third is, I believe, also of alabaster, and is the effigy of (I think) the nephew of Margaret of Anjou's earl, and who lies by the side of his wife, one of Edward IV.'s family.

It is very likely that all I have been writing is no news to any one. In that case I have but to ask your pardon for troubling you with such a worthless Note.

PICTOR.

ORIGINAL ROYAL LETTERS TO THE GRAND MASTERS OF MALTA.

In searching through the manuscripts now filed away in the Record Office of this island with Dr. Villa, who has charge of them, and for whose assistance in my search I am greatly indebted, I have been gratified by seeing several original letters, addressed by different monarchs of England to the Grand Masters of the Order of St. John of Jerusalem. Each of the royal letters in the following list bears the signature of the writer:

Writer.	Date.	In what Language written.	To whom addressed, or by whom received.
Henry VIII.	8th January, 1523	Latin	Villiers de L'Isle Adam.
Ditto	1st August, 1524	Ditto	Ditto.
Ditto	14th January, 1526	Ditto	Ditto.
Ditto	10th day, 1526 (month omitted)	Ditto	Ditto.
Ditto	22nd November, 1530	Ditto	Ditto.
Ditto	17th November, 1534	Ditto	Ditto.
Charles II.	17th January, 1667-8	Ditto	Nicholas Cotoner.
Ditto	29th April, 1668	Ditto	Ditto.
Ditto	26th January, 1675-6	Ditto	Ditto.
Ditto	Last day of November, 1674	Ditto	Ditto.
Ditto	21st June, 1675	Ditto	Ditto.
James II.	13th July, 1689	French	Gregory Carafa.
Anne	8th July, 1713	Ditto	Raymond Perellos de Roccaful.
George I.*	24th August, 1722	Latin	Anthony Manoel de Villena.
James (the Pretender)	14th September, 1725	French	Ditto.
George II.	19th June, 1741	Latin	Emanuel Pinto de Fonseca.
Ditto	8th December, 1748	Ditto	Ditto.
Ditto	6th November, 1756	Ditto	Ditto.

* The letter of George I. is countersigned "Carteret;" those of George II. by "Harrington," "H. Fox," and "Bedford." None of the other letters in the above list bear any signature but that of the king or queen who wrote them. Among the letters of Henry VIII., addressed to Villiers de L'Isle Adam, there is one of much interest. I refer to that of the earliest date, in which his majesty strongly recommended the Grand Master to accept of Tripoli, on the coast of Barbary, and the islands of Malta and Gozo, as a residence for the convent, which Charles V. had offered him. The importance of Malta as a military station was known in England three hundred years ago. L'Isle Adam (with the exception of La Valetta), the most distinguished of all the Maltese Grand Masters, died on the 21st of August, 1534. The last letter of Henry VIII., addressed to him, came to his successor, Nicholas Cotoner. On the mantle which covered the remains of this great man these few words were inscribed,—"Here lies Virtue triumphant over Misfortune."

Intending in a short time to examine these royal letters more closely, and hoping to refer to them again in "N. & Q.," I refrain from writing more at length on the present occasion. W. W.

La Valetta, Malta.

P.S.—Perhaps the following chronological table, referring to the Maltese Grand Masters who are mentioned in the above Note, may not be uninteresting to the readers of "N. & Q.":

Name.	When elected.	When deceased at Malta.
Villiers de L'Isle Adam	At Rhodes, 1521	1534, 21st of August.
Nicholas Cotoner	At Malta, 1663	1680.
Gregory Carafa	Ditto 1680	1690.
Raymond Perellos	Ditto 1697	1720.
Anthony Manoel de Villena	Ditto 1722	1736.
Emanuel Pinto de Fonseca	Ditto 1741	1773.

Minor Notes.

Meaning of "Clipper."—I have more than once been asked the meaning and derivation of the term *clipper*, which has been so much in vogue for some years past. It is now quite a nautical term, at least among the fresh-water sailors: and we find it most frequently applied to yachts, steamers, fast-sailing merchant vessels, &c. And in addition to the colloquial use of the word, so common in praising the appearance or qualities of a vessel, it has become one quite recognised in the official description given of their ships by merchants, &c. Thus we often see an advertisement headed "the well-known clipper ship," "the noted clipper bark," and so forth. This use of the word, however, and its application to *vessels*, is somewhat wide of the original.

The word in former times meant merely a hackney, or horse adapted for the road. The owners of such animals naturally valued them in proportion to their capabilities for such service, among which great speed in trotting was considered one of the chief: fast trotting horses were eagerly sought after, and trials of speed became the fashion. A horse then, which was pre-eminent in this particular, was termed a *clipper*, *i.e.* a *hackney*, *par excellence*.

The original of the term is perhaps the following: *Klepper-lehn* was a feudal tenure, so termed among the old Germans, where the yearly due from the vassal to the lord was a *klepper*, or, in its stead, so many bushels of oats: and the word *klepper*, or *kleopper*, is explained by Haltaus. *Glos. Germ. Med. Ævi*, 1758:

"Equus qui corripit gradum, et gressus duplicat. Nomen habet a celeri correptorum passuum sonitu."

H. C. K.

—— Rectory, Hereford.

Anathema, Maran-atha.—Perhaps the following observation on these words may be as instructive to some of the readers of "N. & Q." as it was to me. Maran-atha means "The Lord cometh," and is used apparently by St. Paul as a kind of motto: compare ὁ κύριος ἐγγύς, Phil. iv. 5. The Greek word has become blended with the Hebrew phrase, and the compound used as a formula of execration. (See Conybeare and Howson's *Life and Epistles of St. Paul*, p. 64., note 4.)

F. W. J.

Convocation and the Society for the Propagation of the Gospel in Foreign Parts.—

"When the committee I have mentioned was appointed, March 13, 1700, to consider what might be done towards *propagating the Christian Religion as professed in the Church of England in our Foreign Plantations;* and the committee, composed of very venerable and experienced men, well suited for such an inquiry, had sat several times at St. Paul's, and made some progress in the business referred to them, a charter was presently procured to place the consideration of that matter in other hands, where it now remains, and will, we hope, produce excellent fruits. But whatever they are, they must be acknowledged to have sprung from the overtures to that purpose first made by the lower house of Convocation."—*Some Proceedings in the Convocation of 1705 faithfully represented*, p. 10. of Preface.

W. Fraser.

Tor-Mohun.

Pigs said to see the Wind.—In *Hudibras*, Independant says to Presbyter:

"You stole from the beggars all your tones,
And gifted mortifying groans;
Had lights when better eyes were blind,
As pigs are said to see the wind."

Pt. 3. c. ii. l. 1105.

That most delightful of editors, Dr. Zachary Grey, with all his multifarious learning, leaves us here in the lurch for once with a simple reference to "Hudibras at Court," *Posthumous Works*, p. 213.

Is this phrase merely an hyperbolic way of saying that pigs are very sharp-sighted, or is it an actual piece of folk-lore expressing a belief that pigs have the privilege of seeing "the viewless wind?" I am inclined to take the latter view. Under the head of "Superstitions," in Hone's *Year-Book* for Feb. 29, 1831, we find:

"Among common sayings at present are these, *that pigs can see the wind*," &c.

The version I have always heard of it is—

"Pigs can see the wind 'tis said,
And it seemeth to them *red*."

Eirionnach.

Anecdote of the Duke of Gloucester.—Looking through some of the Commonwealth journals, I met with a capital *mot* of this spirited little Stuart.

"It is reported that the titular Duke of Gloucester, being informed that the Dutch fleet was about the Isle of Wight, he was asked to which side he stood most addicted. The young man, apprehending that his livelihood depended on the parliament, and that it might be an art to circumvent him, turning to the governor, demanded of him how he did construe 'Quamdiu se bene gesserit.'"—*Weekly Intelligencer.*

Speriend.

Queries.

LORD WILLIAM RUSSELL.

Can any of your correspondents inform me where the virtuous and patriotic William Lord Russell was buried? It is singular that neither Burnet, who attended him to the scaffold, nor his descendant Lord John Russell in writing his life, nor Collins's *Peerage*, nor the accounts and letters of his admirable widow, make any allusion to his

remains. At last I found, in the *State Trials*, vol. ix. p. 684., that after the execution he had held up the head to the people, "Mr. Sheriff ordered his Lordship's friends or servants to take the body and dispose of it as they pleased, being given them by His Majesty's favour." Probably, therefore, it was buried at Cheneys; but it is worth a Query to ascertain the fact.

My attention was drawn to this omission by the discovery of the decapitated man found at Nuneham Regis ("N. & Q.," Vol. vi., p. 386.), and from observing that the then proprietor of the place appears to have been half-sister to Lady Russell, viz. daughter of the fourth Lord Southampton, by his second wife Frances, heiress of the Leighs, Lords Dunsmore, and the last of whom was created Earl of Chichester. But a little inquiry satisfied me this could not have been Lord Russell's body; among other reasons, because it was very improbable he should be interred at Nuneham, and because the incognito body had a peaked beard, whereas the prints from the picture at Woburn represent Lord Russell, according to the fashion of the time, without a beard.

But who then was the decapitated man? He was evidently an offender of consequence, from his having been beheaded, and from the careful embalming and the three coffins in which his remains were inclosed. The only conjecture I see hazarded in your pages is that of MR. HESLEDEN (Vol. vi., p. 488.), who suggests Monmouth; but he has overlooked the fact stated in the original communication of L. M. M. R., that Nuneham only came into the possession of the Buccleuch family through the Montagues, *i. e.* by the marriage of Henry, third Duke of Buccleuch, to Lady Elizabeth Montagu; the present proprietor, Lord John Scott, being their grandson. This marriage took place in 1767, or eighty-two years after Monmouth's execution, and thirty-three years after the death of his widow, the Duchess of Buccleuch and Monmouth, who is supposed to have caused the body to be removed from Tower Hill.

Notwithstanding the failure of heirs male in three noble families within the century, viz. the Leighs, the Wriothesleys, and the Montagus, the present proprietor is their direct descendant, and there are indications in the letter referred to, that the place of interment of his ancestors, as well as of this singular unknown, will no longer be abandoned to be a depository of farm rubbish.

W. L. M.

ANCIENT FURNITURE — PRIE-DIEU.

Perhaps some of the readers of "N. & Q." will be able to give me some information as to the use of an ancient piece of furniture which I have met with. At Codrington, a small village in Gloucestershire, in the old house once the residence of the family of that name, now a farm-house, they show you in the hall a piece of furniture which was brought there from the chapel when that part of the building was turned into a dairy. It is a cupboard, forming the upper part of a five-sided structure, which has a base projecting equally with the top, which itself hangs over a hollow between the cupboard and the base, and is finished off with pendants below the cupboard. The panel which forms the door of the cupboard is wider than the sides. All the panels are carved with sacred emblems; the vine, the instruments of the Passion, the five wounds, the crucifix, the Virgin and child, and a shield, with an oak tree with acorns, surmounted by the papal tiara and the keys. The dimensions are as follows:

Depth from front to back, 2 feet 4½ inches.

Height, 4 feet 8 inches.

Height of cupboard from slab to pendants, 2 feet 6 inches.

Height of base, 9½ inches.

Width of side panels, 1 foot 8 inches; of centre panel, 1 foot 10½ inches.

Width of the door of the cupboard, 1 foot 5 inches.

The door has carved upon it a scene representing two men, one an old man sitting upon a chair, the other a young one falling back from a stool; a table separates them; and in the next compartment (for an arcade runs through the group) a female figure clasps her hands, as if in astonishment. This I can hardly understand. But the panel with the papal ensigns I think may throw some light on the use of the whole. In the year 1429, John Codrington of Codrington obtained a bull from Pope Martin V. to have a portable altar in his house, to have mass celebrated when and where he pleased. I find that such a portable altar ought to have "a suitable frame of wood whereon to set it." Such altars are frequently mentioned, though I believe very few remain; but I never could hear of the existence of anything to show what the frame would be. It occurs to me as possible that this piece of furniture may have been used for the purpose. The whole question of portable altars is an interesting one, and if this account should by the means of "N. & Q." fall into the hands of any one who is acquainted with the subject, I hope he would consider it worth a communication.

For some time I was at a loss for another instance; however, I have just received from a friend, who took interest in the subject, a sketch of something almost identical from the disused chapel at Chillon in the Canton Vaud. Of this I have not the measurements, but it stands about breast-high. It is there called a "prie-dieu," and is said to have belonged to the Dukes of Savoy, but the size is very unusual for such a use. I send sketches of each of the subjects of my Query,

and hope that, if this should be thought worthy of a place in "N. & Q.," some one will be able and willing to afford some information about them. I would add as a farther Query, the question of the meaning of the battle-axe and pansy, which appear on the "prie-dieu" at Chillon. Is it a known badge of the Savoy family? R. H. C.

Minor Queries.

Reynolds' Nephew.—In the Correspondence of David Garrick, vol. i. pp. 664. 658., 4to., 1831, there are letters of Sir Joshua Reynolds regarding a play written by his nephew. Can you tell me whether this was the Rev. Mr. Palmer, minister of the Temple Church, and who was afterwards Dean of Cashel; or had Sir Joshua any other nephew? The letters are dated 1774, and the author appears to have been resident in London about that time. A. Z.

Sir Isaac Newton.—Which is the passage in Newton's *Optics* to which Flamsteed refers, in his account of the altercation between them, as having given occasion to some of the enemies of the former to tax him with Atheism? and is there any evidence, besides what this passage may afford, in favour of Dr. Johnson's assertion, that Newton *set out* as an infidel? (Boswell, July 28, 1763.) The *Optics* were not published till 1704, but had been composed many years previously. J. S. Warden.

Limerick, Dublin, and Cork.—Can any of your Irish or other correspondents inform me to whom we are indebted for the lines—

> "Limerick was, Dublin is, and Cork shall be,
> The finest city of the three"?

Also, in what respect Limerick was formerly superior to Dublin? N.

Dublin.

Praying to the West.—A friend of mine told me that a Highland woman in Strathconan, wishing to say that her mother-in-law prayed for my friend daily, said: "She holds up her hands to the *West* for you every day." If to the *East* it would have been more intelligible; but why to the West? L. M. M. R.

Mulciber.—Who was Mulciber, immortalised (!) in Garth's *Dispensary* (ed. 1699, p. 65.) as "the Mayor of Bromicham?" My copy contains on the fly-leaf a MS. key to all the names save this. R. C. Warde.

Kidderminster.

Captain Booth of Stockport (Vol. vi., p. 340.).—As yet, no reply to this Query has been elicited; but as it is a subject of some interest to both Lancashire and Cheshire men, I should like to ascertain from Jaytee in what collection he met with the MS. copy of Captain Booth's *Ordinary of Arms?* Its existence does not appear to have been known to any of our Cheshire or Lancashire historians; for in none of their works do I find any mention of such an individual as Capt. Booth of Stockport. Sir Peter Leycester, in his *Antiquities of Buchlow Hundred*, Cheshire, repeatedly acknowledges the assistance rendered him by John Booth of Twanbow's *Book of Pedigrees*; but this gentleman appears merely to have collected for Cheshire, and not for Lancashire. Sir George Booth, afterwards Lord Delamere, is the only *Captain* Booth I have yet met with in my limited sphere of historical research; and I am not aware that he ever indulged much in genealogical study. T. Hughes.

Chester.

"*A saint in crape.*"—

> "A saint in crape is twice a saint in lawn."

Whence this line? W. T. M.

Hong Kong.

French Abbés.—What was the precise ecclesiastical and social *status* of a French Abbé before the Revolution? W. Fraser.

Tor-Mohun.

What Day is it at our Antipodes?—Perhaps you can give me a satisfactory answer to the following question, a reply to which I have not yet been able to procure.

I write this at 11 p.m. on Tuesday, July 12; at our Antipodes it is, of course, 11 a.m.: but is it 11 a.m. on Tuesday, July 12, or on Wednesday, July 13? And whichever it is, what is the reason for its being so? for it seems to me that the solution of the question must be perfectly arbitrary. H.

"*Spendthrift.*"—In Lord John Russell's *Memorials of Charles James Fox*, vol. i. p. 43., there is a letter addressed to Mr. Richard Fitzpatrick, in which Mr. Fox asks "if he was in England when Lord Carlisle's *Spendthrift* came out." And at the foot of the same page there is a note in which it is stated that this "was probably some periodical paper of 1767."

My object in writing the above is for the purpose of asking what publication the *Spendthrift* really was, and where it can be purchased or seen? W. W.

Malta.

Second Growth of Grass.—The second growth of grass is known by different names in different localities. In some it is called *fog*, in others *aftermath* and *after-grass*. The former name is common about Uxbridge, and the latter about Stoke Pogis, in Buckinghamshire. In Hertfordshire it is

called *hugga-mabuff;* I am not certain that this is the correct spelling of the name, never having seen it either in writing or print. In Leicestershire and Cambridgeshire the name *eddish* prevails, I am told, and hence *eddish cheese*, made from the milk of cows which have grazed *eddish*. Can any of your correspondents add to the above names, or throw a light upon their origin? R. W. F.

Bath.

The Laird of Brodie. — Can any of your correspondents explain what James V. of Scotland means in his celebrated ballad when he says:

> "I thocht you were a gentleman,
> At least the Laird of Brodie."

According to the literal meaning, it would seem that the Laird of Brodie was something less than a gentleman? Could his majesty intend to satirise the alleged royal descent of Brodie from Bruidhie, the son of Billi, king of the Picts (see James' *Critical Essay*), by insinuating that the "Picts" and their descendants were not entitled to be ranked as "Generosi?" I. H. B.

Mrs. Tighe, Author of "Psyche." — There is a monument in Inistioge churchyard, co. Kilkenny, to the memory of the authoress of that beautiful poem *Psyche*, Mrs. Mary Tighe, with a statue of her, said to be by Flaxman, which statement, as to its being from the chisel of that celebrated sculptor, I have seen contradicted. She was the daughter of the Rev. W. Blackford, and married Mr. Henry Tighe of Woodstock, Ireland, in 1793. The inscription, which, I believe, is in existence, was not added to the monument in 1845. Can any of your correspondents favour me with a copy of it? and was the statue by Flaxman? Is there any authentic memoir of this delightful poetess? When did her husband Mr. Tighe die? He is said to have survived his lady, who died in 1810, but a short time; and that he was the author of a *History of the County of Kilkenny*. I believe it was on visiting the churchyard of Inistioge that Mrs. Hemans wrote "The Grave of a Poetess." She is said to have been very beautiful. Is there any other engraved portrait of her in existence beside the one annexed to the several editions of her poems. Any particulars relating to this lady or her husband will be esteemed by T. B. WHITBORNE.

Bishop Ferrar. — Was the Bishop Ferrar (or Farrar), the martyr who suffered during the reign of Mary, of the same family as Ferrers (or Ferrars) earl of Derby and Nottingham, in the reign of Henry III.? A CONSTANT READER.

Sir Thomas de Longueville. — In the year 1753, a Sir Thomas de Longueville, baronet, was a lieutenant in his Majesty's fleet, and his commission bore date 3rd June, 1719. I should be glad if any of your correspondents could inform me if he was a descendant of the De Longueville, the second *Fides Achates* of Scotland's "ill-requited chief." The real Sir Thomas de Longueville reposes in the churchyard of Bourtie, in the county of Aberdeen. Bourtie is a parish fraught with historic recollections. On the hill of Barra, within a mile of the parish church, Bruce at once and for ever put a period to the sway and power of the Cuming. I should be glad to learn if any of the descendants of the *Lieutenant* Longueville still survive, and if he was any descendant of the favorite "De Longueville" of the olden time.

ABREDONENSIS.

Quotations wanted.—

(1.) "Never ending, still beginning."
(2.) "Chew the bitter cud of disappointment."

Whence? C. MANSFIELD INGLEBY.

Birmingham.

Symon Patrick, Bishop of Ely — Durham — Weston — Jephson. — In a small autobiography of Symon Patrick, the bishop's wife is stated to have been *Penelope Jephson*, grandchild of Lady Durham of Borstall. Can any of your readers inform me who this Lady Durham was?

Penelope Jephson was daughter of Sir Cornelius (?) Jephson, I suppose of Mallow in Ireland.

One of Bishop Patrick's granddaughters, Penelope, married Edward Weston, Under-Secretary of State, of Corkenhatch (Herts?). Query, Who was he, and are there any descendants of this marriage? K. G.

The Heveninghams of Suffolk and Norfolk. — This ancient family traces its pedigree through twenty-five knights in succession to Galtir Heveninghame, who lived when Canute was king of England, ann. 1020. (See Harleian MSS. 1449. fol. 91 b.; and Southey's *Doctor*, &c.)

From one of those knights, Sir John Hevenyngham (ob. 1536), descended a collateral branch, represented by Walter Heveningham of Pipe Hall and Aston estates, Staffordshire (1562), who married Annela, daughter of Fitzherbert the Judge. His eldest son was Nicholas, who married Eliza, daughter of Sir John Beevor; and the eldest son of the last-named was Sir Walter Heveningham (1612, ob. 1691).

Now I should feel greatly obliged to any of your readers if, from any of the published or written documents relating to the county of Stafford, or from any other source, they could favour me with answers to the following Queries:

1. Whom did Sir Walter Heveningham marry? His second son married the widow of Sir Edward Simeon, Bart.; but

2. What was the name of Sir Walter's eldest son, and whom did *he* marry? The issue of this

latter marriage was Charles Heveningham of Lichfield (ob. 1782), who married a daughter of Robinson of Appleby, and John Heveningham.

A Chip of the Old Block.

Lady Percy, Wife of Hotspur (Daughter of Edmund Mortimer, Earl of March).—Upon what authority does Miss Strickland say (*Lives of the Queens of England*, vol. iv. p. 300.) that it is stated "by all ancient heralds" that this lady died without issue? What herald can say this without bastardising the second Earl of Northumberland? This assertion is a very sweeping one, and I have sought in vain for the statement said to be made by all heralds. G.

Shape of Coffins.—It would be interesting to ascertain in what localities any peculiar form of coffin is used?

In Devonshire, particularly among the farmers and poorer classes, the *ridged* coffin is very general, the end being gabled. The top, instead of being flat with one board, is made of two boards, like the double roof of a house; in other respects the shape is of the common form. The idea is, that such coffins resist much longer the weight of the superincumbent earth; but there can be no doubt that it is a very ancient shape. Many years ago I heard that in some parish in this county the coffin was shaped like a flat-bottomed boat; the boat-shape is known to have been an old form.

H. T. Ellacombe.

Clyst St. George.

St. George Family Pictures.—In Gough's *Sepulchral Monuments*, vol. iii. p. 77., it is mentioned, with reference to the estate of Hatley St. George, in county of Cambridge, that, at the sale of the house in 1782, "The family pictures were removed to Mr. Pearce's house at Cople, Bedford." Can any one tell me if the family pictures here spoken of were those of the St. George family (which inhabited the house for six hundred years); and if so, what has become of them? R. A. S. O.

Ceylon, June 11, 1853.

Caley (John), "Ecclesiastical Survey of the Possessions, &c. of the Bishop of St. David's," 8vo. 1812.—The above is said, in a bookseller's catalogue, to be privately printed. It is unknown to the bishop of the diocese and Mr. Black. Can any of your readers give any information about it?

John Martin.

Froxfield.

Adamson's "Lusitania Illustrata."—Is there any prospect of Mr. Adamson continuing his *Lusitania Illustrata?* Could that accomplished Portuguese student kindly inform me if there is any better insight into Portuguese literature than that contained in Bouterweck's *Geschichte der Poesie und Beredsamkeit?* W. M. M.

Blotting-paper.—When did blotting-paper first come into use. Carlyle, in his *Life of Cromwell*, twice repeats that it was not known in those days. Is not this a mistake? I have a piece which I am able to refer to 1670. Speriend.

Poetical Versions of the Fragments in Athenæus.—Can any of your correspondents inform me of the *locus* of any of these, in addition to *Blackwood*, xxxvi., and *Fraser's Magazine?*

P. J. F. Gantillon, B. A.

Replies.

ROBERT DRURY.

(Vol. v., p. 533.; Vol. vii., p. 485.)

Under the conviction that Robert Drury was a real character, and his *Madagascar* a true narrative of his shipwreck, sufferings, and captivity, I crave your permission to give a few additional reasons why I think he should be discharged from the fictitious, and admitted into the catalogue of real and *bonâ fide* English travellers.

I have before stated that Drury did not skulk in the background when he published his book in 1727; but, on the contrary, invited the public to Tom's Coffee-house, where he engaged to satisfy the incredulous, and resolve the doubting. By the 3rd edition of *Madagascar*, 1743, it farther appears that he continued "for some years before his death" to resort to the above-named house; "at which place several inquisitive gentlemen received from his own mouth the confirmation of those particulars which seemed dubious, or carried with them the air of romance." The period was certainly unpropitious for any but a writer of fiction, and Drury seems to have anticipated no higher rank for his *Treatise*, in point of authenticity, than that occupied by the several members of the Robinson Crusoe school. He, however, positively affirms it to be "a plain honest narrative of the matter of fact;" which is endorsed in the following terms by "Capt. William Mackett:"

"This is to certify, that Robert Drury, fifteen years a slave in Madagascar, now living in London, was redeemed from thence and brought into England, his native country, by myself. I esteem him an honest industrious man, of good reputation, and do firmly believe that the account he gives of his strange and surprising adventures is genuine and authentic."

Mackett was a commander in the E. I. Comp. service; and the condenser of Drury's MSS., after showing the opportunities the Captain had of assuring himself upon the points he certifies to, characterises him as a well-known person, of the highest integrity and honour: a man, indeed, as unlikely to be imposed upon, as to be guilty of lending himself to others, to carry out a deception upon the public.

Mr. Burton, in his lately published "Narratives," points out another source of information regarding Drury, in the *Gent. Mag.* for 1769, where will be found an account of W. Benbow; in this, allusion is made to his brother John Benbow, who was wrecked with Drury in the "Degrave" Indiaman, on Madagascar. W. D., who communicates the information to SYLVANUS URBAN, asserts that he recollects hearing the MS. Journal of this John Benbow read; and that it afforded to his mind a strong confirmation of the truthfulness of Drury's *Madagascar*. He adds the following curious particulars anent our subject:—"Robin Drury," he says, "among those who knew him (and he was known to many, being *a porter at the East India House*), had the character of a downright honest man, without any appearance of fraud or imposture. He was known to a friend of mine (now living), who frequently called upon him at his house in Lincoln's Inn Fields, which were not then enclosed. He tells me he has often seen him throw a javelin there, and strike a small mark at a surprising distance. It is a pity," he adds, "that this work of Drury's is not better known, and a new edition published* (it having been long out of print); as it contains much more particular and authentic accounts of that large and barbarous island, than any yet given; and, though it is true, it is in many respects as entertaining as Gulliver or Crusoe."

It may farther be mentioned that the French, who have a good acquaintance with Madagascar, "have found Drury's statement of the geography, the natural history, the manners of the people, and the conspicuous men of the time, in Madagascar, remarkably accurate." (*Bib. Gén. des Voyages*, Paris, 1808.) Archdeacon Wrangham says: "Duncombe (?) calls Drury's *Madagascar* the best and most genuine account ever given of the island;" and the missionary Ellis quoted Drury without the slightest suspicion that any doubt hangs over the genuineness of his narrative. Drury's account of himself runs thus:—"I, Robert Drury," he says, when commencing his book, "was born on July 24, 1687, in Crutched Friars, London, where my father then lived; but soon after removed to the Old Jury, near Cheapside, where he was well known, and esteemed for keeping that noted house called 'The King's Head,' or otherwise distinguished by the name of the Beef-stake House; and to which there was all my father's time a great resort of merchants, and gentlemen of the best rank and character." To this famous resort of the Revolutionary and Augustan ages I lately betook myself for *my stake*, in the hope that *mine host* might be found redolent of the traditional glory of his house. But alas! that worthy, although firmly believing in the antiquity of the King's Head, and of there being *some book* in existence that would prove it, could not say of his own knowledge whether the king originally complimented by his predecessor was Harry the Eighth or George the Fourth!

In conclusion, I would just add, is not the circumstance of our subject holding the humble post of porter at the East India House confirmatory of that part of his story which represents him as one of the crew of Hon. Company's ship "Degrave," whose wreck upon Madagascar I take to be an undoubted fact? What so probable as this recognition, in a small provision for a man in his old age, whose misfortunes commenced while in their service? Finally, to me the whole narrative of Robert Drury seems so probable, and so well vouched for, that I have given in my adhesion thereto by removing him to a *higher shelf* in my library than that occupied by such apocryphal persons as Crusoe, Quarle, Boyle, Falconer, and a host of the like. J. O.

* The editions of *Madagascar* known to me are those of 1727, 1731, and 1743, by the original publisher, Meadows, Hull, 1807, and London, 1826.

THE TERMINATION -BY.

(Vol. vii., p. 536.)

I would suggest a doubt, whether the suffix *-by*, in the names of places, affords us any satisfactory evidence, *per se*, of their exclusively Danish origin. This termination is of no unfrequent occurrence in districts, both in this country and elsewhere, to which the Danes, *properly so called*, were either utter strangers, or wherein they at no time established any permanent footing. The truth is, there seems to be a fallacy in this Danish theory, in so far as it rests upon the testimony of language; for, upon investigation, we generally find that the word or phrase adduced in its support was one recognised, not in any single territory alone, but throughout the whole of Scandinavia, whose different tribes, amid some trifling variations of dialect, which can now be scarcely ascertained, were all of them as readily intelligible to one another as are, at this day, the inhabitants of two adjoining English counties. If this were so, it appears that, in the case before us, nothing can be proved from the existence of the expression, beyond the fact of its *Norse* origin; and our reasonable and natural course is, if we would arrive at its true signification, to refer at once to the parent tongue of the Scandinavian nations, spoken in common, and during a long-continued period, amid the snows of distant Iceland, on the mountains of Norway, the plains of Denmark, and in the forests of Sweden.

This ancient and widely-diffused language was the Icelandic, Norman, or Dönsk tunga,—that in which were written the Eddas and Skálda, the

Njála and Heimskringla. In it we have the suffix *by*, under the forms of the verbs *ek býr*, *ek bió*, or *at búa*, and *ek byggi* or *byggia*, manere, habitare, incolere, struere, edificare; also the nouns *bú* (Ang.-Sax. *býr*, Dan. *bo*, *by*), domus, habitaculum; and *búi*, incola, colonus, vicinus; closely assimilated expressions all of them, in which the roots are found of our English words *bide*, *abide*, *be*, *by* (denoting proximity), *build*, *borough*, *bury* (Edmondsbury), *barrow*, *byre*, *bower*, *abode*, &c. Now, these explanations undoubtedly confirm the interpretation assigned by Mr. E. S. Taylor to his terminating syllable; and it is probable enough that the villages to which he refers received their titles from the Danes, who, we know, on the subjugation of its former inhabitants, possessed themselves of the country in which they are situated. This, however, is a begging the question; for, resting simply on the evidence of the suffix, it is equally probable that these places preserved the names assigned to them by their former northern colonists. But our *býr* or *búa*, the Ang.-Sax. *bugan* and *beón*, and the Germ. (ich) *bin* and *bauen*, have all been referred by learned philologists to the Greek *φύω*, or to *βιόω*, or to *παύω*, *παύομαι*; and the word has affinities scattered throughout numerous languages (there are the Camb.-Brit. *bydio*, habitare, and *byw*, vivere, for instance), so that we are surrounded by difficulties, if we attempt to establish from its use any such point as that involved in your correspondent's Query. Cowgill.

THE ROSICRUCIANS.

(Vol. vii., p. 619.)

When Pope, in dedicating his *Rape of the Lock* to Mrs. Arabella Fermor, was desirous of putting within the reach of that lady the information which Mr. E. S. Taylor has sought through your pages, he wrote:

"The *Rosicrucians* are a people that I must bring you acquainted with. The best account of them I know is in a French book called *Le Compte de Gabalis*, which, both in its title and size, is so like a novel, that many of the fair sex have read it for one by mistake." —*Dedicatory Letter to the Rape of the Lock.*

This celebrated work was written by the Abbé Montfaucon de Villars, and published in 1670. "C'est une partie (says Voltaire, *Siècle de Louis XIV.*) de l'ancienne mythologie des Perses. L'auteur fut tué en 1675 d'un coup de pistolet. On dit que les sylphes l'avaient assassiné pour avoir révélé leurs mystères." In 1680, an English translation appeared (*penes me*), entitled:

"The Count of Gabalis; or the Extravagant Mysteries of the Cabalists, exposed in Five Pleasant Discourses on the Secret Sciences. Done into English by P. A. (Peter Ayres), Gent., with short Animadversions. London: printed for B. M., printer to the Royal Society of the Sages at the Signe of the Rosy-Crusian."

The original French work went through several editions: my own copy bears the imprint of *Amsterdam*, 1715, and has appended to it *La Suite du Compte de Gabalis, ou Entretiens sur les Sciences secrètes, touchant la nouvelle Philosophie*," &c.

So much in deference to Pope, — whose only object, however, was to make Mrs. Fermor acquainted with so much of Rosicrucianism as was necessary to the comprehension of the machinery of his poem. Mr. E. S. Taylor must go farther afield if he is desirous of "earning the *vere adeptus*," and becoming, like Butler's *Ralpho* —

> "For Mystic Learning wondrous able,
> In magic *Talisman* and *Cabal*,
> Whose primitive tradition reaches
> As far as Adam's first green breeches;
> Deep-sighted in Intelligences,
> Ideas, Atoms, Influences;
> And much of Terra-Incognita,
> Th' intelligible world could say;
> A deep Occult Philosopher,
> As learned as the wild Irish are,
> Or Sir Agrippa; for profound
> And solid lying much renowned.
> He Anthropofophus, and Fludd,
> And Jacob Behmen understood;
> Knew many an amulet and charm,
> That would do neither good nor harm;
> In Rosy-Crucian lore as learned
> As he that *vere adeptus* earned."
>
> *Hudibras*, Part i. Canto 1.

These lines enumerate, in a scarcely satirical form, the objects and results of a study of *Rosicrucianism*, in so far as it differs from that of alchemy and the occult sciences. The history of the *Rosicrucians*,—or rather the inquiry as to whether actually existed at any time such a college or brotherhood, and, if so, to what degree of antiquity can it lay claim,—forms another and, perhaps, somewhat more profitable subject of attention. This question, however, having been fully discussed elsewhere, I will conclude by a *catalogue raisonné* of such books and essays (the most important of which are readily obtainable) as will enable your correspondent to acquire for himself the information he seeks.

Allgemeine und General Reformation der ganzen weiten Welt, beneben der Fama Fraternitatis, oder Enstehung der Brüderschaft des löblichen Ordens des *Rosenkreutzes*, &c. 8vo. Cassel, 1614. [Ascribed to John Valentine Andrea. In this pamphlet occurs the *first* mention of the society; no allusion being made to it in the works of Bacon, Paracelsus, Agrippa, &c. It was republished at Frankfort in 1617 under a somewhat different title. Appended to it is a tract entitled "Sendbrieff, oder Bericht an Alle welche von den *neuen* Brüderschafft des Ordens von *Rosen-Creutz* genannt etwas gelesen," &c. This work contains a full account of the origin and tenets of the brotherhood,

and is the source whence modern writers have drawn their information. It called into existence a host of pamphlets for and against the very existence and tenets of the society.]

Histoire de la Philosophie Hermétique, accompagnée d'un Catalogue raisonné des Ecrivains de cette Science, par l'Abbé Lenglet du Fresnoy. 3 vols. 12mo. Paris, 1742.

Theomagia, or the Temple of Wisdom, containing the Occult Powers of the Angels of Astromancy in the Telesmatical Sculpture of the Persians and Ægyptians; the knowledge of the *Rosie-Crucian* Physick, and the Miraculous in Nature, &c., by John Heydon. 8vo. 1664. [The works of this enthusiast are extremely curious and rare. He is also the author of the following.]

The Wiseman's Crowne, or the Glory of the *Rosie-Cross*, &c.; with the Regio Lucis, and Holy Household of *Rosie-Crucian* Philosophers. 8vo. 1664.

Elhavarevna, or the English Physitian's Tutor in the Astrabolismes of Mettals *Rosie-Crucian*, Miraculous Sapphiric Medicines of the Sun and Moon, &c., all Harmoniously United, and Operated by Astromancy and Geomancy, in so Easie a Method that a Fine Lady may practise and compleat Incredible, Extraordinary Telesmes (and read her Gallant's devices without disturbing her fancy), and cure all Diseases in Yong and Old, whereunto is added Psonthonphancia, &c. 8vo. 1665.

Dictionnaire Infernal; ou Répertoire des Etres, Apparitions de la Magique, des Sciences occultes, Impostures, &c., par Collin de Plancy. 8vo. Paris, 1844.

To render this list more complete, a great number may be added, the titles of which will be found in the following essays, from which much information on the subject will be gained: —

New Curiosities of Literature. By George Soane, B.A. 2 vols. 8vo. London, 1849. [In vol. ii. p. 135. is an able and interesting essay entitled "*Rosicrucianism and Freemasonry*," in which the author, with considerable success, endeavours to show that *Rosicrucianism* had no existence before the sixteenth century, and is a mere elaboration of Paracelsian doctrines: and that *Freemasonry* is nothing more than an offspring from it, and has, consequently, no claim to the antiquity of which it boasts.]

Swift's Tale of a Tub. [In Section X. of this wonderful book will be found a caustic piece of satire on the futility of the *Rosicrucian* philosophy.]

Butler's Hudibras. [Gray's notes to part I., *passim*.]

Memoirs of Extraordinary Popular Delusions. By Charles Mackay, LL.D. 2 vols. 8vo. [In the section devoted to the *Alchymists*, is a carefully compiled account of the *Rosicrucians*.]

Chambers's Papers for the People, No. 33., vol. v., "Secret Societies of the Middle Ages."

Idem, No. 66., "Alchemy and the Alchemists."

The Guardian, No. 166.

The Spectator, No. 574.

Idem, No. 379. [This number contains Budgell's *Legend of the Sepulchre of Rosicrucius*.]

The Rosicrucian: a Novel. 3 vols. 8vo. Zanoni. By Sir E. L. Bulwer.

After the slumber of a century, with new objects and regulations, *Rosicrucianism* (so to speak) was revived in the country of its birth.

A very curious volume was published fifty years ago, entitled *Proofs of a Conspiracy against all the Religions and Governments of Europe, carried on in the secret meetings of Freemasons, Illuminati, and Reading Societies*, by John Robinson, A.M., &c., 8vo., London, 1798. This volume is chiefly occupied by a history of the origin, proceedings, and objects of the *Illuminati*, a sect which had rendered important services to revolutionary interests, and laid the foundations of European propagandism. Much curious matter relative to this sect will also be found in George Sand's *Comtesse de Rudolstadt*, vol. ii.; upon, or just before, its extinction, a new political association was formed at Baden and Carlsruhe, under the auspices of Baron von Edelsheim, prime minister of the Elector, under the title of *Die Rosenkrietzer*. This society was called into existence by a reactionary dread of that republicanism in politics, and atheism in morals, which seemed at that time to prey upon the vitals of European society. The society soon spread, and had its affiliations in various parts of Germany, giving such uneasiness to Buonaparte, to the accomplishment of whose projects it exercised an adverse influence, that he despatched a secret messenger for the purpose of obtaining information as to its projects and developments. He did everything in his power to destroy the association, which, however, survived, until his murder of Palm, the bookseller, for publishing the *Geist der Zeit*, seeming to call for a new and modified association, led to its extinction, and the creation of a new secret society, the celebrated *Tungen-Bund*, in its place.

It will be seen that in the foregoing I have confined myself to that part of your correspondent's Query which relates to "the Brethren of the Rosy-Cross." I have not ventured to allude to the Alchymists, or the writings of Paracelsus, his predecessors and followers, which form a library, and demand a catalogue for their mere enumeration. If MR. E. S. TAYLOR, however, is desirous of farther information, and will favour me with his address, I shall be happy to assist his researches in Hermetic philosophy to the extent of my ability. WILLIAM BATES.

Birmingham.

The Society of Rosicrucians, or Rosecroix (whom Collier calls a sect of mountebanks), first started into existence in Germany in the seventeenth century. They laid claim to the possession of divers secrets, among which the philosopher's stone was the least. They never dared to appear publicly, and styled themselves *The Invisible*.

In 1622 they put forth the following advertisement:

"We, deputed by our College, the principal of the brethren of the Rosicrucians, to make our visible and invisible abode in this city, through the grace of the Most High; towards whom are turned the hearts of the just: we teach without books or notes, and speak the languages of the countries wherever we are, to draw men like ourselves from the error of death."

The Illuminati of Spain were a branch of this sect. In 1615 one John Bringeret printed a work in Germany containing two treatises, entitled *The Manifesto and Confession of Faith of the Fraternity of the Rosicrucians in Germany.* H. C. K.

—— Rectory, Hereford.

INSCRIPTIONS ON BELLS.

(Vol. vi., p. 554.; Vol. vii., p. 633.)

My note-book contains a considerable number of inscriptions on bells; some extracted from books, but others transcribed from the bells themselves. I send you a few of the most remarkable inscriptions, with one or two notes on the subject.

Chesterton, Cambridgeshire:

1. "God save the Church."
2. "Non sono animabus mortuorum, sed viventium."

S. Benet's, Cambridge (see Le-Keux' *Memorials*):

1. "Of all the bels in Bennet, I am the best,
   And yet for my casting the parish paid lest.
   1607."
2. "Non nomen fero ficti,
   Sed nomen Benedicti. 1610."
3. "This bell was broke, and cast againe,
   by John Draper, in 1618,
   as plainly doth appeare:
   Churchwardens were,
   Edward Dixon,
   for one,
   who stood close to his tacklyn,
   and he that was his partner then,
   was Alexander Jacklyn."

Girton, Cambridgeshire:

"Non clamor sed amor cantat in aure Dei."

Stoneleigh, Warwickshire:

1. "Michaele te pulsante Winchelcombe a petente dæmone te libera.
2. "O Kenelme nos defende ne maligni sentiamus focula."

Eastry, Kent:

"One bell inscribed with the names of the churchwardens and the maker; a shilling of William III., and other coins are let into the rim."

Erith, Kent:

"A tablet in the belfry commemorates the ringing of a peal of 726 changes in twenty-six minutes."

S. Clement, Sandwich, Kent:

"In the ringing chamber of this noble tower is a windlass for lowering the bells in case of repairs becoming necessary, with a trap-door in the floor opening into the church."

S. Mary, Sandwich, Kent:

"This bel was bought and steeple built, A.D. 1718. J. Bradley, R. Harvey, Ch. wardens. R. P. F."

S. Andrew, Histon, Camb.:

"Coins of Queen Anne in the rim of one bell; but dated 1723."

S. Stephen's Chapel, Westminster (Weever, *Fun. Mon.*, p. 491., edit. fol. 1631):

"King Edward the Third built in the little sanctuarie a clochard of stone and timber, and placed therein three bells, for the vse of Saint *Stephen's* Chappel. About the biggest bell was engrauen, or cast in the metall, these words:

'King Edward made mee thirtie thousand weight and three:
Take mee downe and wey mee, and more you shall fynd mee.'

But these bells being to be taken downe, in the raigne of King *Henry* the Eight, one writes vnderneath with a coal:

'But *Henry* the Eight will bait me of my weight.'"

If any farther extracts may interest you, they are very much at your service.

W. Sparrow Simpson, B. A.

WAS COOK THE DISCOVERER OF THE SANDWICH ISLANDS?

(Vol. viii., p. 6.)

Mr. Warden will find this question discussed by La Pérouse (English 8vo. edit., vol. ii. ch. 6.), who concludes unhesitatingly that the Sandwich group is identical with a cluster of islands discovered by the Spanish navigator Gaetan in 1542, and by him named "The King's Islands." These the Spaniard placed in the tenth, although the Sandwich Islands are near the twentieth, degree of north latitude, which La Pérouse believed was a mere clerical error. The difference in longitude, sixteen or seventeen degrees, he ascribed to the imperfect means of determination possessed by the early navigators, and to their ignorance of the currents of the Pacific.

Allowing for the mistake in latitude, the King's Islands are evidently the same as those found on some old charts, about the nineteenth and twentieth degrees of north latitude, under the names of *La Mesa*, *Los Mayos*, and *La Disgraciada*; which Capt. Dixon, as well as La Pérouse, sought for in vain in the longitude assigned to them. They appear to have been introduced into the

English and French charts from that found in the galleon taken by Commodore Anson, and of which a copy is given in the account of his voyage. Cook, or Lieutenant Roberts, the compiler of the charts to his third voyage, retained them; and La Pérouse was the first to erase them from the map. There can, indeed, be little doubt of their identity with the Sandwich Islands. But although Cook was not actually the first European who had visited those islands, to him rightly belongs all the glory of their discovery. Forgotten by the Spaniards, misplaced on the chart a thousand miles too far to the eastward, and unapproached for 240 years, their existence utterly unknown and unsuspected, Cook was, to all intents and purposes, their real discoverer. C. E. BAGOT.

Dublin.

MEGATHERIUM AMERICANUM.

(Vol. vii., p. 590.)

Is not the cast of a skeleton in the British Museum, recently alluded to by A FOREIGN SURGEON, and which is labelled *Megatherium Americanum* Blume., better known to English naturalists by its more correct designation of *Mylodon robustus* Owen; and if so, why is the proper appellation not painted on the label? If that had been done, A FOREIGN SURGEON would not have fallen into the error of confounding the remains of two distinctly different animals.

Might I beg leave to add, for the information of your correspondent, that no British naturalist "of any mark or likelihood," has ever assumed that (though undoubtedly sloths) either the *Mylodon*, *Scelidotherium*, or *Megatherium*, were climbers. Indeed, the whole osseous structure of those animals proves that they were formed to uprend the trees that gave them sustenance. By no other hypothesis can we intelligibly account for the immense expanse of pelvis, the great bulk of hind-legs, the solid tail, the massive anterior limbs furnished with such powerful claws, and the extraordinary large spinal chord — all these the characteristic features of the *Mylodon*.

Whether there were palms or not at the period of the telluric formation, I cannot undertake to say; but as A FOREIGN SURGEON assumes that a palm is an exogenous tree (!), I am induced to suspect that his acquaintance with geology may be equally as limited as his knowledge of botany. Besides, what can he mean by speaking of a sloth "the size of a large bear?" Why, the *Mylodon* must have been larger than a rhinoceros or hippopotamus. The veriest tyro in natural history would see that at the first glance of the massive skelcton.

It is a painful and ungracious task to have to pen these observations, especially, too, in the case of a stranger. But "N. & Q." must not be made a channel for erroneous statements, and we "natives and to the manner born" must be allowed to know best what is in our own museums.

W. PINKERTON.

Ham.

PHOTOGRAPHIC CORRESPONDENCE.

Stereoscopic Angles. — Like many of your correspondents, I have been an inquirer on the subject of stereoscopic angles, which seems to be still a problem for solution. What is this problem? for until that be known, we cannot hope for a solution. I would ask, is it this? — *Stereoscopic pictures should create in the mind precisely such a conception as the two eyes would if viewing the object represented by the stereograph.* If this be the problem (and I cannot conceive otherwise), its solution is simple enough, as it consists in placing the cameras *invariably* 2½ inches apart, on a line parallel to the building, or a plane passing through such a figure as a statue, &c. In this mode of treatment we should have two pictures possessing like stereosity with those on the retinas, and consequently with like result; and as our eyes enable us to conceive perfectly of any solid figure, so would the stereograph. I believe, therefore, that this is, under every circumstance, the correct treatment; simply because every other mode may be proved to be false to nature.

Professor Wheatstone recommends 1 in 25 when objects are more than 50 feet distant, and this rule seems to be pretty generally followed. Its incorrectness admits of easy demonstration. Suppose a wall 300 feet in extent, with abutments, each two feet in front, and projecting two feet from the wall, at intervals of five feet. The proper distance from the observer ought to be 450 feet, which, agreeably with this rule, would require a space of 18 feet between the cameras. Under this treatment the result would be, that both of the *sides, as well as the fronts*, of the three central abutments would be seen; whilst of all the rest, only the front and one side would be visible. This would be outraging nature, and false, and therefore should, I believe, be rejected. The eyes of an observer situated midway between the cameras, could not possibly perceive either of the sides of the buttress opposite to him, and only the side next to him of the rest. This seems to me conclusive.

Again, your correspondent Φ. (Vol. vii., p. 16.) says, that for portraits he finds 1 in 10 a good rule. Let the sitter hold, straight from the front, *i. e.* in the centre, a box 2½ inches in width. The result would be, that in the stereographs the box would have both its sides represented, and the front, instead of being horizontal, consisting of two inclined lines, *i. e.* unless the cameras were

placed on *one line*, when it would be horizontal. In such treatment the departure from both is as great as in the first example, and the outrage greater, inasmuch as, under these circumstances (I mean a boy with a box), to any person of common sense, the caricature would be at a glance obvious. This rule, then, although it produces stereosity enough, being false, should also be rejected.

I believe that 2½ inches will be found to be right under any circumstance; but should sufficient reasons be offered for a better rule, I trust I am open to conviction, and shall hail with great pleasure a demonstration of its correctness.

Should it, however, turn out that I have given a right definition, and a correct solution of this most interesting problem, I shall rejoice to know that I have rendered an essential service to a great number of anxious students in photography.

T. L. MERRITT.

Maidstone.

Yellow Bottles for Photographic Chemicals.—The proposal of your correspondent CERIDWEN to employ yellow glass bottles for preventing the decomposition of photographic solutions has been anticipated. It was suggested by me, in some lectures on Photography in November 1847, and in January of the present year, that yellow bottles might be so used, as well as for preventing the decomposition, by light, of the vegetable substances used in pharmacy, such as digitalis, ipecacuanha, cinchona, &c. For solutions of silver, however, the most effectual remedy against precipitation is the use of very pure water, procured by slow redistillation in glass vessels at a temperature much below the boiling point.

HUGH OWEN.

Replies to Minor Queries.

Earth upon Earth, &c.—I think the information which has been elicited in connexion with the so-called "Unpublished Epigram by Sir W. Scott," "N. & Q.," Vol. vii., p. 498., sufficiently curious to justify an additional reference to the sentiment in question; the more so as I have to mention the name of its putative author. In Montgomery's *Christian Poet*, 3rd edit. p. 58., he gives, under the title of "Earth upon Earth," five verses, which it would appear are substantially the same as those published by Weaver (whose *Funeral Monuments*, his only publication, I have not within reach), but they exhibit considerable verbal difference in the verses corresponding with those cited in "N. & Q.," Vol. vii., p. 576. Montgomery tells us in a note that this extract, given under the name of William Billyng, along with another from a poem entitled "The Five Wounds of Christ," by the same author, were from "a manuscript on parchment of great antiquity, in possession of William Bateman, Esq.," of which a few copies had been printed at Manchester, and "accompanied by rude but exceedingly curious cuts." Now who was William Billyng? And when did he live? Montgomery says "the age of this author is well known." The death of the Archbishop of Canterbury, to whom Weaver (*Fun. Mon.* 1631) applies the Stratford epigraph, is temp. Edward III. Is Mr. Bateman's MS. in a hand indicating so early a date? J. H.

Picalyly (Vol. viii., p. 8.).—In Barnaby Rich's *Honestie of this Age*, p. 37. of the Percy Society reprint, we find this passage:

"But he that some fortie or fifty yeares sithens should haue asked after a Pickadilly, I wonder who could haue understood him, or could haue told what a Pickadilly had beene, either fish or flesh."

Little did the writer think that in future years the name would become a "household word;" though his prophecy as to the meaning of the word has been fulfilled by the appearance of the Query in the pages of "N. & Q."

The editor of the work, Mr. Peter Cunningham, has a long note on the above passage; and I am indebted to him for the following.

"Ben Jonson (*Works* by Gifford, viii. 370.) speaks of a *picardill* as a new cut of band much in fashion:

'Ready to cast at one whose band stands still,
And then leap mad on a neat *picardill*.'

"But Middleton, *The World tost at Tennis*, 1620, speaks of a *pickadill* in connexion with the shears, the needle, &c. of the tailor; from which it appears to have been an instrument used for plaiting the picked vandyke collar worn in those days.

"Mr. Gifford, in a note on another passage in Ben Jonson, says:

'*Picardil* is simply a diminutive of *picca* (Span. and Ital.), a spear-head; and was given to this article of foppery from a fancied resemblance of its stiffened plaits to the bristled points of these weapons. Blount thinks, and apparently with justice, that *Picadilly* took its name from the sale of the 'small stiff collars so called,' which was first set on foot in a house near the western [eastern] extremity of the present street by one Higgins, a tailor.'"

The bands worn by the clergy and judges, &c., at the present day, are lineal descendants of the old *picadils*, reduced to a more sober cut; and the picked ornament alluded to by your correspondent no doubt derived its name from its resemblance in shape to these tokens of ancient fashion.

H. C. K.

—— Rectory, Hereford.

Mr. Justice Newton (Vol. vii., pp. 528. 600.; Vol. viii., p. 15.).—I did not answer MR. F. KYFFIN LENTHALL's first Query, because it was

palpable, from the context, that the "Mr. Justice Newton" he inquired after could not possibly be the Chief Justice who flourished in the fifteenth century; and because I am not aware of any judge of the superior courts of that name, during the time of the Commonwealth, or the years which immediately preceded or followed that period. Indeed, his designation as "Mr. Justice Newton, *of the Middle Temple*," plainly proves that he could not have been a judge upon the Bench at Westminster. He may perhaps have been a Welsh judge; or, remembering that "Mr. Justice" was the common title for a Justice of the Peace, it is still more probable that he was merely a magistrate of the county in which he resided.

EDWARD FOSS.

Manners of the Irish (Vol. viii., p. 5.).—In the very curious extract given by your correspondent H., *boyranne* is very likely to stand for *borbhan*, the Irish for "lamentation" or "complaint." An Irish landlord knows full well that, even up to the present day, his tenants "keep the bread, and make *borbhan*." *Molchan*, I suspect, comes from *miolc*, whey. *Localran* stands for *loisgrean*, corn turned out of the ear. As to the concluding line of the extract, I must leave it to some better Irish scholar than I can boast myself.

"I am the geyest mayed of all that brought the somer houme,"

plainly has reference to the old practice, still prevalent in some parts of Ireland on May-day, when young girls carry about a figure dressed as a baby, singing the Irish song, ċuzamaṗ ṕém an ṙaṁṗa liṁ, "We have brought the summer with us" (See *Transactions of the Kilkenny Archæological Society*). *Ultagh* (*Ultach*) is Irish for an Ulster man, as H. will see by consulting any Irish dictionary, and can have no connexion with Utlagh, the Kilkenny money-lender. *Ugteller* is of course a misprint for *Kyteller*. Would that H. would give us his real name and address, or at least allow me to ask whether H. F. H. do not constitute his initials in full.

JAMES GRAVES.

Kilkenny.

Arms of the See of York (Vol. viii., p. 34.).—I was about to send a note to "N. & Q.," pointing out that Mr. Knight, in his heraldic illustrations to 2 *Hen. IV.*, in his *Pictorial Edition of Shakspeare*, has given the modern bearings of the see of York to Archbishop Scroope, instead of those which belonged to that date, when I observed a Query from TEE BEE, asking the date and origin of the *change* of arms which took place. I am sorry that I am unable to give any authority for my statement, but I believe it to be not the less true, that the change in question took place when Cardinal Wolsey came to the see. Nor can I give any farther reason for that change than the notorious jealousy of the Cardinal towards the superior rank of the Archbishop of Canterbury. Up to this period the arms of the two sees were precisely the same, though TEE BEE gives the number of crosses "patée fitchée" on the pall for difference; I should be glad to know whether there is good authority for this statement. The present arms of the see evidently have reference to the dedication of the ancient cathedral church to St. Peter.

H. C. K.

—— Rectory, Hereford.

"*Up, Guards, and at 'em!*" (Vol. v., p. 426.).—These oft-quoted words have already engaged the attention of the readers of "N. & Q." Your frequent correspondent C. (Vol. v., p. 426.) is of opinion that the Duke *did* make use of these, or equivalent, words. The following extract I have copied from an article in the June number of *Bentley's Miscellany*. It will be found at p. 700. as a foot-note to a clever article, one of a series, entitled "Random Recollections of Campaigns under the Duke of Wellington," written by an officer of the second brigade of Guards.

"The expression attributed to the Duke of 'Up, guards, and at them again!' I have good reason for *knowing* was never made use of by him. He was not even *with* the brigade of Guards in question at the *time* they rose from their recumbent position to attack the French column in their front, and therefore could not well have thus addressed them. I never heard this story till long after, on my return to England, when it was related by a lady at a dinner-table; probably it was the invention of some goodly Botherby. I remember denying my belief at the time, and my view has since been sufficiently confirmed. Besides, the words bear no internal evidence of the style either of thought or even expression of him to whom they were attributed."

The invention of the goodly Botherby has prospered!

CUTHBERT BEDE, B. A.

Coleridge's Christabel—The 3rd Part (Vol. viii., pp. 11, 12.).—MR. J. S. WARDEN asks if I am correct in stating the 3rd part of *Christabel* to be the composition of Dr. Maginn. I can but "*give my authority*" in a reference to a sketch of Maginn's life, in a new and well-conducted periodical, *The Irish Quarterly Review*, which, in the number for September, 1852, after giving a most humorous account of a first interview between Blackwood and his wild Irish contributor, who had for more than a year been mystifying the editor by contributions under various signatures, proceeds thus:—

"A few days before the first interview with Blackwood, Maginn had sent in his famous 'Third part of Christabel.' It is only to be found in the Magazine; and as many of our readers must be unacquainted with the poem, we here subjoin it."

The poem follows, containing the lines which led to the first inquiry on this subject.

It was having read the Memoir in *The Irish Quarterly* which enabled me so promptly to remember where the lines were to be found; but I had long before heard, and never doubted, that the clever parody was composed by Dr. Maginn.

A. B. R.

Belmont.

Mitigation of Capital Punishment (Vol. viii., p. 42).—I am sorry MR. GATTY takes the phrase "mythic accompaniments" as an imputation on himself. I did not intend it for one, having no doubt that he repeated the story as he heard it. In it were two statements of the highest degree of improbability. One I showed (Vol. v., p. 434.) to be contrary to penal, the other to forensic practice. One MR. GATTY found to have been only a report, the other to have occurred at a different place and under different circumstances. Had these been stated in the first version, I should not have disputed them. Whittington was thrice Lord Mayor of London — that is history, to which the prophecy of Bow-bells and the exportation of the cat are "mythic accompaniments."

A word as to "disclosing only initials." I think you, as a means of authentification, should have the name and address of every correspondent. You have mine, and may give them to any one who pays me the compliment of asking; but I do not seek farther publicity. H. B. C.

Oxford.

The Man with the Iron Mask (Vol. vii., pp. 234. 344.). — I think that Mr. James, in his *Life and Times of Louis XIV.*, has, to say the least, shown strong grounds for doubting the theory which identifies this person with Mathioli; and since then several writers have been inclined to fall back, in the want of any more probable explanation, on the old idea that the captive was a twin brother of Louis. What has become of the letter from M. de St. Mars, said to have been discovered some years ago, confirming this last hypothesis? Has any such letter been published, and, if so, what is the opinion of its genuineness?

J. S. WARDEN.

Gentleman executed for Murder of a Slave (Vol. vii., p. 107.) — Sometime between 1800 and 1805, Lord Seaforth being Governor of Barbadoes, a slaveowner, having killed one of his own slaves, was tried for the murder and acquitted, the law considering that such an act was not murder. Thereupon Lord Seaforth came to England, obtained an act of parliament declaring the killing of a slave to be murder, and returned to Barbadoes to resume his official duties. Soon afterwards another slave was killed by his owner, who was tried, convicted, and sentenced to be hanged for murder under the new act of parliament. At the time appointed the prisoner was brought out for execution, but so strong was public feeling, that the ordinary executioner was not forthcoming; and on the governor requiring the sheriff to perform his office either in person or by deputy, after some excuses he absolutely refused. The governor then addressed the guard of soldiers, desiring a volunteer for executioner, adding, "whoever would volunteer should be subsequently protected as well as rewarded then." One presented himself, and it thenceforth became as dangerous to kill a slave as a freeman in Barbadoes.

G. M. E. C.

Jahn's Jahrbuch (Vol. viii., p. 34.). — Permit me to inform your correspondent E. C. that there is a copy of Jahn's *Jahrbücher für Philologie und Pädagogik* in the library of Sir Robert Taylor's Institution, Oxford. Although this library is for the use of members of the university, I am sure the curators of the institution will give their permission to consult the books in it, to any gentleman who is properly recommended to them.

J. MACRAY.

Oxford.

Character of the Song of the Nightingale (Vol. vii., p. 397.). — I imagine that many of the writers quoted by your correspondent lived in places too far removed to the north or west (as is my own case) ever to have heard the nightingale, and are, in consequence, not competent authorities as to a song they can only have described at second hand; but that Shelley was not far wrong in styling it voluptuous, and placing it amidst the luxurious bowers of Daphne, may receive some confirmation from an anecdote told by Nimrod ("Life and Times," *Fraser's Magazine*, vol. xxv. p. 301.) of the sad effects produced both on morals and parish rates by the visit of a nightingale one summer to the groves of Erthig, near Wrexham.

J. S. WARDEN.

I accidently met with a scrap of evidence on this point lately, as I was driving at midnight on a sudden call to visit a dying man. The nightingales were singing in full choir, when my servant, an intelligent young man from the country, remarked, "A cheerful little bird the nightingale, Sir. It is beautiful to hear them singing when one is walking alone on a dark night."

Unsophisticated judgment of this sort, when met with unsought, seems to be of real value in a question depending for its decision so much upon the faithful record of impressions. OXONIENSIS.

Walthamstow.

MR. CUTHBERT BEDE gives, in his list of epithets of the nightingale, "solemn," as used by Milton, Otway, Graingle. How the last two employ the term I do not know, perhaps they

copied from Milton; but he uses it, not as an epithet exactly, but to express the frequency of the bird's appearance. "Night, her *solemn* bird," means the *customary* attendant of the night: *solemn* being used in the classical sense, and derived from *soles*. So Virgil, "Solemnes tum forte dapes et tristia dona ante urbem in luco," &c.

The word *solemn* probably acquired its present signification from the staid manner in which Englishmen go through their customary ceremonies. "They took their pleasure *sadly*," as Froissart has it. SYDNEY GEDGE, B.A.

Mysterious Personage (Vol. viii., p. 34.).—There is no mystery about the legitimate claimant of the British throne. He is the Duke of Modena, lineally descended from Henrietta of England, youngest daughter of Charles I.: she married Philip Duke of Orleans, son of Louis XIII. and Anne of Austria, and had two daughters; Louisa married to Charles II. of Spain (she died without issue), and Anna Maria, married to Victor Amadeus, Duke of Savoy and King of Sardinia. Their son Charles Emanuel III. succeeded in 1730, and was succeeded by his son Victor Amadeus III. He was succeeded by his eldest son Charles Emanuel IV., who died without issue, and was succeeded by his brother Victor Emanuel, who left twin daughters, the elder of whom, Mary Beatrice, married Francis Duke of Modena, while the crown of Sardinia passed to her father's heirs male. The Duchess Mary Beatrice of Modena has left two sons, the elder of whom (born June 14, 1819) is the direct, undoubted heir of the House of Stuart. L. M. M. R.

Ken: "The Crown of Glory" (Vol. vii., p. 597.).—This work was properly rejected by Mr. Round in his edition of Bishop Ken's *Works*; and in the preface he gives the reasons for so doing. The absence of certain forms of expression was the chief test relied on. The book is so excellent, and the prayers so warm and Ken-like, that its exclusion indicates much critical acumen on the part of Mr. Round. Subsequently to the publication of this collection, it was ascertained that the prayers and other parts of *The Crown of Glory* were taken from a book of Dean Brough, of Gloucester, entitled *Sacred Principles*, which was published, I believe (I am writing at a distance from my books), in 1661. W. D—N.

Pennycomequick, adjoining Plymouth (Vol. viii., p. 8.).—In days gone by, when the boundaries of the town were much more circumscribed than at the present day, a well-known old female (a perfect character in her way) had long fixed her abode in a curiously built hut-like cot in the locality in question; the rusticity of which, together with the obliging demeanour of its tenants, had gradually induced the good folk of Plymouth to make holiday bouts to this retired spot for the purpose of merry-making. As years rolled on, the shrewd old dame became a general favourite with the pleasure-seekers; the increasing frequency of these pic-nics suggesting to her an opportunity which might be turned to good account, viz. that of providing her visitors with the cheap requisite, boiling water, for the brewing their sober afternoon's beverage, at the low rate of a penny a head. Still later in the evening of life, shrugging herself closely in her old scarlet cloak, which had served her well for better than half a century, she would, with much apparent gusto, recount to her pleased auditory how many a time and often she had made the "penny come quick," by the above-recited inexpensive vocation; until at length her saying became a by-word in the neighbourhood, and universal consent fixed on the ever-happy octogenarian's triplet as a fitting appellation for the then nameless and retired little nook, but now thickly studded grounds, of *Pennycomequick*.

That equally simple occurrences have frequently given rise to the names of places, is shown by other remarkable titles of localities not far distant from *Pennycomequick*, such as those of "The Bold Venture," and of "No Place." HENRY H. HELE.

Ashburton.

Your correspondent R. H. B. is informed that the name of this village is Welsh, viz. *Pen y cwn gwich*, and signifies a village at the head of a valley. H. C. K.

—— Rectory, Hereford.

Longevity (Vol. vii., pp. 358. 504. 607.).—May I be permitted a word with your correspondent A. I., and at the same time assist MR. HUGHES in his laudable attempt "to convert him to the faith?" To do this, it will not be necessary for me to search either in annual or parish registers, or to decipher half-defaced inscriptions on marble monuments or humble headstones.

A lady is now living, or was two months ago, in Williamsburg, State of South Carolina, by the name of Singleton, who is known to be in the *one hundred and thirty-first year of her age*:

"Her mental faculties are still unimpaired, and she retains all her senses except that of sight, of which she was deprived at the advanced age of ninety-nine years by an attack of the measles. Her bodily energy exhibits no diminution for many years, she being still able to walk briskly about the room. She has outlived all her children: her oldest descendant living being a granddaughter, over sixty years old. The first granddaughter of this granddaughter, if now living, would be over sixteen years of age."

W. W.

Malta.

Arms: Battle-axe (Vol. vii., p. 407.). — The undermentioned families bore three battle-axes

simply, their coats of arms varying only in metal and colour:

Aynisworthe.	Gyves.
Bainbrige.	Gibbes.
Batten.	Hall.
Daueys.	Hakelett.
Daverston.	Lewston.

Stephen Hoby (the earliest ancestor of the Bisham family of whom any record is preserved), married ——, the daughter and heiress of —— Bylmore, whose arms were—Gu. three halberds (long-handled battle-axes) in pale ar. handled or.: hence, no doubt, the three battle-axes in connexion with the Hoby or Hobby name at Bisham Church. William Hoby, of Leominster, the tenth in descent from the above-mentioned Stephen, married Catherine, sole daughter and heiress of John Forden *alias* Fordayne, by Gwentwynar, daughter and heiress of Sir Griffith Vahan *alias* Vaughan, Knight Banneret; who was, as I am led to think, of Denbigh or its neighbourhood. I shall be happy to find I have thrown any light upon the Query of A. C. H. C. C.

Sir G. Browne, Bart. (Vol. vii., p. 528.).—Your correspondent NEWBURY is in error in styling this George Browne a baronet, nor was he of West Stafford or Wickham. He was the sole son and heir of Sir George Browne, Knight, of Wickhambreux, co. Kent, Caversham, co. Oxford, and Cowdray in Midhurst, co. Sussex; which last estate devolved on this family by the will of William Fitzwilliam, Earl of Southampton, the son of Lucy (daughter and co-heiress of John Nevill, Marquess of Montagu) by her first husband, Sir Thomas Fitzwilliam of Aldwark, co. York; which Lucy became the wife of Sir Anthony Browne, who was knighted at the battle of Stoke, June 6, 1487, and succeeded as above-mentioned to the Cowdray estate.

George Browne, who married Elizabeth or Eleanor, the daughter of Sir Richard Blount, was of Wickhambreux, Caversham, and also of West Shefford in co. Berks; his name appears as thus in the Visitation of this county anno 1623. Of the nineteen children, he had three sons whose names are not given, and who died in the Royal cause during the civil wars: but as Richard, the third son, is expressly mentioned, he certainly was not one of the three killed in the service of King Charles I. Sir George Browne, second, but eldest surviving son, was made a K.B. at the coronation of King Charles II.; and was celebrated by Pope in his "Windsor Forest." He married Elizabeth, daughter of Sir Francis Englefield, the second baronet of Wootton Bassett, co. Wilts, and died *s. p. m.* George, the eldest born, died an infant. Henry, the fourth son, died unmarried March 19, 1668, and was buried at West Shefford; and John, the fifth son, was of Caversham, and created a baronet May 19, 1665. He married the widow of —— Bradley, and was the ancestor of the baronets of Caversham, extinct in 1774. Three daughters, whose names are not given, became nuns. Eleanor, another daughter, died unmarried, Nov. 27, 1662, and was buried at West Shefford: and Elizabeth was the wife of John Yate of West Hanney, co. Berks; and who died Jan. 26, 1671, before his wife. H. C. C.

Miscellaneous.

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Notices to Correspondents.

In consequence of being compelled to go to press with the present Number on Thursday, and of the number of REPLIES TO MINOR QUERIES *waiting for insertion, we have been compelled to omit our* NOTES ON BOOKS, &c.

T. M. B. *The oft-quoted lines*—

> "So down thy hill, romantic Ashbourn, glides,
> The Derby dilly, carrying THREE insides," &c.—

will be found in the Poetry of the Antijacobin, *at the close of the Second Part of* The Loves of the Triangles.

J. D. *Where is the sentence of which you ask an explanation to be found? Send the context, or farther particulars.*

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Notes.

HIGH CHURCH AND LOW CHURCH.

*A Universal History of Party; with the Origin of Party Names** would form an acceptable addition to literary history: "N. & Q." has contributed towards such a work some disquisitions on our party names *Whig* and *Tory*, and *The Good Old Cause*. Such names as *Puritan*, *Malignant*, *Evangelical*†, can be traced up to their first commencement, but some obscurity hangs on the mintage-date of the names we are about to consider.

As a matter of fact, the distinction of *High Church* and *Low Church* always existed in the Reformed English Church, and the history of these parties would be her history. But the *names* were not coined till the close of the seventeenth century, and were not stamped in full relief as party-names till the first year of Queen Anne's reign.

In October, 1702, Anne's first Parliament and Convocation assembled:

"From the disputes in Convocation at this period, the appellations *High Church* and *Low Church* originated, and they were afterwards used to distinguish the clergy. It is singular that the bishops‡ were ranked among

* There is a book called *History of Party, from the Rise of the Whig and Tory Factions Chas. II. to the Passing of the Reform Bill*, by G. W. Cooke: Lond. 1836–37, 3 vols. 8vo.; but, as the title shows, it is limited in scope.

† See Haweis's *Sermons on Evangelical Principles and Practice*: Lond. 1763, 8vo.; *The* True *Churchmen ascertained; or, An Apology for those of the* Regular *Clergy of the Establishment, who are sometimes called* Evangelical *Ministers: occasioned by the Publications of Drs. Paley, Hey, Croft; Messrs. Daubeny, Ludlam, Polwhele, Fellowes; the Reviewers, &c.*: by John Overton, A.B., York, 1802, 8vo., 2nd edit. See also the various memoirs of Whitfield, Wesley, &c.; and Sir J. Stephen's *Essays on* "The Clapham Sect" *and* "The Evangelical Succession."

‡ It is not so very "singular," when we remember that the bishops were what Lord Campbell and Mr. Macaulay call "*judiciously* chosen" by William. On this point a cotemporary remarks, "Some steps have been made, and large ones too, towards *a Scotch* reformation, by suspending and ejecting the chief and most zealous of our bishops, and others of the higher

the Low Churchmen (see Burnet, v. 138.; Calamy, i. 643.; Tindal's *Cont.*, iv. 591.)"—Lathbury's *Hist. of the Convocation*, Lond. 1842, p. 319.

Mr. Lathbury is a very respectable authority in matters of this kind, but if he use "originated" in its strict sense, I am inclined to think he is mistaken; as I am tolerably certain that I have met with the words several years before 1702. At the moment, however, I cannot lay my hands on a passage to support this assertion.

The disputes in Convocation gave rise to a number of pamphlets, such as *A Caveat against High Church*, Lond. 1702, and *The Low Churchmen vindicated from the unjust Imputation of being No Churchmen, in Answer to a Pamphlet called "The Distinction of High and Low Church considered:"* Lond. 1706, 8vo. Dr. Sacheverell's trial gave additional zest to the *dudgeon ecclesiastick*, and produced a shower of pamphlets. I give the title of one of them: *Pulpit War, or Dr. S—l, the High Church Trumpet, and Mr. H—ly, the Low Church Drum, engaged by way of Dialogue*, Lond. 1710, 8vo.

To understand the cause of the exceeding bitterness and virulence which animated the parties denominated *High Church* and *Low Church*, we must remember that until the time of William of Orange, the Church of England, *as a body*—her sovereigns and bishops, her clergy and laity—comes under the *former* designation; while those who sympathised with the Dissenters were comparatively few and weak. As soon as William was head of the Church, he opened the floodgates of Puritanism, and admitted into the church what previously had been more or less external to it. This element, thus made part and parcel of the Anglican Church, was denominated *Low Church*. William supplanted the bishops and clergy who refused to take oaths of allegiance to him as king *de jure;* and by putting Puritans in their place, made the latter the dominant party. Add to this the feelings of exasperation produced by the murder of Charles I., and the expulsion of the Stuarts, and we have sufficient grounds, political and religious, for an irreconcilable feud. Add, again, the reaction resulting from the overthrow of the tyrannous hot-bed and forcing-system, where a sham conformity was maintained by coercion; and the *Church-Papist*, as well as the *Church-Puritans*, with ill-concealed hankering after the mass and the preaching-house, by penal statutes were forced to do what their souls abhorred, and play the painful farce of attending the services of "The Establishment."

A writer in a *High Church* periodical of 1717 (prefacing his article with the passage from Proverbs vi. 27.) proceeds:

"The old way of attacking the Church of England was by mobs and bullies, and hard sounds; by calling *Whore*, and *Babylon*, upon our worship and liturgy, and kicking out our clergy as *dumb dogs:* but now they have other irons in the fire; a new engine is set up under the cloak and disguise of *temper, unity, comprehension, and the Protestant religion.* Their business now is not to storm the Church, but to *lull it to sleep:* to make us relax our care, quit our defences, and neglect our safety .... These are the politics of their Popish fathers: when *they* had tried all other artifices, they at last resolved to sow schism and division in the Church: and from thence sprang up *this* very generation, who by a fine stratagem endeavoured to set us one against the other, and they gather up the stakes. *Hence the distinction of High and Low Church.*"—*The Scourge*, p. 251.

In another periodical of the same date, in the Dedication "To the most famous University of Oxford," the writer says:

"These enemies of our religious and civil establishment have represented you as instillers of *slavish doctrines and principles*... if to give to God and Cæsar his due be such tow'ring, and *High Church* principles, I am sure St. Peter and St. Paul will scarce escape being censured for *Tories* and *Highflyers.*"—*The Entertainer*, Lond. 1717.

"If those who have kept their first love, and whose robes have not been defiled, endeavour to stop these innovations and corruptions that their enemies would introduce, they are blackened for *High Church Papists*, favourers of I know not who, and fall under the public resentment."—*Ib.* p. 301.

I shall now give a few extracts from *Low Church* writers (quoted in *The Scourge*), who thus designate their opponents:

"A pack or party of scandalous, wicked, and profane men, who appropriate to themselves the name of *High Church* (but may more properly be said to be Jesuits or Papists in masquerade), do take liberty to teach, preach, and print, publickly and privately, sedition, contentions, and divisions among the Protestants of this kingdom."—*Motives to Union*, p. 1.

"These men glory in their being members of the *High Church* (Popish appellation, and therefore they are the more fond of that); but these pretended sons are become her persecutors, and they exercise their spite and lies both on the living and the dead."—*The Snake in the Grass brought to Light*, p. 8.

clergy; and by advancing, upon all vacancies of sees and dignities, ecclesiastical *men of notoriously Presbyterian, or, which is worse, of Erastian principles.* These are the ministerial ways of undermining Episcopacy; and when to the *seven notorious* ones shall be added more, upon the approaching deprivation, they will make a majority; and then we may expect the new model of a church to be perfected." (Somers' *Tracts*, vol. x. p. 368.) Until Atterbury, there were few High Church Bishops in Queen Anne's reign in 1710. Burnet singles out the Bishop of Chester: "for he seemed resolved to distinguish himself as a zealot for that which is called *High Church.*"—*Hist. Own Time*, vol. iv. p. 260.

"Our common people of the *High Church* are as ignorant in matters of religion as the bigotted Papists, which gives great advantage to our Jacobite and Tory priests to lead them where they please, or to mould them into what shapes they please."— *Reasons for an Union*, p. 39.

"The minds of the populace are too much debauched already from their loyalty by seditious arts of the *High Church faction*."— *Convocation Craft*, p. 34.

"We may see how closely our present *Highflyers* pursue the steps of their Popish predecessors, in reckoning those who dispute the usurped power of the Church to be hereticks, schismaticks, or what else they please."— *Ib.* p. 30.

"All the blood that has been spilt in the late unnatural rebellion, may be very justly laid at the doors of the *High Church* clergy."— *Christianity no Creature of the State*, p. 16.

"We see what the *Tory Priesthood* were made of in Queen Elizabeth's time, that they were ignorant, lewd, and seditious: and it must be said of 'em that they are true to the stuff still."— *Toryism the Worst of the Two*, p. 21.

"The *Tories* and *High Church*, notwithstanding their pretences to loyalty, will be found by their actions to be the greatest rebels in nature."— *Reasons for an Union*, p. 20.

Sir W. Scott, in his *Life of Dryden*, Lond. 1808, observes that —

"Towards the end of Charles the Second's reign, the *High-Church-men* and the Catholics regarded themselves as on the same side in political questions, and not greatly divided in their temporal interests. Both were sufferers in the plot, both were enemies of the sectaries, both were adherents of the Stuarts. Alternate conversion had been common between them, so early as since Milton made a reproach to the English Universities of the converts to the Roman faith daily made within their colleges: of those sheep —

> 'Whom the *grim wolf* with privy paw
> Daily devours apace, and nothing said.'"
>
> *Life*, 3rd edit. 1834, p. 272.

I quote this passage partly because it gives Sir Walter's interpretation of that obscure passage in *Lycidas*, respecting which I made a Query (Vol. ii., p. 246.), but chiefly as a preface to the remark that in James II.'s reign, and at the time these party names originated, the Roman Catholics were in league with the Puritans or *Low Church* party against the High Churchmen, which increased the acrimony of both parties.

In those days religion was politics, and politics religion, with most of the belligerents. Swift, however, as if he wished to be thought an exception to the general rule, chose one party for its politics and the other for its religion.

"Swift carried into the ranks of the Whigs the opinions and scruples of a *High Church* clergyman . . . Such a distinction between opinions in Church and State has not frequently existed: the *High Churchmen* being usually *Tories*, and the *Low Church* divines universally *Whigs*."— Scott's *Life*, 2nd edit.: Edin. 1824, p. 76.

See Swift's *Discourse of the Contests and Dissensions between the Nobles and Commons of Athens and Rome*: Lond. 1701.

In his quaint *Argument against abolishing Christianity*, Lond. 1708, the following passage occurs:

"There is one advantage, greater than any of the foregoing, proposed by the abolishing of Christianity: that it will utterly extinguish parties among us by removing those factious distinctions of *High* and *Low Church*, of *Whig* and *Tory*, Presbyterian and Church of England."

Scott says of the *Tale of a Tub*:

"The main purpose is to trace the gradual corruptions of the Church of Rome, and to exalt the English Reformed Church at the expense both of the Roman Catholic and Presbyterian establishments. It was written with a view to the interests of the *High Church* party."— *Life*, p. 84.

Most men will concur with Jeffrey, who observes:

"It is plain, indeed, that Swift's *High Church* principles were all along but a part of his selfishness and ambition; and meant nothing else, than a desire to raise the consequence of the order to which he happened to belong. If he had been a layman, we have no doubt he would have treated the pretensions of the priesthood as he treated the persons of all priests who were opposed to him, with the most bitter and irreverent disdain."— *Ed. Rev.*, Sept. 1816.

The following lines are from a squib of eight stanzas which occurs in the works of Jonathan Smedley, and are said to have been fixed on the door of St. Patrick's Cathedral on the day of Swift's instalment (see Scott, p. 174.):

> "For *High Churchmen* and policy,
> He swears he prays most hearty;
> But would pray back again to be
> A Dean of any party."

This reminds us of the Vicar of Bray, of famous memory, who, if I recollect aright, commenced his career thus:

> "In good King Charles's golden days,
> When loyalty no harm meant,
> A zealous *High Churchman* I was,
> And so I got preferment."

How widely different are the men we see classed under the title *High Churchmen!* Evelyn and Walton*, the gentle, the Christian; the arrogant Swift, and the restless Atterbury.

It is difficult to prevent my note running beyond the limits of "N. & Q.," with the ample

* Of Izaak Walton his biographer, Sir John Hawkins, writing in 1760, says, "he was a friend to a hierarchy, or, as we should now call such a one, a *High Churchman*."

materials I have to select from; but I cannot wind up without a *definition*; so here are two:

"Mr. Thelwall says that he told a pious old lady, who asked him the difference between *High Church* and *Low Church*, 'The High Church place the Church above Christ, the Low Church place Christ above the Church.' About a hundred years ago, that very same question was asked of the famous South:—'Why,' said he, 'the High Church are those who think highly of the Church, and lowly of themselves; the Low Church are those who think highly of themselves, and lowly of the Church."—Rev. H. Newland's *Lecture on Tractarianism*, Lond. 1852, p. 68.

The most celebrated High Churchmen who lived in the last century, are Dr. South, Dr. Samuel Johnson, Rev. Wm. Jones of Nayland, Bp. Horne, Bp. Wilson, and Bp. Horsley. See a long passage on "High Churchmen" in a charge of the latter to the clergy of St. David's in the year 1799, pp. 34. 37. See also a charge of Bp. Atterbury (then Archdeacon of Totnes) to his clergy in 1703.

JARLTZBERG.

CONCLUDING NOTES ON SEVERAL MISUNDERSTOOD WORDS.

(*Continued from* Vol. vii., p. 568.)

Not being minded to broach any fresh matter in "N. & Q.," I shall now only crave room to clear off an old score, lest I should leave myself open to the imputation of having cast that in the teeth of a numerous body of men which might, for aught they would know to the contrary, be as truly laid in my own dish. In No. 189., p. 567., I affirmed that the handling of a passage in *Cymbeline*, there quoted, had betrayed an amount of obtuseness in the commentators which would be discreditable in a third-form schoolboy. To substantiate that assertion, and rescue the disputed word "Britaine" henceforth for ever from the rash tampering of the meddlesome sciolist, I beg to advertise the ingenuous reader that the clause,—

"For being now a favourer to the Britaine,"

is in apposition with *Death*, not with Posthumus Leonatus. In a note appended to this censure, referring to another passage from L. L. L., I averred that MR. COLLIER had corrupted it by changing the singular verb *dies* into the plural *die* (this too done, under plea of editorial licence, without warning to the reader), and that such corruption had abstracted the true key to the right construction. To make good this last position, two things I must do: first, cite the whole passage, without change of letter or tittle, as it stands in the Folios '23 and '32; next, show the trivial and vulgar use of "contents" as a singular noun. In Folio '23, thus:

"*Qu.* Nay my good Lord, let me ore-rule you now;
That sport best pleases that doth least know how.
Where Zeale striues to content, and the contents
Dies in the Zeale of that which it presents:
Their forme confounded, makes most forme in mirth,
When great things labouring perish in their birth."
Act IV. p. 141.

With this the Folio '32 exactly corresponds, save that the speaker is *Prin.*, not *Qu.*; *ore-rules* is written as two words without the hyphen, and *strives* for *striues*. I have been thus precise, because criticism is to me not "a game," nor admissive of cogging and falsification.

I must now show the hackneyed use of *contents* as a singular noun. An anonymous correspondent of "N. & Q." has already pointed out one in *Measure for Measure*, Act IV. Sc. 2.:

"*Duke.* The *contents* of this is the returne of the Duke."

Another:

"This is the *contents* thereof."—Calvin's 82nd *Sermon upon Job*, p. 419., Golding's translation.

Another:

"After this were articles of peace propounded, y^e *contents* wherof was, that he should departe out of Asia."—The 31st *Booke of Justine*, fol. 139., Golding's translation of Justin's *Trogus Pompeius*.

Another:

"Plinie writeth hereof an excellent letter, the *contents* whereof is, that this ladie, mistrusting her husband, was condemned to die," &c.—*Historicall Meditations*, lib. iii. chap. xi. p. 178. Written in Latin by P. Camerarius, and done into English by John Molle, Esq.: London, 1621.

Another:

"The *contents* whereof is this."—*Id.*, lib. v. chap. vi. p. 342.

Another:

"Therefore George, being led with an heroicall disdaine, and neuertheless giuing the bridle beyond moderation to his anger, vnderstanding that Albert was come to Newstad, resolued with himselfe (without acquainting any bodie) to write a letter vnto him, the *contents* whereof was," &c.—*Id.*, lib. v. chap. xii. p. 366.

If the reader wants more examples, let him give himself the trouble to open the first book that comes to hand, and I dare say the perusal of a dozen pages will supply some; yet have we two editors of Shakspeare, Johnson and Collier, so unacquainted with the usage of their own tongue, and the universal logic of thought, as not to know that a word like *contents*, according as it is understood collectively or distributively, may be, and, as we have just seen, in fact is, treated as a singular or plural; that, I say, *contents* taken severally, every *content*, or in gross, the whole mass, is respectively plural or singular. It was therefore optional with Shakspeare to employ the word either as a singular or plural, but not in the same sentence to do both: here, however, he was tied

to the singular, for, wanting a rhyme to *contents*, the nominative to *presents* must be singular, and that nominative was the pronoun of *contents*. Sinee, therefore, the plural *die* and the singular *it* could not both be referable to the same noun *contents*, by silently substituting *die* for *dies*, Mr. Collier has blinded his reader and wronged his author. The purport of the passage amounts to this: the *contents*, or strueture (to wit, of the show to be exhibited), breaks down in the performer's zeal to the subjeet whieh it presents. Johnson very properly adduees a mueh happier expression of the same thought from *A Midsummer Night's Dreame:*

"*Hip.* I love not to see wretchedness o'ercharged;
And duty in his service perishing."

The reader cannot fail to have observed the faultless punctuation of the Folios in the foreeited passage, and I think eoncur with me, that like many, ay, most others, all it craves at the hands of editors and commentators is, to be left alone. The last two lines ask for no explanation even to the blankest mind. Words like *contents* are by no means rare in English. We have *tidings* and *news*, both singular and plural. Mr. Collier himself rebukes Malone for his ignoranee of such usage of the latter word. If it be said that these two examples have no singular form, whereas *contents* has, there is *means*, at any rate precisely analogous. On the other hand, so eapricious is language, in defianee of the logic of thought, we have, if I may so term it, a merely aurieular plural, in the word *corpse* referred to a single carcase.

I should here elose my aeeount with "N. & Q." were it not that I have an aet of justiee to perform. When I first lighted upon the two examples of *chaumbre* in Udall, I thought, as we say in this eountry, it was a good "fundlas," and regarded it as my own property. It now appears to be but a waif or stray; therefore, *suum cuique*, I cheerfully resign the eredit of it to Mr. Singer, the rightful proprietary. Proffering them for the inspeetion of learned and unlearned, I of course foresaw that speedy sentenee would be pronounced by that division, whose judgment, lying ebb and close to the surfaee, must needs first reach the light. I know no more appropriate mode of requiting the handsome manner in whieh Mr. Singer has been pleased to speak of my trifling eontributions to "N. & Q.," than by asking him, with all the modesty of which I am master, to reconsider the passage in *Romeo and Juliet;* for though his substitution (*rumourers* vice *runawayes*) may, I think, elearly take the wall of any of its rivals, yet, believing that Juliet invokes a darkness to shroud her lover, under eover of whieh even the fugitive from justiee might snateh a wink of sleep, I must for my own part, as usual, still adhere to the authentie text.

W. R. Arrowsmith.

P. S. — In answer to a Bloomsbury Querist (Vol. viii., p. 44.), I erave leave to say that I never have met with the verb *perceyuer* except in Hawes, *loc. cit.;* and I gave the latest use that I eould call to mind of the noun in my paper on that word. Unhappily I never make notes, but rely entirely on a somewhat retentive memory; therefore the instanees that oecur on the spur of the moment are not always the most apposite that might be selected for the purpose of illustration. If, however, he will take the trouble to refer to a little book, eonsisting of no more than 448 pages, published in 1576, and entitled *A Panoplie of Epistles, or a Looking-glasse for the Vnlearned*, by Abraham Flemming, he will find no fewer than nine examples, namely, at pp. 25. 144. 178. 253. 277. 285. (twiee in the same page) 333. 382. It exeites surprise that the word never, as far as I am aware, oecurs in any of the voluminous works of Sir Thomas More, nor in any of the theological produetions of the Reformers.

With respeet to *speare*, the orthography varies, as *spere*, *sperr*, *sparr*, *unspar;* but in the Prologue to *Troilus and Cressida*, *sperre* is Theobald's eorreetion of *stirre*, in Folios '23 and '32. Let me add, what I had forgotten at the time, that another instanee of *budde* intransitive, to bend, occurs at p. 105. of *The Life of Faith in Death*, by Samuel Ward, preacher of Ipswieh, London, 1622. Also another, and a very signifieant one, of the phrase *to have on the hip*, in Fuller's *Historie of the Holy Warre*, Cambridge, 1647:

"Arnulphus was as quiet as a lambe, and durst never challenge his interest in Jerusalem from Godfrey's donation; as fearing to *wrestle* with the king, who *had him on the hip*, and could out him at pleasure for his bad manners."— Book ii. chap. viii. p. 55.

In my note on the word *trash*, I said (somewhat too peremptorily) that *overtop* was not even a hunting term (Vol. vii., p. 567.). At the moment I had forgotten the following passage:

"Therefore I would perswade all lovers of hunting to get two or three couple of tryed hounds, and once or twice a week to follow after them a train-scent; and when he is able to *top* them on all sorts of earth, and to endure heats and colds stoutly, then he may the better relie on his speed and toughness."— *The Hunting-horse*, chap. vii. p. 71., Oxford, 1685.

SNEEZING AN OMEN AND A DEITY.

In the *Odyssey*, xvii. 541–7., we have, imitating the hexameters, the following passage:

"Thus Penelope spake. Then quickly Telemachus *sneez'd* loud,
Sounding around all the building: his mother, with smiles at her son, said,
Swiftly addressing her rapid and high-toned words to Eumæus,

'Go then directly, Eumæus, and call to my presence
the strange guest.
See'st thou not that my son, *ev'ry word I have spoken
hath sneez'd at?**
Thus portentous, betok'ning the fate of my hateful
suitors,
All whom death and destruction await by a doom
irreversive.'"

Dionysius Halicarnassus, on Homer's poetry (s. 24.), says, sneezing was considered by that poet as a good sign (σύμβολον ἀγαθόν); and from the *Anthology* (lib. ii.) the words οὐδὲ λέγει, Ζεῦ σῶσον, ἐὰν πταρῇ, show that it was proper to exclaim "God bless you!" when any one sneezed.

Aristotle, in the Problems (xxxiii. 7.), inquires why sneezing is reckoned a God (διὰ τί τὸν μὲν πταρμὸν, θεὸν ἡγούμεθα εἶναι); to which he suggests, that it may be because it comes from the head, the most divine part about us (θειοτάτου τῶν περὶ ἡμᾶς). Persons having the inclination, but not the power to sneeze, should look at the sun, for reasons he assigns in Problems (xxxiii. 4.).

Plutarch, on the Dæmon of Socrates (s. 11.), states the opinion which some persons had formed, that Socrates' dæmon was nothing else than the sneezing either of himself or others. Thus, if any one sneezed at his right hand, either before or behind him, he pursued any step he had begun; but sneezing at his left hand caused him to desist from his formed purpose. He adds something as to different kinds of sneezing. To sneeze twice was usual in Aristotle's time; but once, or more than twice, was uncommon (Prob. xxxiii. 3.).

Petronius (*Satyr.* c. 98.) notices the "blessing" in the following passage:

"Giton collectione spiritus plenus, *ter* continuo ita sternutavit, ut grabatum concuteret. Ad quem motum Eumolpus conversus, *salvere* Gitona *jubet.*"

T. J. Buckton.

Birmingham.

ABUSES OF HACKNEY COACHES.

[The following proclamation on this subject is of interest at the present moment.]

By the King.

A Proclamation to restrain the Abuses of Hackney Coaches in the Cities of London and Westminster, and the Suburbs thereof.

Charles R.

Whereas the excessive number of Hackney Coaches, and Coach Horses, in and about the Cities of London and Westminster, and the Suburbs thereof, are found to be a common nuisance to the Publique Damage of Our People by reason of their rude and disorderly standing and passing to and fro, in and about our said Cities and Suburbs, the Streets and Highways being thereby pestred and made impassable, the Pavements broken up, and the Common Passages obstructed and become dangerous, Our Peace violated, and sundry other mischiefs and evils occasioned:

We, taking into Our Princely consideration these apparent Inconveniences, and resolving that a speedy remedy be applied to meet with, and redress them for the future, do, by and with the advice of our Privy Council, publish Our Royal Will and Pleasure to be, and we do by this Our Proclamation expressly charge and command, That no Person or Persons, of what Estate, Degree, or Quality whatsoever, keeping or using any Hackney Coaches, or Coach Horses, do, from and after the Sixth day of November next, permit or suffer the said Coaches and Horses, or any of them, to stand or remain in any the Streets or Passages in or about Our said Cities either of London or Westminster, or the Suburbs belonging to either of them, to be there hired; but that they and every of them keep their said Coaches and Horses within their respective Coach-houses, Stables, and Yards (whither such Persons as desire to hire the same may resort for that purpose), upon pain of Our high displeasure, and such Forfeitures, Pains, and Penalties as may be inflicted for the Contempt of Our Royal Commands in the Premises, whereof we shall expect a strict Accompt.

And for the due execution of Our Pleasure herein, We do further charge and command the Lord Mayor and Aldermen of Our City of London, That they in their several Wards, and Our Justices of Peace within Our said Cities of London and Westminster, and the Liberties and Suburbs thereof, and all other Our Officers and Ministers of Justice, to whom it appertaineth, do take especial care in their respective Limits that this Our Command be duly observed, and that they from time to time return the names of all those who shall wilfully offend in the Premises, to Our Privy Council, and to the end they may be proceeded against by Indictments and Presentments for the Nuisance, and otherwise according to the severity of the Law and Demerits of the Offenders.

Given at Our Court at Whitehall the 18th day of October in the 12th year of Our Reign.

God save the King.

London: Printed by John Bell and Christopher Barker, Printers to the King's most Excellent Majesty, 1660.

Pepys, in his *Diary*, vol. i. p. 152., under date 8th November, 1660, says:

"To Mr. Fox, who was very civil to me. Notwithstanding this was the first day of the King's proclama-

* The practice of snuff-taking has made the *sneezing* at anything a mark of contempt, in these degenerate days.

tion against hackney coaches coming into the streets to stand to be hired, yet I got one to carry me home."

T. D.

SHAKSPEARE CORRESPONDENCE.

Passage in "The Tempest," Act I. Sc. 2.—

"The sky, it seems, would pour down stinking pitch,
But that the sea, mounting to the welkin's cheek,
Dashes the fire out."

"The manuscript corrector of the folio 1632," Mr. Collier informs us, "has substituted *heat* for 'cheek,' which is not an unlikely corruption, a person writing only by the ear."

I should say very unlikely: but if *heat* had been actually printed in the folios, without speculating as to the probability that the press-copy was written from dictation, I should have had no hesitation in altering it to *cheek*. To this I should have been directed by a parallel passage in *Richard II.*, Act III. Sc. 3., which has been overlooked by Mr. Collier:

"Methinks, King Richard and myself should meet
With no less terror *than the elements*
Of fire and water, when their thundering shock
At meeting tears the cloudy cheeks of heaven."

Commentary here is almost useless. Every one who has any capacity for Shakspearian criticism must feel assured that Shakspeare wrote *cheek*, and not *heat*.

The passage I have cited from *Richard II.* strongly reminds me of an old lady whom I met last autumn on a tour through the Lakes of Cumberland, &c.; and who, during a severe thunderstorm, expressed to me her surprise at the pertinacity of the lightning, adding, "I should think, Sir, that so much water in the heavens would have put all the fire out."

C. Mansfield Ingleby.

Birmingham.

The Case referred to by Shakspeare in Hamlet (Vol. vii., p. 550.).—

"If the water come to the man."—*Shakspeare.*

The argument Shakspeare referred to was that contained in Plowden's Report of the case of Hales *v.* Petit, heard in the Court of Common Pleas in the fifth year of the reign of Queen Elizabeth. It was held that though the wife of Sir James Hale, whose husband was *felo-de-se*, became by survivorship the holder of a joint term for years, yet, on office found, it should be forfeited on account of the act of the deceased husband. The learned serjeants who were counsel for the defendant, alleged that the forfeiture should have relation to the act done in the party's lifetime, which was the cause of his death. "And upon this," they said, "the parts of the act are to be considered." And Serjeant Walsh said:

"The act consists of three parts. The first is the imagination, which is a reflection or meditation of the mind, whether or no it is convenient for him to destroy himself, and what way it can be done. The second is the resolution, which is the determination of the mind to destroy himself, and to do it in this or that particular way. The third is the perfection, which is the execution of what the mind has resolved to do. And this perfection consists of two parts, viz. the beginning and the end. The beginning is the doing of the act which causes the death; and the end is the death, which is only the sequel to the act. And of all the parts, the doing of the act is the greatest in the judgment of our law, and it is, in effect, the whole and the only part the law looks upon to be material. For the imagination of the mind to do wrong, without an act done, is not punishable in our law; neither is the resolution to do that wrong which he does not, punishable; but the doing of the act is the only point the law regards, for until the act is done it cannot be an offence to the world, and when the act is done it is punishable. Then, here, the act done by Sir James Hale, which is evil and the cause of his death, is the throwing of himself into the water, and death is but a sequel thereof, and this evil act ought some way to be punished. And if the forfeiture shall not have relation to the doing of the act, then the act shall not be punished at all, for inasmuch as the person who did the act is dead, his person cannot be punished, and therefore there is no way else to punish him but by the forfeiture of those things which were his own at the time of the act done; and the act was done in his lifetime, and therefore the forfeiture shall have relation to his lifetime, namely, to that time of his life in which he did the act which took away his life."

And the judges, viz. Weston, Anthony Brown, and Lord Dyer, said:

"That the forfeiture shall have relation to the time of the original offence committed, which was the cause of the death, and that was, the throwing himself into the water, which was done in his lifetime, and this act was felony." ——— "So that the felony is attributed to the act, which act is always done by a living man and in his lifetime," as Brown said; for he said, "Sir James Hale was dead, and how came he to his death? It may be answered, By drowning. And who drowned him? Sir James Hale. And when did he drown him? In his lifetime. So that Sir James Hale being alive, caused Sir James Hale to die; and the act of the living man was the death of the dead man. And then for this offence it is reasonable to punish the living man who committed the offence, and not the dead man. But how can he be said to be punished alive when the punishment comes after his death? Sir, this can be done no other way but by devesting out of him, from the time of the act done in his life, which was the cause of his death, the title and property of those things which he had in his lifetime."

The above extract is long, but the work from which it is taken can be accessible to but very few.

of your readers. Let them not, however, while they smile at the arguments, infer that those who took part in them were not deservedly among the most learned and eminent of our ancient judges.

THOMAS FALCONER.

Temple.

Shakspeare Suggestion. —

"These sweet thoughts do even refresh my labours;
Most busy—less when I do it."

Tempest, Act III. Sc. 1.

I fear your readers will turn away from the very sight of the above. Be patient, kind friends, I will be brief. Has any one suggested —

"Most busy, least when I do"?

The words in the folio are

"Most busy *lest*, when I do it."

The "it" seems mere surplusage. The sense requires that the thoughts should be "most busy" whilst the hands "do least;" and in Shakspeare's time, "lest" was a common spelling for *least*.

ICON.

Shakspeare Controversy. — I think the Shakspeare Notes contained in your volumes are not complete without the following quotation from *The Summer Night* of Ludwig Tieck, as translated by Mary Maynard in the *Athen.* of June 25, 1853. Puck, in addressing the sleeping boy Shakspeare, says:

"After thy death, I'll raise dissension sharp,
Loud strife among the herd of little minds:
Envy shall seek to dim thy wondrous page,
But all the clearer will thy glory shine."

CERIDWEN.

Minor Notes.

Falsified Gravestone in Stratford Churchyard. — The following instance of a recent forgery having been extensively circulated, may lead to more careful examination by those who take notes of things extraordinary.

The church at Stratford-upon-Avon was repaired about the year 1839; and some of the workmen having their attention directed to the fact, that many persons who had attained to the full age of man were buried in the churchyard; and, wishing "for the honour of the place," to improve the note-books of visitors, set about manufacturing an extraordinary instance of longevity. A gravestone was chosen in an out-of-the-way place, in which there happened to be a space before the age (72). A figure 1 was cut in this space, and the age at death then stood 172. The sexton was either deceived, or assented to the deception; as the late vicar, the Rev. J. Clayton, learned that it had become a practice with him (the sexton) to show strangers this gravestone, so falsified, as a proof of the extraordinary age to which people lived in the parish. The vicar had the fraudulent figure erased at once, and lectured the sexton for his dishonesty.

These facts were related to me a few weeks since by a son of the late vicar. And as many strangers visiting the tomb of Shakspeare "made a note" of this falsified age, "N. & Q." may now correct the forgery.

ROBERT RAWLINSON.

Barnacles in the River Thames. — In Porta's *Natural Magic*, Eng. trans., Lond. 1658, occurs the following curious passage:

"Late writers report that not only in Scotland, but also in the river of Thames by London, there is a kind of shell-fish in a two-leaved shell, that hath a foot full of plaits and wrinkles: these fish are little, round, and outwardly white, smooth and beetle-shelled like an almond shell; inwardly they are great bellied, bred as it were of moss and mud; they commonly stick in the keel of some old ship. Some say they come of worms, some of the boughs of trees which fall into the sea; if any of them be cast upon shore they die, but they which are swallowed still into the sea, live and get out of their shells, and grow to be ducks or such like birds (!)."

It would be curious to know what could give rise to such an absurd belief.

SPERIEND.

Note for London Topographers. —

"The account of Mr. Mathias Fletcher, of Greenwich, for carving the Anchor Shield and King's Arms for the Admiralty Office in York Buildings, delivered Nov. 2, 1668, and undertaken by His Majesty's command signified to me by the Hon. Samuel Pepys, Esq., Secretary for the Affairs of the Admiralty:

	£	s.	d.
"For a Shield for the middle of the front of the said office towards the Thames, containing the Anchor of Lord High Admiral of England with the Imperial Crown over it, and cyphers, being 8 foot deep and 6 foot broad, I having found the timber, &c. - - - - - - - -	30	0	0
"For the King's Arms at large, with ornaments thereto, designed for the pediment of the said front, the same being in the whole 15 foot long and 9 foot high, I finding timber, &c. - - - -	73	15	0
	£103	15	0"

Extracted from Rawlinson MS. A. 170, fol. 132.

J. YEOWELL.

The Aliases and Initials of Authors. — It has often occurred to me that it would save much useless inquiry and research, if a tolerable list could be collected of the principal authors who have published their works under assumed names or initials: thus, "R. B. Robert Burton," *Nathaniel Crouch*, "R. F. Scoto-Britannicus," *Robert Fairley*, &c. The commencement of a new volume of

"N. & Q." affords an excellent opportunity for attempting this. If the correspondents of "N. & Q." would contribute their mites occasionally with this view, by the conclusion of the volume, I have little doubt but a very valuable list might be obtained. For the sake of reference, the whole contributions obtained could then be amalgamated, and alphabetically arranged. PERTHENSIS.

Pure. — In visiting an old blind woman the other day, I was struck with what to me was a peculiar use of the word *pure*. Having inquired after the dame's health, and been assured that she was much better, I begged her not to rise from the bed on which she was sitting, whereupon she said, "Thank you, Sir, I feel quite *pure* this morning." OXONIENSIS.

Oakridge, Gloucestershire.

Darling's "Cyclopædia Bibliographica." — The utility of Mr. Darling's *Cyclopædia Bibliographica* is exemplified by the solution conveyed under the title "Crellius," p. 813., of the following difficulty expressed by Dr. Hey, the Norrisian professor (*Lectures*, vol. iii. p. 40.):

"Paul Crellius and John Maclaurin seem to have been of the same way of thinking with John Agricola. Nicholls, on this Article [Eighth of the Thirty-nine Articles], refers to Paul Crellius's book *De Libertate Christiana*, but I do not find it anywhere. A *speech* of his is in the *Bodleian Catalogue*, but not this work."

Similar information might have been received by your correspondent (Vol. vii., p. 381.), who inquired whether Huet's *Navigations of Solomon* was ever published. In the Cyclopædia reference is made to two collections in which this treatise has been inserted, *Crit. Sac.*, viii.; *Ugolinus*, vii. 277. With his usual accuracy, Mr. Darling states there are additions in the *Critici Sacri* printed at Amsterdam, 1698–1732, as Huet's treatise above referred to is not in the first edition, London, 1660. BIBLIOTHECAR. CHETHAM.

Queries.

DELFT MANUFACTURE.

I am extremely desirous of obtaining some information respecting the Dutch manufactories of enamelled pottery, or Delft ware, as we call it.

On a former occasion, by your connexion with the *Navorscher*, you were able to obtain for me some very valuable and interesting information in reply to some question put respecting the Dutch porcelain manufactories. I am therefore in hopes that some kind correspondent in Holland will be so obliging as to impart to me similar information on this subject also. I should wish to know —

When, by whom, at what places, and under what circumstances, the manufacture of enamelled pottery was first introduced into Holland?

Whether there were manufactories at other towns besides Delft?

Whether they had any distinctive marks; and, if so, what were they?

Whether there was more than one manufactory at Delft; and, if so, what were their marks, and what was the meaning of them?

Whether any particular manufactories were confined to the making of any particular sort or quality of articles; and, if so, what were they?

Whether any of the manufactories have ceased; and, if so, at what period?

Also, any other particulars respecting the manufactories and their products that it may be possible to communicate through the medium of a paper like "N. & Q." OCTAVIUS MORGAN.

Minor Queries.

The Withered Hand and Motto "Utinam." — At Compton Park, near Salisbury, the seat of the Penruddocke family, there is a three-quarter length picture, in the Velasquez style, of a gentleman in a rich dress of black velvet, with broad lace frill and cuffs, and ear-rings, probably of the latter part of Queen Elizabeth's reign. His right hand, which he displays somewhat prominently, is *withered*. The left one is a-kimbo, and less seen. In the upper part of the painting is the single Latin word "UTINAM" (O that!). There is no tradition as to who this person was. Any suggestion on the subject would gratify J.

History of York. — Who is the author of a *History of York*, in 2 vols., published at that city in 1788 by T. Wilson and R. Spence, High Ousegate? I have seen it in several shops, and heard it attributed to Drake; and obtained it the other day from an extensive library in Bristol, in the Catalogue of which it is styled Drake's *Eboracum*. Several allusions in the first volume to his work, however, render it impossible to be ascribed to him. It is dedicated to the Right Honourable Sir William Mordaunt Milner, of Nunappleton, Bart., who was mayor at the time. R. W. ELLIOT.

Clifton.

"Hauling over the coals." — What is the origin and meaning of the phrase, "Hauling one over the coals;" and where does it first appear? FABER.

Dr. Butler and St. Edmund's Bury. — Can any of your readers give me any information respecting the Mr. or Dr. Butler, of St. Edmund's Bury, referred to in the extracts from the *Post Boy* and Gough's *Topography*, quoted by MR. BALLARD in Vol. vii., p. 617.? BURIENSIS.

Washington. — Anecdotes relative to General Washington, President of the United States, in-

tended for a forthcoming work on the "Homes of American Statesmen," will be gratefully received for the author by JOSEPH STANSBURY.

26. Parliament Street.

Norman of Winster.—Can any of your correspondents afford information bearing on the family of Norman of Winster, county of Derby?

"John Norman of Winster, county of Derby, married, in 1715 or 1716, to Jane (*maiden name* particularly wanted). The said J. Norman married again in 1723, to Mary" (maiden name wanted also).

I shall be particularly obliged to any one affording such information. W.

Sir Arthur Aston.—I shall be much obliged, should any of your very numerous correspondents be able to inform me in which part or parish, of the county of Berkshire, the celebrated cavalier Sir Arthur Aston resided *upon his return* from the foreign wars in which he had been for so many years engaged; and *previously* to the rupture between Charles I. and the Houses of Parliament.

I believe one of his daughters, about the same period, married a gentleman residing in the same county: also that George Tattersall, Esq., of Finchampstead, a family of consideration in the same county of Berkshire, was a near relative.

CHARTHAM.

"*Jamieson the Piper.*"—I am anxious to ascertain who was the author of the above ditty; it was very popular in Aberdeenshire about the beginning of this century. The scene, if I remember rightly, is laid in the parish of Forgue, in Aberdeenshire. Possibly some of the members of the Spalding Club may be able to enlighten me on the subject. BATHENSIS.

"*Keiser Glomer.*"—I have a Danish play entitled *Keiser Glomer, Frit oversatte af det Kyhlamske vech C. Bredahl:* Kiobenhavn, 1834. It is a mixture of tragedy and farce: the former occasionally good, the latter poor buffoonery. In the notes, readings of the old MS. are referred to with apparent seriousness; but *Gammel Gumba's Saga* is quoted in a manner that seems burlesque. I cannot find the word "Kyhlam" in any dictionary. Can any of your readers tell me whether it signifies a real country, or is a mere fiction? The work does not read like a translation; and, if one, the number of modern allusions show that it is not, as it professes to be, from an ancient manuscript. M. M. E.

Tieck's Comœdia Divina.—I copied the following lines six years ago from a review in a Munich newspaper of Batornieki's *Ungöttliche Comödie.* They were cited as from Tieck's suppressed (zurückgezogen) satire, *La Comödie Divina*, from which Batornieki was accused of plundering freely, thinking that, from its variety, he would not be detected:

"Spitzt so hoch ihr könnt euer Ohr,
Gar wunderbare Dinge kommen hier vor.
Gott Vater identificirt sich mit der Kreatur,
Denn er will anschauen die absolute Natur;
Aber zum Bewustseyn kann er nicht gedeihen,
Drum muss er sich mit sich selbst entzweien."

I omitted to note the paper, but preserved the lines as remarkable. I have since tried to find some account of *La Divina Comedia*, but in vain. It is not noticed in any biography of Tieck. Can any of your readers tell me what it is, or who wrote it? M. M. E.

Fossil Trees between Cairo and Suez — Stream like that in Bay of Argastoli.—Can any of your readers oblige me by stating where the best information may be met with concerning the very remarkable fossil trees on the way from Cairo to Suez? And, if there has yet been discovered any other stream or rivulet running from the ocean into the land similar to that in the Bay of Argastoli in the Island of Cephalonia? H. M.

Presbyterian Titles (Vol. v., p. 516.).—Where may be found a list of "the quaint and uncouth titles of the old Presbyterians?"

P. J. F. GANTILLON, B. A.

Mayors and Sheriffs.—Can you or any of your readers inform me which ought to be considered the principal officer, or which is the most important, and which ought to have precedence of the other, the mayor of a town or borough, or the sheriff of a town or borough? and is the mayor merely the representative of the town, and the sheriff of the Queen; and if so, ought not the representative of majesty to be considered more honourable than the representative of merely a borough; and can a sheriff of a borough claim to have a grant of arms, if he has not any previous?

A SUBSCRIBER.

Nottingham.

The Beauty of Buttermere.—In an article contributed by Coleridge to the *Morning Post* (vid. *Essays on his own Times*, vol. ii. p. 591.), he says:

"It seems that there are some circumstances attending her birth and true parentage, which would account for her striking superiority in mind and manners, in a way extremely flattering to the prejudices of rank and birth."

What are the circumstances alluded to?

R. W. ELLIOT.

Clifton.

Sheer Hulk.—Living in a maritime town, and hearing nautical terms frequently used, I had always supposed this term to mean an old vessel,

with sheers, or spars, erected upon it, for the purpose of masting and unmasting ships, and was led to attribute the use of it, by Sir W. Scott and other writers, for a vessel totally dismasted, to their ignorance of the technical terms. But of late it has been used in the latter sense by a writer in the *United Service Magazine* professing to be a nautical man. I still suspect that this use of the word is wrong, and should be glad to hear on the subject from any of your naval readers.

I believe that the word "buekle" is still used in the doekyards, and among seamen, to signify to "bend" (see "N. & Q.," Vol. vii., p. 375.), though rarely. J. S. Warden.

The Lapwing or Peewitt (*Vanellus cristatus*). — Can any of your correspondents, learned in natural history, throw any light upon the meaning in the following line relative to this bird? —

"The blackbird far its hues shall know,
As *lapwing* knows the vine."

In the first line the allusion is to the berries of the hawthorn; but what the *lapwing* has to do with the *vine*, I am at a loss to know. Having forgotten whence I copied the above lines, perhaps some one will favor me with the author's name.

J. B. Whitborne.

"*Could we with ink*," *&c.* — Could you, or any of your numerous and able correspondents, inform me who is the *bonâ fide* author of the following lines? —

"Could we with ink the ocean fill,
And were the heavens of parchment made,
Were every stalk on earth a quill,
And every man a scribe by trade;
To write the love of God above,
Would drain the ocean dry;
Nor could the scroll contain the whole,
Though stretch'd from sky to sky."

Naphtali.

Launching Query. — With reference to the accident to H.M.S. Cæsar at Pembroke, I would ask, Is there any other instance of a ship, on being launched, stopping on the ways, and refusing to move in spite of all efforts to start her? A. B.

Manliness. — Query, What is the meaning of the word as used in "N. & Q.," Vol. viii., p. 94., col. 2. l. 12. Anonymous.

Minor Queries with Answers.

Pues or Pews. — Which is the *correct* way of spelling this word? What is its derivation? Why has the form *pue* been lately so much adopted?

Omega.

[The abuses connected with the introduction of pues into churches have led to an investigation of their history, as well as to the etymology of the word. Hence the modern adoption of its original and more correct orthography, that of *pue*; the Dutch *puye*, *puyd*, and the English *pue*, being derived from the Latin *podium*. In Vol. iii., p. 56., we quoted the following as the earliest notice of the word from the *Vision of Piers Plouman*:

"Among wyves and wodewes ich am ywoned sute
Yparroked in *pues*. The person hit knoweth."

Again, in *Richard III.*, Act IV. Sc. 4.: "And makes her *pue-fellow* with others moan." — In Decker's *Westward Hoe*: "Being one day in church, she made mone to her *pue-fellow*." — And in the *Northern Hoe* of the same author: "He would make him a *pue-fellow* with lords." — See a paper on *The History of Pews*, read before the Cambridge Camden Society, Nov. 22, 1841.]

"*Jerningham*" *and* "*Doveton*." — Who was the author of *Jerningham* and *Doveton*, two admirable works of fiction published some twelve or fifteen years ago? They are equal to anything written by Bulwer Lytton or by James. J. Mt.

[The author of these works was Mr. Anstruther.]

Replies.

BATTLE OF VILLERS EN COUCHÉ.

(Vol. viii., p. 8.)

I possess a singular work, consisting of a series of *Poetical Sketches* of the campaigns of 1793 and 1794, written, as the title-page asserts, by an "officer of the Guards;" who appears to have been, from what he subsequently states, on the personal staff of His Royal Highness the late Duke of York. This work, I have been given to understand, was suppressed shortly after its publication; the ludicrous light thrown by its pages on the conduct of many of the chief parties engaged in the transactions it records, being no doubt unpalatable to those high in authority. From the notes, which are valuable as appearing to emanate from an eye-witness, and sometimes an actor in the scenes he describes, I send the following extracts for the information of your correspondent; premising that the letter to which they are appended is dated from the "Camp at Inchin, April 26, 1794."

"As the enemy were known to have assembled in great force at the Camp de Cæsar, near Cambray, Prince Cobourg requested the Duke of York would make a *reconnoissance* in that direction: accordingly, on the evening of the 23rd, Major-General Mansel's brigade of heavy cavalry was ordered about a league in front of their camp, where they lay that night at a farm-house, forming *part* of a detachment under General Otto. Early the next morning, an attack was made on the French drawn up in front of the village of Villers en Couchée (between Le Cateau and Bouchain) by the 15th regiment of Light Dragoons, and two squadrons of Austrian Hussars: they charged the enemy with such velocity and force, that, darting through their cavalry, they dispersed a line of infantry formed in their rear, forcing them also to retreat pre-

cipitately and in great confusion, under cover of the ramparts of Cambray; with a loss of 1200 men, and three pieces of cannon. The only British officer wounded was Captain Aylett: sixty privates fell, and about twenty were wounded.

"Though the heavy brigade was formed at a distance under a brisk cannonade, while the light dragoons had so glorious an opportunity of distinguishing themselves, there are none who can attach with propriety any blame on account of their unfortunate delay; for which General Otto was surely, as having the command, alone accountable, and not General Mansel, who acted at all times, there is no doubt, according to the best of his judgment for the good of the service.

"The Duke of York had, on the morning of the 26th, observed the left flank of the enemy to be unprotected; and, by ordering the cavalry to wheel round and attack on that side, afforded them an opportunity of gaining the highest credit by defeating the French army so much superior to them in point of numbers.

"General Mansel rushing into the thickest of the enemy, devoted himself to death; and animated by his example, that *very* brigade performed such prodigies of valour, as must have convinced the world that Britons, once informed *how to act*, justify the highest opinion that can possibly be entertained of their native courage. Could such men have *ever* been willingly *backward?* Certainly not.

"General Mansel's son, a captain in the 3rd Dragoon Guards, anxious to save his father's life, had darted forwards, and was taken prisoner, and carried into Cambray. Since his exchange, he has declared that there was not, on the 26th, *a single French soldier* left in the town, as Chapuy had drawn out the whole garrison to augment the army destined to attack the camp of Inchi. Had that circumstance been fortunately known at the time, a detachment of the British army might easily have marched along the Chaussée, and taken possession of the place ere the Republicans could possibly have returned, as they had in their retreat described a circuitous detour of some miles."

Mr. Simpson will perceive, from the above extracts, that the brilliant skirmish of Villers en Couché took place on April 24th; whereas the defeat of the French army under Chapuy did not occur until two days later. A large quantity of ammunition and thirty-five pieces of cannon were then captured; and although the writer does not mention the number who were killed on the part of the enemy, yet, as he states that Chapuy and near 400 of his men were made prisoners, their loss by death was no doubt proportionately large.

The 15th Hussars have long borne on their colours the memorable words "Villers en Couché" to commemorate the daring valour they displayed on that occasion. T. C. Smith.

In Cruttwell's *Universal Gazetteer* (1808), this village, which is five miles north-east of Cambray, is described as being "remarkable for an action between the French and the Allies on the 24th of April, 1794." The following officers of the 15th regiment of light dragoons are there named as having afterwards received crosses of the Order of Maria Theresa for their gallant behaviour, from the Emperor of Germany, viz.:

"Major W. Aylett, Capt. Robert Pocklington, Capt. Edw. Michael Ryan, Lieut. Thos. Granby Calcraft, Lieut. Wm. Keir, Lieut. Chas. Burrel Blount, Cornet Edward Gerald Butler, and Cornet Robert Thos. Wilson."

D. S.

SNAIL-EATING.

(Vol. viii., p. 33.)

The Surrey snails referred to by H. T. Riley, are thus mentioned by Aubrey in his account of Box Hill:

"On the south downs of this county (Surrey), and in those of Sussex, are the biggest snails that ever I saw, twice or three times as big as our common snails, which are the Bavoli or Drivalle, which Mr. Elias Ashmole tells me that the Lord Marshal brought from Italy, and scattered them on the Downs hereabouts, and between Albury and Horsley, where are the biggest of all."

Again, Aubrey, in his *Natural History of Wiltshire*, says:

"The great snailes on the downes at Albury, in Surrey (twice as big as ours) were brought from Italy by * * * Earle Marshal, about 1638."—Aubrey's *History*, p. 10., edited by John Britton, F.S.A., published by the Wiltshire Topographical Society, 1847.

The first of these accounts, from Aubrey's *Surrey*, I have quoted in my *Promenade round Dorking*, 2nd edit. 1823, p. 274., and have added in a note:

"This was one of the Earls of Arundel. It is probably from this snail account that the error, ascribing the planting of the box (on Box Hill) to one of the Earls of Arundel, has arisen. The snails were brought thither for the Countess of Arundel, who was accustomed to dress and eat them for a consumptive complaint."

When I lived at Dorking (1815—1821) a breed of large white snails was found on Box Hill.

John Timbs.

Mr. H. T. Riley is informed that the breed of white snails he refers to is to be plentifully found in the neighbourhood of Shere. I have found them frequently near the neighbouring village of Albury, on St. Martha's Hill, and I am told they are to be met with in the lanes as far as Dorking. I have always heard that they were imported for the use of a lady who was in a consumption; but who this was, or when it happened, I have never been able to ascertain. Nedlam.

The breed of large white snails is to be found all along the escarpment of the chalk range, and is

not confined to Surrey. It is said to have been introduced into England by Sir Kenelm Digby, and was considered very nutritious and wholesome for consumptive patients. About the end of the last century I was in the habit of collecting a few of the common garden snails from the fruit-trees, and taking them every morning to a lady who was in a delicate state of health; she took them boiled or stewed, or cooked in some manner with milk, making a mucilaginous drink. E. H.

I have somewhere read of the introduction of a foreign breed of snails into Cambridgeshire, I forget the exact locality, for the table of the monks who imported them; but unfortunately it was before I commenced making "notes" on the subject, and I have not been able to recollect where to find it. Seleucus.

INSCRIPTION NEAR CIRENCESTER.

(Vol. viii., p. 76.)

This inscription is not "in Earl Bathurst's park," as your correspondent A. Smith says, but is in Oakley Woods, situated at some three or four miles' distance from Cirencester, and being separated and quite distinct from the park; nor is the inscription correctly copied. Rudder, in his new *History of Gloucestershire*, 1779, says:

"Concealed as it were in the wood stands Alfred's Hall, a building that has the semblance of great antiquity. Over the door opposite to the south entrance, on the inside, is the following inscription in the Saxon character and language [of which there follows a copy]. Over the south door is the following Latin translation:

"'Fœdus quod Ælfredus & Gythrunus reges, omnes *Anglia sapientes, & quicunq;* Angliam incolebant orientalem, ferierunt; & non solum de seipsis, verum etiam de natis suis, ac nondum in lucem editis, quotquot misericordiæ divinæ aut regiæ velint esse participes jurejurando sanxerunt.

"'Primò ditionis nostræ fines ad *Th*amesin evehuntur, inde ad Leam usq; ad fontem ejus; tum recta ad Bedfordiam, ac deniq; per Usam ad viam Vetelin*g*ianam.'"

I copy from Rudder, with the stops and contracted "ct's," as they stand in his work; though I think the original has points between each word, as marked by A. Smith.

The omissions and mistakes of your correspondent (which you will perceive are important) are marked in Italics above.

Rudder adds,—

"Behind this building is a ruin with a stone on the chimney-piece, on which, in ancient characters relieved on the stone, is this inscription:

'IN . MEM . ALFREDI . REG . RESTAVR . ANO . DO . 1085.'

"It would have been inexcusable in the topographer to have passed by so curious a place without notice; but the historian would have been equally culpable who should not have informed the reader that this building is an excellent imitation of antiquity. The name, the inscription, and the writing over the doors, of the convention between the good king and his pagan enemies, were probably all suggested by the similarity of *Achelie*, the ancient name of this place, to *Æcglea*, where King Alfred rested with his army the night before he attacked the Danish camp at Ethandun, and at length forced their leader Godrum, or Guthrum, or Gormund, to make such convention."

It is many years since I saw the inscription, and then I made no note of it; but I have no doubt that Rudder has given it correctly, because when I was a young man I was intimately acquainted with him, who was then an aged person; and a curious circumstance that occurred between us, and is still full in my memory, impressed me with the idea of his great precision and exactness.

I would remark on the explanation given by Rudder, that the *Iglea* of Asser is supposed by Camden, Gibson, Gough, and Sir Richard Colt Hoare to be *Clayhill*, eastward of Warminster; and *Ethandun* to be *Edington*, about three miles eastward of Westbury, both in Wilts.

Asser says that, "in the same year," the year of the battle, "the army of the pagans, departing from Chippenham, as had been promised, went to *Cirencester*, where they remained one year."

On the signal defeat of Guthrum, he gave hostages to Alfred; and it is probable that, if any treaty was made between them, it was made immediately after the battle; and not that Alfred came from his fortress of *Æthelingay* to meet Guthrum at Cirencester, where his army lay after leaving Chippenham.

If the treaty was made soon after the battle, it might have been at Alfred's Hall near Cirencester, especially if *Hampton* (Minchinhampton in Gloucestershire), which is only six miles from Oakley Wood, be the real site of the great and important battle, as was, a few years since, very plausibly argued by Mr. John Marks Moffatt, in a paper inserted, with the signature "J. M. M.," in Brayley's *Graphic and Historical Illustrator*, p. 106. *et seq.*, 1834.

The mention of Rudder's History brings to my mind an inscription over the door of Westbury Court, which I noticed when a boy at school, in the village of Westbury in this county. This mansion was taken down during the minority of Maynard Colchester, Esq., the present owner of the estate. Rudder, in his account of that parish, has preserved the inscription—

"D.
O. M.
N. M. M. H. E. P. N. C."

He reads the first three letters "Deo Optimo Maximo," and says the subsequent line contains the initials of the following hexameter:

"Nunc mea, mox hujus, et postea nescio cujus,"

alluding to the successive descent of property from one generation to another.

Perhaps one of your readers may be enabled to tell me whether the above line be original, or copied, and from whom. P. H. Fisher.

Stroud.

The agreement referred to is no other than the famous treaty of peace between Alfred and Guthrun, whose name, by the substitution of an initial "L." for a "G.," among various other inaccuracies for which your correspondent is perhaps not responsible, has been disguised under the form of "Lvthrvnvs." The inscription itself forms the commencement of the treaty, which is stated, in Turner's *Anglo-Saxons*, book iv. ch. v., to be still extant. It is translated as follows, in Lambard's Αρχαιονομια, p. 36.:—

"Fœdus quod Aluredus & Gythrunus reges ex sapientum Anglorum, atque eorum omnium qui orientalem incolebant Angliam consulto ferierunt, in quod præterea singuli non solum de se ipsis, verum etiam de natis suis, ac nondum in lucem editis (quotquot saltem misericordiæ divinæ aut regiæ velint esse participes), jurarunt.

"Primo igitur ditionis nostræ fines ad Thamesim fluvium evehuntor: Inde ad Leam flumen profecti, ad fontem ejus deferuntor: tum rectà ad Bedfordiam porriguntor, ac denique per Usam fluvium porrecti ad viam Vetelingianam desinunto."

Another translation will be found in Wilkins's *Leges Anglo-Saxonicæ*, p. 47., and the Saxon original in both. As to the boundaries here defined, see note in Spelman's *Alfred*, p. 36.

At Cirencester Guthrun remained for twelve months after his baptism, according to his treaty with Alfred. (See *Sim. Dunelm. de gestis Regum Anglorum*, sub anno 879.) J. F. M.

CURIOUS CUSTOM OF RINGING BELLS FOR THE DEAD.

(Vol. viii., p. 55.)

W. W., alluding to such a custom at Marshfield, Massachusets, asks "if this custom ever did, or does now exist in the mother country?" The curiosity is that your worthy Querist has never heard of it! Dating from *Malta*, it may be he has never been in our *ringing island:* for it must be known to every Englishman, that the custom, varying no doubt in different localities, exists in every parish in England.

The *passing bell* is of older date than the canon of our church, which directs "that when any is passing out of this life, a bell shall be tolled, and the minister shall not then slack to do his duty. And after the party's death, if it so fall out, then shall be rung no more than one short peal."

It is interesting to learn that our colonists keep up this custom of their mother country.

In this parish, the custom has been to ring as quickly after death as the sexton can be found; and the like prevails elsewhere. I have known persons, sensible of their approaching death, direct the bell at once to be tolled.

Durand, in his *Rituals of the Roman Church*, says: "For expiring persons bells must be tolled, that people may put up their prayers: this must be done twice for a woman, and thrice for a man." And such is still the general custom: either before or after the *knell* is rung, to toll three times *three*, or three times *two*, at intervals, to mark the sex.*

"Defunctos plorare" is probably as old as any use of a bell; but there is every reason to believe, that—

"the ringing of bells at the departure of the soul (to quote from Brewster's *Ency.*) originated in the darkest ages, but with a different view from that in which they are now employed. It was to avert the influence of Demons. But if the superstition of our ancestors did not originate in this imaginary virtue, while they preserved the practice, it is certain they believed the mere noise had the same effect; and as, according to their ideas, evil spirits were always hovering around to make a prey of departing souls, the tolling of bells struck them with terror. We may trace the practice of tolling bells during funerals to the like source. This has been practised from times of great antiquity: the bells being muffled, for the sake of greater solemnity, in the same way as drums are muffled at military funerals."

H. T. Ellacombe.

Rectory, Clyst St. George.

At St. James' Church, Hull, on the occurrence of a death in the parish, a bell is tolled quickly for about the space of ten minutes; and before ceasing, nine knells given if the deceased be a man, six if a woman, and three if a child. As far as I have been able to ascertain, the custom is now almost peculiar to the north of England; but in ancient times it must have been very general according to Durandus, who has the following in his *Rationale*, lib. i. cap. 4. 13.:

"Verum aliquo morıente, campanæ debent pulsari; ut populus hoc audiens, oret pro illo. Pro muliere quidem bis, pro eo quod invenit asperitatem .... Pro viro vero ter pulsatur .... Si autem clericus sit, tot vicibus simpulsatur, quot ordines habuit ipse. Ad ultimum vero compulsari debet cum omnibus campanis, ut ita sciat populus pro quo sit orandum."—Mr. Strutt's *Man. and Cust.*, iii. 176.

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* This custom of three tolls for a man, and two for a woman, is thus explained in an ancient Homily on Trinity Sunday:—"At the deth of a manne, three bells should be ronge as his knyll in worship of the Trinitie. And for a woman, who was the second person of the Trinitie, two bells should be ronge."

Also a passage is quoted from an old English Homily, ending with:

"At the deth of a manne three bellis shulde be ronge, as his knyll, in worscheppe of the Trinetee; and for a womanne, who was the secunde persone of the Trinetee, two bellis should be rungen."

In addition to the intention of the "passing-bell," afforded by Durandus above, it has been thought that it was rung to drive away the evil spirits, supposed to stand at the foot of the bed ready to seize the soul, that it might "gain start." Wynkyn de Worde, in his *Golden Legend*, speaks of the dislike of spirits to bells. In alluding to this subject, Wheatly, in his work on the Book of Common Prayer, chap. xi. sec. viii. 3., says:

"Our Church, in imitation of the Saints of former ages, calls in the minister, and others who are at hand, to assist their brother in his last extremity."

The 67th canon enjoins that, "when any one is passing out of this life, a bell shall be tolled, and the minister shall not then slack to do his duty. And after the party's death, if it so fall out, there shall be rung *no more than one short peal*."

Several other quotations might be adduced (vid. Brand's *Antiq.*, vol. ii. pp. 203, 204. from which much of the above has been derived) to show that "one short peal" was ordered only to be rung after the Reformation: the custom of signifying the sex of the deceased by a certain number of knells must be a relic, therefore, of very ancient usage, and unauthorised by the Church.

R. W. Elliot.

Clifton.

WHO FIRST THOUGHT OF TABLE-TURNING?

(Vol. viii., p. 57.)

Respecting the origin of this curious phenomenon in America, I am not able to give your correspondent, J. G. T. of Hagley, any information; but it may interest him and others among the readers of "N. & Q." to have some account of what appears to be the first recorded experiment, made in Europe, of table-moving. These experiments are related in the supplement (now lying before me) to the *Allgemeine Zeitung* of April 4, by Dr. K. Andrée, who writes from Bremen on the subject. His letter is dated March 30, and begins by stating that the whole town had been for eight days preceding in a state of most peculiar excitement, owing to a phenomenon which entirely absorbed the attention of all, and about which no one had ever thought before the arrival of the American steam-ship "Washington" from New York. Dr. Andrée proceeds to relate that the information respecting table-moving was communicated in a letter, brought through that ship, from a native of Bremen, residing in New York, to his sister, who was living in Bremen, and who, in her correspondence with her brother, had been rallying him about the American spirit-rappings, and other Yankee humbug, as she styled it, so rampant in the United States. Her brother instanced this table-moving, performed in America, as no delusion, but as a fact, which might be verified by any one; and then gave some directions for making the experiment, which was forthwith attempted at the lady's house in Bremen, and with perfect success, in the presence of a large company. In a few days the marvellous feat, the accounts of which flew like wildfire all over the country, was executed by hundreds of experimenters in Bremen. The subject was one precisely adapted to excite the attention and curiosity of the imaginative and wonder-loving Germans; and, accordingly, in a few days after, a notice of the strange phenomenon appeared in *The Times*, in a letter from Vienna, and, through the medium of the leading journal, the facts and experiments became rapidly diffused over the world, and have been repeated and commented upon ten thousand fold. As the experiment and its results are now brought within the domain of practical science, we may hope to see them soon freed from the obscurity and uncertainly which still envelope them, and assigned to their proper place in the wondrous system of "Him, in whom we live, and move, and have our being."

John Macray.

Oxford.

SCOTCHMEN IN POLAND.

(Vol. vii., pp. 475. 600.)

"Religious freedom was at that time [the middle of the sixteenth century] enjoyed in Poland to a degree unknown in any other part of Europe, where generally the Protestants were persecuted by the Romanists, or the Romanists by the Protestants. This freedom, united to commercial advantages, and a wide field for the exercise of various talents, attracted to Poland crowds of foreigners, who fled their native land on account of religious persecution; and many of whom became, by their industry and talents, very useful citizens of their adopted country. There were at Cracow, Vilna, Posen, &c., Italian and French Protestant congregations. A great number of Scotch settled in different parts of Poland; and there were Scotch Protestant congregations not only in the above-mentioned towns, but also in other places, and a particularly numerous one at Kieydany, a little town of Lithuania, belonging to the Princes Radziwill. Amongst the Scotch families settled in Poland, the principal were the Bonars, who arrived in that country before the Reformation, but became its most zealous adherents. This family rose, by its wealth, and the great merit of several of its members, to the highest dignities of the state, but became extinct during the seventeenth century. There are even now in Poland many families of Scotch descent belonging to the class of nobles; as, for instance,

the Haliburtons, Wilsons, Fergusses, Stuarts, Haslers, Watsons, &c. Two Protestant clergymen of Scotch origin, Forsyth and Inglis, have composed some sacred poetry. But the most conspicuous of all the Polish Scotchmen is undoubtedly Dr. John Johnstone [born in Poland 1603, died 1675], perhaps the most remarkable writer of the seventeenth century on natural history. It seems, indeed, that there is a mysterious link connecting the two distant countries; because, if many Scotsmen had in bygone days sought and found a second fatherland in Poland, a strong and active sympathy for the sufferings of the last-named country, and her exiled children, has been evinced in our own times by the natives of Scotland in general, and by some of the most distinguished amongst them in particular. Thus it was an eminent bard of Caledonia, the gifted author of *The Pleasures of Hope*, who, when

'Sarmatia fell, unwept, without a crime,'

has thrown, by his immortal strains, over the fall of her liberty, a halo of glory which will remain unfaded as long as the English language lasts. The name of Thomas Campbell is venerated throughout all Poland; but there is also another Scotch name [Lord Dudley Stuart] which is enshrined in the heart of every true Pole."— From Count Valerian Krasinski's *Sketch of the Religious History of the Sclavonic Nations*, p. 167.: Edinburgh, Johnstone and Hunter, 1851.

J. K.

ANTICIPATORY USE OF THE CROSS.

(Vol. vii., pp. 548. 629.)

I think THE WRITER OF "COMMUNICATIONS WITH THE UNSEEN WORLD" would have some difficulty in referring to the works on which he based the statement that "it was a tradition in Mexico that when that form (the cross) should be victorious, the old religion should disappear, and that a similar tradition attached to it at Alexandria." He doubtless made the statement from memory, and unintentionally confounded two distinct facts, viz. that the Mexicans worshipped the cross, and had prophetic intimations of the downfall of their nation and religion by the oppression of bearded strangers from the East. The quotation by MR. PEACOCK at p. 549., quoted also in Purchas' *Pilgrims*, vol. v., proves, as do other authorities, that the cross was worshipped in Mexico prior to the Spanish invasion, and therefore it was impossible that the belief mentioned by THE WRITER, &c. could have prevailed.

On the first discovery of Yucatan, —

"Grijalva was astonished at the sight of large crosses, evidently objects of worship." — Prescott's *Mexico*, vol. i. p. 203.

Mr. Stephens, in his *Central America*, vol. ii., gives a representation of one of these crosses. The cross on the Temple of Serapis, mentioned in Socrates' *Ecc. Hist.*, was undoubtedly the well-known *Crux ansata*, the symbol of life. It was as the latter that the heathens appealed to it, and the Christians explained it to them as fulfilled in the Death of Christ.

MR. PEACOCK asks for other instances: I subjoin some.

In *India*. — The great pagoda at Benares is built in the form of a cross. (Maurice's *Ind. Ant.*, vol. iii. p. 31., City, Tavernier.)

On a Buddhist temple of cyclopean structure at Mundore (Tod's *Rajasthan*, vol. i. p. 727.), the cross appears as a sacred figure, together with the double triangle, another emblem of very wide distribution, occurring on ancient British coins (Camden's *Britannica*), Central American buildings (Norman's *Travels in Yucatan*), among the Jews as the Shield of David (Brucker's *History of Philosophy*), and a well-known masonic symbol frequently introduced into Gothic ecclesiastical edifices.

In *Palestine*. —

"According to R. Solomon Jarchi, the Talmud, and Maimonides, when the priest sprinkled the blood of the victim on the consecrated cakes and hallowed utensils, he was always careful to do it in the form of a *cross*. The same symbol was used when the kings and high priests were anointed." — Faber's *Horæ Mosaicæ*, vol. ii. p. 188.

See farther hereon, Deane on *Serpent Worship*.

In *Persia*. — The trefoil on which the sacrifices were placed was probably held sacred from its cruciform character. The cross (✠) occurs on Persian buildings among other sacred symbols. (R. K. Porter's *Travels*, vol. ii.)

In *Britain*. — The cross was formed by baring a tree to a stump, and inserting another crosswise on the top; on the three arms thus formed were inscribed the names of the three principal, or triad of gods, *Hesus*, *Belenus*, and *Taranis*. The stone avenues of the temple at Classerniss are arranged in the form of a cross. (Borlase's *Antiquities of Cornwall*.)

In *Scandinavia*. — The hammer of Thor was in the form of the cross; see in Herbert's *Select Icelandic Poetry*, p. 11., and Laing's *Kings of Norway*, vol. i. pp. 224. 330, a curious anecdote of King Hacon, who, having been converted to Christianity, made the sign of the cross when he drank, but persuaded his irritated Pagan followers that it was the sign of Thor's hammer.

The figure of Thor's hammer was held in the utmost reverence by his followers, who were called the children of Thor, who in the last day would save themselves by his mighty hammer. The fiery cross, so well known by Scott's vivid description, was originally the hammer of Thor, which in early Pagan, as in later Christian times, was used as a summons to convene the people either to council or to war. (Herbert's *Select Icelandic Poetry*, p. 11.) EDEN WARWICK.

Birmingham.

PHOTOGRAPHIC CORRESPONDENCE.

Glass Chambers for Photography. — I am desirous to construct a small glass chamber for taking portraits in, and shall be much obliged if you can assist me by giving me instructions how it should be constructed, or by directing me where I shall find clear and sufficient directions, as to dimensions, materials, and arrangements. Is it essential that it should be all of violet-coloured glass, ground at one side, as that would add a good deal to the expense? or will white glass, with thin blue gauze curtains or blinds, answer?

Probably a full answer to this inquiry, accompanied with such woodcut illustrations as would be necessary to render the description complete, and such as an artificer could work by, would confer a boon on many amateur photographers, as well as your obliged servant, C. E. F.

[In the construction of a photographic house, we beg to inform our correspondent that it is by no means needful to use entirely violet-coloured glass, but the roof thereof exposed to the rays of the sun should be so protected; for although the light is much subdued, and the glare so painful to the eyes of the sitter is taken away, yet but few of the actinic rays are obstructed. It has been proposed to coat the interior with smalt mixed with starch, and afterwards varnished; but this does not appear to have answered. Calico, both white and coloured, has also been used, but it is certainly not so effectual or pleasant. Upon the whole, we think that the main things to attend to are, firmness in its construction, so as to avoid vibration; ample size, so as to allow not only of room for the operator, but also for the arrangements of background, &c., and the sides to open so as to allow a free circulation of air; blinds to be *applied at such spots only* as shall be found requisite. Adjoining, or in one corner, a small closet should be provided, admitting only yellow light, which may be effectually accomplished by means of yellow calico. A free supply of water is indispensable, which may be conveyed both to and from by means of the gutta percha tubing now in such general use. We apprehend, however, that the old proverb, "You must cut your coat according to your cloth," is most especially applicable to our querist, for not only must the house be constructed according to the advantages afforded by the locality, but the amount of expense will be very differently thought of by different persons: one will be content with any moderate arrangement which will answer the purpose, where another will be scarcely satisfied unless everything is quite of an *orné* character.]

Dr. Diamond's Replies. — I am sorry I have not before replied to the Queries of your correspondent W. F. E., contained in Vol. viii., p. 41.; but absence from home, together with a pressure of public duties here, has prevented me from so doing.

1st. No doubt a *small* portion of nitrate of potash is formed when the iodized collodion is immersed in the bath of nitrate of silver, by mutual decomposition; but it is in so small a quantity as not to deteriorate the bath.

2nd. I believe collodion will keep good much longer than is generally supposed; at the beginning of last month I obtained a tolerably good portrait of Mr. Pollock from some remains in a small bottle brought to me by Mr. Archer in September 1850; and I especially notice this fact, as it is connected with the first introduction of the use of collodion in England. Generally speaking, I do not find that it deteriorates in two or three months; the addition of a few drops of the iodizing solution will generally restore it, unless it has become rotten: this, I think, is the case when the gun cotton has not been perfectly freed from the acid. The redness which collodion assumes by age, may also be discharged by the addition of a few drops of liquor ammoniæ, but I do not think it in any way accelerates its activity of action.

3rd. "Washed ether," or, as it is sometimes called, "inhaling ether," has been deprived of the alcohol which the common ether contains, and it will not dissolve the gun cotton unless the alcohol is restored to it. I would here observe that an excess of alcohol (spirits of wine) thickens the collodion, and gives it a mucilaginous appearance, rendering it much more difficult to use by its slowness in flowing over the glass plate, as well as producing a less even surface than when nearly all ether is used. A collodion, however, with thirty-five per cent. of spirits of wine, is very quick, allowing from its less tenacious quality a more rapid action of the nitrate of silver bath.

4th. Cyanide of potassium has been used to redissolve the iodide of silver, but the results are by no means so satisfactory; the cost of pure iodide of potassium bought at a *proper market* is certainly very inconsiderable compared to the disappointment resulting from a false economy.

H. W. Diamond.

Surrey County Asylum.

Trial of Lenses. — When you want to try a lens, first be sure that the slides of your camera are correctly constructed, which is easily done. Place at any distance you please a sheet of paper printed in small type; focus this on your ground glass with the assistance of a magnifying-glass; now take the slide which carries your plate of glass, and if you have not a piece of ground glass at hand, insert a plate which you would otherwise excite in the bath after the application of collodion, but now *dull* it by touching it with putty. Observe whether you get an equally clear and well-focussed picture on this; if you do, you may conclude there is no fault in the construction of your camera.

Having ascertained this, take a chess-board, and place the pieces on the row of squares which run

from corner to corner; focus the middle one, whether it be king, queen, or knight, and take a picture; you will soon see whether the one best in the visual focus is the best on the picture, or whether the piece one or more squares in advance or behind it is clearer than the one you had previously in focus. The chess-board must be set square with the camera, so that each piece is farther off by one square. To vary the experiment, you may if you please stick a piece of printed paper on each piece, which a little gum or common bees'-wax will effect for you.

In taking portraits, if you are not an adept in obtaining a focus, cut a slip of newspaper about four inches long, and one and a half wide, and turn up one end so as it may be held between the lips, taking care that the rest be presented quite flat to the camera; with the help of a magnifying-glass set a correct focus to this, and afterwards *draw in* the tube carrying the lenses about one-sixteenth of a turn of the screw of the rackwork. This will give a medium focus to the head: observe, as the length of focus in different lenses varies, the distance the tube is moved must be learned by practice. W. M. F.

Is it dangerous to use the Ammonio-Nitrate of Silver? — Some time ago I made a few ounces of a solution of ammonio-nitrate of silver for printing positives; this I have kept in a yellow coloured glass bottle with a ground stopper.

I have, however, been much alarmed, and refrained from using it or taking out the stopper, lest danger should arise, in consequence of reading in Mr. Delamotte's *Practice of Photography*, p. 95. (vide "Ammonia Solution"):

"If any of the ammonio-nitrate dries round the stopper of the bottle in which it is kept, the least friction will cause it to explode violently; it is therefore better to keep none prepared."

As in pouring this solution out and back into the bottle, of course the solution will dry around the stopper, and, if this account is correct, may momentarily lead to danger and accident, I will feel obliged by being informed by some of your learned correspondents whether any such danger exists. Hugh Henderson.

Replies to Minor Queries.

Burke's Marriage (Vol. vii., p. 382.). — Burke married, in 1756, the daughter of Dr. Nugent of Bath. (See *Nat. Cycl.*, *s. v.* "Burke.")

P. J. F. Gantillon, B. A.

The House of Falahill (Vol. vi., p. 533.). — As I have not observed any notice taken of the very interesting Query of Aberdoniensis, regarding this ancient baronial residence, I may state that there is a Falahill, or Falahall, in the parish of Heriot, in the county of Edinburgh. Whether it be the Falahill referred to by Nisbet as having been so profusely illuminated with armorial bearings, I cannot tell. Possibly either Messrs. Laing, Wilson, or Cosmo Innes might be able to give some information about this topographical and historical mystery. Stornoway.

Descendants of Judas Iscariot (Vol. viii., p. 56.). — There is a collection of traditions as to this person in extracts I have among my notes, which perhaps you may think fit to give as a reply to Mr. Creed's Query. It runs as follows:

"On dit dans l'Anjou et dans le Maine que Judas Iscariot est né à Sablé; là-dessus on a fait ce vers:

'Perfidus Judæus Sabloliensis erat.'

"Les Bretons disent de même qu'il est né au Normandie entre Caen et Rouen, et à ce propos ils recitent ces vers.

'Judas étoit Normand,
Tout le monde le dit —
Entre Caen et Rouen,
Ce malheureux naquit.
Il vendit son Seigneur pour trente marcs contants.
Au diable soient tous les Normands.'

"On dit de même sans raison que Judas avoit demeuré à Corfou, et qu'il y est né. Pietro della Valle rapporte dans ses *Voyages* qu'étant à Corfou on lui montra par rareté un homme que ceux du pays assuroient être de la race du traître Judas — quoiqu'il le niât. C'est un bruit qui court depuis long tems en cette contrée, sans qu'on en sache la cause ni l'origine. Le peuple de la ville de Ptolemaïs (autrement de l'Acre) disoit de même sans raison que dans une tour de cette ville on avoit fabriqué les trente deniers pour lesquelles Judas avoit vendu nôtre Seigneur, et pour cela ils appelloient cette tour la *Tour Maudite*."

This is taken from the second volume of *Menagiana*, p. 232. J. H. P. Leresche.

Manchester.

Milton's Widow (Vol. viii., p. 12.). — The information once promised by your correspondent Cranmore still seems very desirable, because the statements of your correspondent Mr. Hughes are not reconcilable with two letters given in Mr. Hunter's very interesting historical tract on Milton, pages 37–8., to which tract I beg to refer Mr. Hughes, who may not have seen it. These letters clearly show that Richard Minshull, the writer of them, had only *two aunts*, neither of whom could have been Mrs. Milton, as she must have been if she was the daughter of the writer's grandfather, Randall Minshull. Probably this Elizabeth died in infancy, which the Wistaston parish register may show, and which register would perhaps also show (supposing Milton took his wife from Wistaston) the wanting marriage; or if Mrs. Milton was of the Stoke-Minshull family, that parish register would most likely dis-

close his third marriage, which certainly did not take place sooner than 1662. GARLICHITHE.

Whitaker's Ingenious Earl (Vol. viii., p. 9.).—It was a frequent saying of Lord Stanhope's, that he had taught law to the Lord Chancellor, and divinity to the Bishops; and this saying gave rise to a caricature, where his lordship is seated acting the schoolmaster with a rod in his hand. E. H.

Are White Cats deaf? (Vol. vii., p. 331.).—In looking up your Numbers for April, I observe a Minor Query signed SHIRLEY HIBBERD, in which your querist states that in all white cats stupidity seemed to accompany the deafness, and inquires whether any instance can be given of a white cat possessing the function of hearing in anything like perfection.

I am myself possessed of a white cat which, at the advanced age of upwards of seventeen years, still retains its hearing to great perfection, and is remarkably intelligent and devoted, more so than cats are usually given credit for. Its affection for persons is, indeed, more like that of a dog than of a cat. It is a half-bred Persian cat, and its eyes are perfectly blue, with round pupils, not elongated as those of cats usually are. It occasionally suffers from irritation in the ears, but this has not at all resulted in deafness. H.

Consecrated Roses (Vol. vii., pp. 407. 480.; Vol. viii., p. 38.).—From the communication of P. P. P. it seems that the origin of the consecration of the rose dates so far back as 1049, and was "en reconnaissance" of a singular privilege granted to the abbey of St. Croix. Can your correspondent refer to any account of the origin of the consecration or blessing of the sword, cap, or keys? G.

The Reformed Faith (Vol. vii., p. 359.).—I must protest against this term being applied to the system which Henry VIII. set up on his rejecting the papal supremacy, which on almost every point but that one was pure Popery, and for refusing to conform to which he burned Protestants and Roman Catholics at the same pile. It suited Cobbett (in his *History of the Reformation*), and those controversialists who use him as their text-book, to confound this system with the doctrine of the existing Church of England, but it is to be regretted that any inadvertence should have caused the use of similar language in your pages. J. S. WARDEN.

House-marks (Vol. vii., p. 594.).—It appears to me that the *house-marks* he alluded to may be traced in what are called *merchants' marks*, still employed in marking bales of wool, cotton, &c., and which are found on tombstones in our old churches, *incised* in the slab during the sixteenth and seventeenth centuries, and which till lately puzzled the heralds. They were borne by merchants who had no arms. E. G. BALLARD.

Trash (Vol. vii., p. 566.).—The late Mr. Scatchard, of Morley, near Leeds, speaking in Hone's *Table Book* of the Yorkshire custom of *trashing*, or throwing an old shoe for luck over a wedding party, says:

"Although it is true that an old shoe is to this day called 'a trash,' yet it did not, certainly, give the name to the nuisance. To 'trash' originally signified to clog, encumber, or impede the progress of any one (see Todd's *Johnson*); and, agreeably to this explanation, we find the rope tied by sportsmen round the necks of fleet pointers to tire them well, and check their speed, is hereabouts universally called 'trash cord,' or 'dog trash.' A few miles distant from Morley, west of Leeds, the 'Boggart' or 'Barguest,' the Yorkshire Brownie is called by the people the *Gui-trash*, or *Ghei-trash*, the usual description of which is invariably that of a shaggy dog or other animal, *encumbered* with a chain round its neck, which is heard to rattle in its movements. I have heard the common people in Yorkshire say, that they 'have been *trashing* about all day;' using it in the sense of having had a tiring walk or day's work.

"East of Leeds the 'Boggart' is called the *Padfoot*."

G. P.

Adamsoniana (Vol. vii., p. 500.).—Michel Adanson (not Adamson), who has left his name to the gigantic Baobab tree of Senegal (*Adansonia digitata*), and his memory to all who appreciate the advantages of a natural classification of plants—for which Jussieu was indebted to him—was the son of a gentleman, who after firmly attaching himself to the Stuarts, left Scotland and entered the service of the Archbishop of Aix. The *Encyclopædia Britannica*, and, I imagine, almost all biographical dictionaries and similar works, contain notices of him. His devoted life has deserved a more lengthened chronicle. SELEUCUS.

Your correspondent E. H. A., who inquires respecting the family of Michel Adanison, or Michael Adamson, is informed that in France, the country of his birth, the name is invariably written "Adanson;" while the author of *Fanny of Caernarvon, or the War of the Roses*, is described as "John Adamson." Both names are pronounced alike in French; but the difference of spelling would seem adverse to the supposition that the family of the botanist was of Scottish extraction. HENRY H. BREEN.

St. Lucia.

Portrait of Cromwell (Vol. viii., p. 55.).—The portrait inquired after by MR. RIX is at the British Museum. Being placed over the cases in the long gallery of natural history, it is extremely difficult to be seen. JOHN BRUCE.

Burke's "Mighty Boar of the Forest" (Vol. iii., p. 493.; Vol. iv., p. 391.).—It is not, I hope, too late to notice that Burke's description of Junius is an allusion neither to the *Iliad*, xiii. 471., nor to Psalm lxxx. 8–13., but to the *Iliad*, xvii. 280–284. I cannot resist quoting the lines containing the simile, at once for their applicability and their own innate beauty:

"Ἴθυσεν δὲ διὰ προμάχων, σὺν εἴκελος ἀλκὴν
Καπρίῳ, ὅστ' ἐν ὄρεσσι κύνας ἁλερούς τ' ἀΐζηούς
Ῥηϊδίως ἐκέδασσεν, ἐλιξάμενος διὰ βήσσας.
Ὡς υἱὸς Τελαμῶνος."

W. FRASER.

Tor-Mohun.

"*Amentium haud Amantium*" (Vol. vii., p. 595.).—The following English translation may be considered a tolerably close approximation to the alliteration of the original: "Of dotards not of the doting." It is found in the Dublin edition of *Terence*, published by J. A. Phillips, 1845.

C. T. R.

Mr. Phillips, in his edition, proposes as a translation of this passage, "Of *dotards*, not of the *doting*." Whatever may be its merits in other respects, it is at all events a more perfect alliteration than the other attempts which have been recorded in "N. & Q." ERICA.

Warwick.

When I was at school I used to translate the phrase "Amentium haud amantium" (Ter. *Andr.*, i. 3. 13.) "*Lunatics, not lovers.*" Perhaps that may satisfy FIDUS INTERPRES. H. B.

A friend of mine once rendered this "*Lubbers, not lovers.*" P. J. F. GANTILLON, B. A.

Talleyrand's Maxim (Vol. vi., p. 575.; Vol. vii., p. 487.).—Young's lines, to which Z. E. R. refers, are:

"Where Nature's end of language is declined,
And men talk only to conceal their mind."

With less piquancy, but not without the germ of the same idea, Dean Moss (ob. 1729), in his sermon *Of the Nature and Properties of Christian Humility*, says:

"Gesture is an artificial thing: men may stoop and cringe, and bow popularly low, and yet have ambitious designs in their heads. And *speech is not always the just interpreter of the mind:* men may use a condescending style, and yet swell inwardly with big thoughts of themselves."—*Sermons, &c.*, 1737, vol. vii. p. 402.

COWGILL.

English Bishops deprived by Queen Elizabeth (Vol. vii., pp. 260. 344. 509.).—The following particulars concerning one of the Marian Bishops are at A. S. A.'s service. Cuthbert Scot, D.D., sometime student, and, in 1553, Master of Christ's Church College, Cambridge, was made Vice-Chancellor of that University in 1554–5; and had the temporalities of the See of Chester handed to him by Queen Mary in 1556. He was one of Cardinal Pole's delegates to the University of Cambridge, and was concerned in most of the political movements of the day. He, and four other bishops, with as many divines, undertook to defend the principles and practices of the Romish Church against an equal number of Reformed divines. On the 4th of April he was confined, either in the Fleet Prison or the Tower, for abusive language towards Queen Elizabeth; but having by some means or other escaped from *durance*, he retired to Louvain, where he died, according to Rymer's *Fœdera*, about 1560. T. HUGHES.

Chester.

Gloves at Fairs (Vol. vii., *passim.*).—To the list of markets at which a glove was, or is, hung out, may be added Newport, in the Isle of Wight. But a Query naturally springs out of such a note, and I would ask, Why did a glove indicate that parties frequenting the market were exempt from arrest? What was the glove an emblem of?

W. D—N.

As the following extract from Gorr's *Liverpool Directory* appears to bear upon the point, and as it does not seem to have yet attracted the attention of any of your correspondents, I beg to forward it:—

"Its (*i. e.* Liverpool's) fair-days are 25th July and 11th Nov. Ten days before and ten days after each fair-day, a hand is exhibited in front of the Town-hall, which denotes protection; during which time no person coming to or going from the town on business connected with the fair can be arrested for debt within its liberty."

I have myself frequently observed the "hand," although I could not discover any appearance of a fair being held. R.

St. Dominic (Vol. vii., p. 356.).—Your correspondent BOOKWORM will find in any chronology a very satisfactory reason why Machiavelli could not reply to the summons of Benedict XIV., unless, indeed, the Pope had made use of "the power of the keys," to call him up for a brief space to satisfy his curiosity. J. S. WARDEN.

Names of Plants (Vol. viii., p. 37.).—Ale-hoof means useful in, or to, ale; Ground-ivy having been used in brewing before the introduction of hops. "The women of our northern parts" (says John Gerard), "especially about Wales or Cheshire, do tunne the herbe Ale-hoof into their ale . . . . being tunned up in ale and drunke, it also purgeth the head from rhumaticke humours flowing from the brain." From the aforesaid tunning, it was also called Tun-hoof (*World of Words*); and in Gerard, Tune-hoof.

Considering what was meant by Lady in the names of plants, we should refrain from supposing that *Neottia spiralis* was called the Lady-traces "sensu obsc.," even if those who are more skilled in such matters than I am can detect such a sense. I cannot learn what a lady's *traces* are; but I suspect plaitings of her hair to be meant. "Upon the spiral sort," says Gerard, "are placed certaine small white flowers, *trace* fashion," while other sorts grow, he says, "spike fashion," or "not *trace* fashion." Whence I infer, that in his day *trace* conveyed the idea of spiral. A. N.

Specimens of Foreign English (Vol. iii. *passim.*). — I have copied the following from the label on a bottle of *liqueur*, manufactured at Marseilles by "L. Noilly fils et C^ie^." The English will be best understood by being placed in juxtaposition with the original French:

"Le Vermouth
est un vin blanc légèrement amer, parfumé avec des plantes aromatiques bienfaisantes.

"Cette boisson est tonique, stimulante, fébrifuge et astringente; prise avec de l'eau elle est apéritive et raffraichissante: elle est aussi un puissant préservatif contre les fièvres et la dyssenterie, maladies si fréquentes dans les pays chauds, pour lesquels elle a été particulièrement composée."

"The Wermouth
is a brightly bitter and perfumed with aromatical and good vegetables white wine.

"This is tonic, stimulant, febrifuge and costive drinking; mixed with water it is aperitive, refreshing, and also a powerful preservative of fivers and bloody-flux; those latters are very usual in warmth countries, and of course that liquor has just been particularly made up for that occasion."

HENRY H. BREEN.

St. Lucia.

Blanco White (Vol. vii., pp. 404. 486.). — Your correspondent H. C. K. is right in his impression that the sonnet commencing

"Mysterious Night! when our first parents knew," &c.

was written by Blanco White. See his *Life* (3 vols., Chapman, 1845), vol. iii. p. 48.

J. K. R. W.

Pistols (Vol. viii., p. 7.). — In Strype's Life of Sir Thomas Smith, *Works*, Oxon. 1821, mention is made of a statute or proclamation by the Queen in the year 1575, which refers to that of 33 Hen. VIII. c. 6., alluded to by your correspondent J. F. M., and in which the words *pistol* and *pistolet* are introduced:

"The Queen calling to mind how unseemly a thing it was, in so quiet and peaceable a realm, to have men so armed; . . . did charge and command all her subjects, of what estate or degree soever they were, that in no wise, in their journeying, going, or riding, they carried about them privily or openly any dag, or pistol, or any other harquebuse, gun, or such weapon for fire, under the length expressed by the statute made by the Queen's most noble father. . . . [Excepting however] noblemen and such known gentlemen, which were without spot or doubt of evil behaviour, if they carried dags or pistolets about them in their journeys, openly, at their saddle bows," &c.

Here the *dag* or *pistolet* seems to answer to our "revolvers," and the *pistol* to our larger horse-pistol. H. C. K.

—— Rectory, Hereford.

Passage of Thucydides on the Greek Factions (Vol. viii., p. 44.). — If L., or any of your readers, will take the trouble to compare the passage quoted, and the one referred to by him, in the following translation of Smith, with Sir A. Alison's supposititious quotation* (Vol. vii., p. 594.), they will find that my inquiry is still unanswered. The passage quoted by L. in Greek is, according to Smith:

"Prudent consideration, to be specious cowardice; modesty, the disguise of effeminacy; and being wise in everything, to be good for nothing."

The passage not quoted, but referred to by L., is:

"He who succeeded in a roguish scheme was wise; and he who suspected such practices in others was still a more able genius." — Vol. i. book iii. p. 281. 4to.: London, 1753.

In this "counterfeit presentment of two brothers, L. may discern a family likeness; but my inquiry was for the identical passage, "sword and poniard" included.

If L. desires to find Greek authority for the general sentiment only, I would refer him to passages, equally to Sir A. Alison's purpose, in *Thucydides*, iii. 83., viii. 89.; *Herodotus*, iii. 81.; Plato's *Republic*, viii. 11.; and Aristotle's *Politics*, v. 6. 9. I beg to thank L. for his attempt, although unsuccessful. T. J. BUCKTON.

Birmingham.

The earliest Mention of the Word "Party" (Vol. vii., p. 247.). — In a choice volume, printed by "Ihon Day, dwelling over Aldersgate, beneath St. Martines," 1568, I find the word occurring thus:

"The *party* must in any place see to himselfe, and seeke to wipe theyr noses by a shorte aunswere." — *A Discovery and playne Declaration of the Holy Inquisition of Spayne*, fol. 10.

Permit me to attach a Query to this. Am I right in considering the above-mentioned book as rare? I do so on the assumption that "Ihon Day" is *the* Day of black-letter rarity.

R. C. WARDE.

Kidderminster.

* *Europe*, vol. ix. p. 397., 12mo.

Creole (Vol. vii., p 381.).—It is curious to observe how differently this word is applied by different nations. The English apply it to white children born in the West Indies; the French, I believe, exclusively to the mixed races; and the Spanish and Portuguese to the blacks born in their colonies, never to whites. The latter, I think, is the true and original meaning, as its primary signification is a *home-bred* slave (from "criar," to bring up, to nurse), as distinguished from an imported or purchased one.

J. S. WARDEN.

Miscellaneous.

NOTES ON BOOKS, ETC.

We have before us a little volume by Mr. Willich, the able Actuary of the University Life Assurance Society, entitled *Popular Tables arranged in a new Form, giving Information at Sight for ascertaining, according to the Carlisle Table of Mortality, the Value of Lifehold, Leasehold, and Church Property, Renewal Fines, &c., the Public Funds, Annual Average Price and Interest on Consols from* 1731 *to* 1851; *also various interesting and useful Tables, equally adapted to the Office and the Library Table.* Ample as is this title-page, it really gives but an imperfect notion of the varied contents of this useful library and writing-desk companion. For instance, Table VIII. of the Miscellaneous Tables gives the average price of Consols, with the average rate of interest, from 1731 to 1851; but this not only shows when Consols were highest and when lowest, but also what Administration was then in power, and the chief events of each year. We give this as one instance of the vast amount of curious information here combined; and we would point out to historical and geographical students the notices of Chinese Chronology in the preface, and the Tables of Ancient and Modern Itinerary Measures, as parts of the work especially deserving of their attention. In short, Mr. Willich's *Popular Tables* form one of those useful volumes, in which masses of scattered information are concentrated in such a way as to render the book indispensable to all who have once tested its utility.

Mormonism, its History, Doctrines, and Practices, by the Rev. W. Sparrow Simpson, is a small pamphlet containing the substance of two lectures on this pestilent heresy, delivered by the author before the Kennington Branch of the Church of England Young Men's Society, and is worth the attention of those who wish to know something of this now wide-spread mania.

On the Custom of Borough-English in the County of Sussex, by George R. Corner, Esq. This well-considered paper on a very curious custom owes its origin, we believe, to a Query in our columns. We wish all questions agitated in "N. & Q." were as well illustrated as this has been by the learning and ingenuity of Mr. Corner.

A Narrative of Practical Experiments proving to Demonstration the Discovery of Water, Coals, and Minerals in the Earth by means of the Dowsing Fork or Divining Rod, &c., collected, reported, and edited by Francis Phippen. A curious little pamphlet on a *fact* in Natural Philosophy, which we believe no philosopher can either understand or account for.

SERIALS RECEIVED.—*Murray's Railway Reading: History as a Condition of Social Progress*, by Samuel Lucas. An able lecture on an interesting subject.—*The Traveller's Library*, No. 46.: *Twenty Years in the Philippines*, by De la Gironière. One of the best numbers of this valuable series.—*Cyclopædia Bibliographica*, Part XI., August. This eleventh Part of Mr. Darling's useful Catalogue extends from James Ibbetson to Bernard Lamy.—*Archæologia Cambrensis, New Series, No. XV.*: containing, among other papers of interest to the inhabitants of the principality, one on the arms of Owen Glendwr, by the accomplished antiquary to whom our readers were indebted for a paper on the same subject in our own columns.

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Notices to Correspondents.

MR. G. FURRIAN's *offer is declined with thanks.*

E. W., *who inquires respecting the letters* N *and* M *in the Book of Common Prayer, is referred to* Vol. i., p. 415.; Vol. ii., p. 61.; Vol. iii., pp. 323. 437.

T. *and other Correspondents who have written on the subject of Collodion are informed that we shall next week publish a further communication from* DR. DIAMOND *upon this point.*

ADDENDUM.—Vol. viii., p. 104., add to end of Query on Fragments in Athenæus, "D'Israeli's *Cur. Lit.*, Bailey's *Fragmenta Comicorum.*"

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Notes.

BACON'S ESSAYS, BY MARKBY.

Mr. Markby has recently published his promised edition of Bacon's *Essays;* and he has in this, as in his edition of the *Advancement of Learning*, successfully traced most of the passages alluded to by Lord Bacon. The following notes relate to a few points which still deserve attention:

Essay I. On Truth: — "The poet that beautified the sect that was otherwise inferior to the rest."] By "beautified" is here meant "set off to advantage," "embellished."

Essay II. On Death. —

Many of the thoughts in the *Essays* recur in the "Exempla Antithetorum," in the 6th book *De Augmentis Scientiarum.* With respect to this Essay, compare the article "Vita," No. 12., in vol. viii. p. 360. ed. Montagu.

"You shall read in some of the friars' books of mortification, that a man should think with himself what the pain is, if he have but his finger's end pressed or tortured, and thereby imagine what the pains of death are when the whole body is corrupted and dissolved."] Query, What books are here alluded to?

"Pompa mortis magis terret, quam mors ipsa."] Mr. Markby thinks these words are an allusion to Sen. *Ep.* xxiv. § 13. Something similar also occurs in *Ep.* xiv. § 3. Compare Ovid, *Heroid.* x. 82.: "Morsque minus pœnæ quam mora mortis habet."

"Galba, with a sentence, 'Feri si ex re sit populi Romani.'"] In addition to the passage of Tacitus, quoted by Mr. Markby, see Sueton. *Galb.* c. 20.

"Septimus Severus in despatch, 'Adeste si quid mihi restat agendum.'"] No such dying words are attributed to Severus, either in Dio Cassius, lxxvi. 15., the passage cited by Mr. Markby, or in Spartian. *Sever.* c. 23.

In the passage of Juvenal, the words are, "qui spatium vitæ," and not "qui finem vitæ," as quoted by Lord Bacon. Length of life is meant.

Essay III. Of Unity in Religion. —

"Certain Laodiceans and lukewarm persons."] The allusion is to Rev. iii. 14—16.

"It is noted by one of the Fathers, Christ's coat indeed had no seam, but the Church's vesture was of divers colours; whereupon he saith, 'in veste varietas sit, scissura non sit.'"] Query, Who is the Father alluded to?

"The massacre in France."] *I. e.* the massacre of St. Bartholomew.

Essay IV. Of Revenge.—See *Antitheta*, No. 39. vol. viii. p. 374.

The saying of Cosmo, Duke of Florence, as to not forgiving friends, recurs in the *Apophthegms*, vol. i. p. 394. ed. Montagu.

Essay V. Of Adversity.—

On the fable of Hercules sailing over the ocean in an earthen pot, see *Sap. Vet.*, vol. x. p. 335. And concerning the Greek fable, see Schneidewin, *Del. Poes. Gr.*, p. 329.

Essay VI. Of Simulation and Dissimulation.—See *Antitheta*, No. 32. vol. viii. p. 370.

"Arts of state and arts of life, as Tacitus well calleth them."] Mr. Markby does not trace this allusion, which is not obvious.

Essay VII. Of Parents and Children.—See *Antitheta*, No. 5. vol. viii. p. 356.

"The Italians make little difference between children and nephews, or near kinsfolk."] Query, What ground is there for this assertion?

"Generally the precept is good: 'Optimum elige, suave et facile illud faciet consuetudo.'"] Query, Who is the author of this precept?

Essay VIII. Of Marriage and Single Life.—See *Antitheta*, No. 5. vol. viii. p. 356.

The answer of Thales concerning marriage is also given in Plut. *Symp.* iii. 3.

Essay IX. Of Envy.—See *Antitheta*, No. 16. vol. viii. p. 362.

"The Scripture calleth envy an evil eye."] Lord Bacon appears to allude to James iv. 5.: "Do ye think that the Scripture saith in vain, the Spirit that dwelleth in us lusteth to envy?"

"Non est curiosus, quin idem sit malevolus."] From Plautus, *Stich.* 1. 3. v. 55.: "Nam curiosus nemo est, quin sit malevolus."

"Therefore it was well said, 'Invidia festos dies non agit.'"] Whence is this saying taken? It occurs likewise in the *Antitheta*.

Essay X. Of Love.—See *Antitheta*, No. 36. vol. viii. p. 373.

"It hath been well said, that the arch-flatterer, with whom all the petty flatterers have intelligence, is a man's self."] Query, From whom is this saying quoted?

"It was well said, that it is impossible to love and to be wise."] Mr. Markby cites a verse of Publius Syrus, "Amare et sapere vix Deo conceditur." Compare Menander, *Andria*, Fragm. 1., and Ovid, *Met.* ii. 846.: "Non bene conveniunt, nec in unâ sede morantur, Majestas et amor."

"I know not how, but martial men are given to love."] Aristotle (*Pol.* ii. 9.) has the same remark, adding that there was good reason for the fable which made Venus the spouse of Mars.

Essay XI. Of Great Place.—See *Antitheta*, No. 7. vol. viii. p. 357.

"Cum non sis qui fueris, non esse cur velis vivere."] Whatever may be the source of this quotation, the sense seems to require *est* for *esse*.

"It is most true that was anciently spoken: 'A place showeth the man.'"] The allusion is to the celebrated Greek proverb "ἀρχὴ ἄνδρα δείκνυσι," attributed to Bias, Solon, Pittacus, and others. See Diogenianus, *Prov.* ii. 94., with the note of Leutsch and Schneidewin.

Essay XII. Of Boldness.—See *Antitheta*, No. 33. vol. viii. p. 371.

"Question was asked of Demosthenes," &c.] See *Cic. de Orat.* iii. 56.; *Brut.* 38.; *Plut. Vit. X. Orat.* c. 8. By the Greek word ὑπόκρισις, and the Latin word *actio*, in this anecdote, is meant all that belongs to the *acting* or *delivery* of a speech. Bacon appears, by his following remarks, not to include elocution in *actio*; which was certainly not Cicero's understanding of the word.

"If the hill will not come to Mahomet, Mahomet will go to the hill."] Query, What is the authority for this well-known story?

Essay XIII. Of Goodness.—

"The Turks, a cruel people, nevertheless are kind to beasts, and give alms to dogs and birds; insomuch, as Busbechius reporteth, a Christian boy in Constantinople had like to have been stoned for gagging in a waggishness a long-billed fowl."] A. G. Busbequius, *Legationis Turcicæ Epistolæ quattuor*, in Epist. iii. p. 107. of his works, Lond. 1660, tells a story of a Venetian goldsmith at Constantinople, who was fond of fowling, and had caught a bird of the size of the cuckoo, and of the same colour; with a beak not very large, but with jaws so wide that, when opened, they would admit a man's fist. This bird he fastened over his door, with extended wings, and a stick in his beak, so as to extend the jaws to a great width, as a joke. The Turks, who were passing by, took compassion on the bird; seized the goldsmith by the neck, and led him before the criminal judge. He was with difficulty saved from an infliction of the bastinado by the interference of the Venetian Bailo. The man told the story to Busbequius, and showed him the bird; who supposed it to be the *Caprimulgus*, or goat-sucker. A full account of the *Caprimulgus Europæus* (the bird here alluded to) may be seen in the *Penny Cyclopædia*, art. Night-jars. It will be observed that Bacon quotes the story from memory, and does not represent the particulars of it with accuracy. It is not a Christian *boy*, nor is he threatened with *stoning*, nor is the bird a *long-billed* fowl.

"Neither give thou Æsop's cock a gem," &c.] Compare *Apophthegms*, No. 203. p. 393.

"Such men in other men's calamities are, as it were, in season, *and are ever on the loading part.*"] By "the loading part," seems to be meant the part which is most heavily laden; the part which supports the chief burthen.

"Misanthropi, that make it their practice to bring men to the bough, and yet have never a tree for the purpose in their gardens as Timon had."] Query, What is the allusion in this passage? Nothing of the sort occurs in Lucian's dialogue of Timon.

Essay XIV. Of Nobility.—See *Antitheta*, No. 1. vol. viii. p. 354.

Essay XV. Of Seditions and Troubles.—

"As Machiavel noteth well, when princes, that ought to be common parents, make themselves as a party," &c.] Perhaps Lord Bacon alludes to *Disc.* iii. 27.

"As Tacitus expresseth it well, 'Liberius quam ut imperantium meminissent.'"] Mr. Markby is at a loss to trace this quotation. I am unable to assist him.

The verses of Lucan are quoted from memory. The original has, "Avidumque in tempora," and "Et concussa fides."

"Dolendi modus, timendi non item."] Query, Whence are these words taken?

"Solvam cingula regum."] Mr. Markby refers to Job xii. 18.; but the passage alluded to seems to be Isaiah xlv. 1.

The story of Epimetheus is differently applied in *Sap. Vet.*, vol. x. p. 342.

The saying of Cæsar on Sylla is inserted in the *Apophthegms*, No. 135. p. 379. That of Galba is likewise to be found in Suet. *Galb.* 16.

Essay XVI. Of Atheism.—See *Antitheta*, No. 13. vol. viii. p. 360.

"Who to him is instead of a god, or melior natura."] From Ovid, *Met.* 1. 21.: "Hanc deus et melior litem natura diremit."

Essay XVII. Of Superstition.—See *Antitheta*, No. 13. vol. viii. p. 360.

Essay XIX. Of Empire.—See *Antitheta*, No. 8. vol. viii. p. 358.

"And the like was done by that league, which Guicciardini saith was the security of Italy," &c.] The league alluded to, is that of 1485. See Guicciardini, lib. i. c. 1.

"Neither is the opinion of some of the schoolmen to be received, that a war cannot justly be made but upon a precedent injury or provocation."] Grotius lays down the same doctrine as Bacon, *De J. B. et P.*, ii. 1. §§ 2, 3. Query, What schoolmen are here referred to?

Essay XX. Of Counsel.—See *Antitheta*, No. 44. vol. viii. p. 377.

Jupiter and Metis.] See *Sap. Vet.*, vol. xi. p. 354.

"For which inconveniences, the doctrine of Italy, and practice of France, in some kings' times, hath introduced cabinet councils: a remedy worse than the disease."] By "cabinet councils" are here meant private meetings of selected advisers in the king's own apartment.

"Principis est virtus maxima nosse suos."] From Martial, viii. 15.

"It was truly said, '*Optimi consiliarii mortui.*'"] Compare *Apophthegms*, No. 105.: "Alonzo of Arragon was wont to say of himself, that he was a great necromancer; for that he used to ask counsel of the dead, meaning books."

Essay XXI. Of Delays.—See *Antitheta*, No. 41. vol. viii. p. 376.

"Occasion (as it is in the common verse) turneth a bald noddle," &c.] See "N. & Q.," Vol. iii., pp. 8. 43., where this saying is illustrated.

Essay XXII. Of Cunning.—

"The old rule, to know a fool from a wise man: 'Mitte ambos nudos ad ignotos, et videbis.'"] Attributed to "one of the philosophers" in *Apophthegms*, No. 255. p. 404.

"I knew a counsellor and secretary that never came to Queen Elizabeth of England with bills to sign, but he would always first put her into some discourse of estate, that she might the less mind the bills."] King's or queen's bills is a technical expression for a class of documents requiring the royal signature, which is still, or was recently, in use. See Murray's *Official Handbook*, by Mr. Redgrave, p. 257. Query, To which of Queen Elizabeth's Secretaries of State does Bacon allude? And again, who are meant by the "two who were competitors for the Secretary's place in Queen Elizabeth's time," mentioned lower down?

Essay XXIII. Of Wisdom for a Man's Self.—

"It is the wisdom of rats, that will be sure to leave a house somewhat before it fall."] Query, How and when did this popular notion (now engrafted upon our political language) originate?

"It is the wisdom of crocodiles, that shed tears when they would devour."] This saying seems to be derived from the belief, that the crocodile imitates the cry of children in order to attract their mothers, and then to devour them. See Salgues, *Des Erreurs et des Préjugés*, tom. ii. p. 406.

Essay XXIV. Of Innovations.—See *Antitheta*, No. 40. vol. viii. p. 375.

Essay XXV. Of Despatch.—See *Antitheta*, No. 27. vol. viii. p. 368.

"I knew a wise man, that had it for a by-word, when he saw men hasten to a conclusion, 'Stay a little, that we may make an end the sooner.'"] Mr. Markby says that Sir Amias Paulet is the

person alluded to. The saying is repeated in *Apophthegms*, No. 14. p. 414.

"The Spartans and Spaniards have been noted to be of small despatch: 'Mi venga la muerte de Spagna,—Let my death come from Spain, for then it will be sure to be long in coming.'"] The slow and dilatory character of the Lacedæmonians is noted in Thucyd. i. 70.: "Καὶ μὴν καὶ δοκνοι πρὸς ὑμᾶς μελλητάς." And again, i. 84.: "Καὶ τὸ βραδὺ καὶ μέλλον, ὃ μέμφονται μάλιστα ἡμῶν." Livy represents the Rhodians making a similar remark to the Roman senate in 167 B.C.: "Atheniensium populum fama est celerem et supra vires audacem esse ad conandum: Lacedæmoniorum cunctatorem, et vix in ea, quibus fidit, ingredientem," xlv. 23. Bayle, in his *Pensées sur les Comètes*, § 243., has a passage which illustrates the slowness of the Spaniards:—"D'un côté on prévoyoit, que l'empereur et le roi d'Espagne se serviroient de très grandes forces, pour opprimer la chrétienté: mais on prévoyoit aussi de l'autre, qu'ils ne seroient jamais en état de l'accabler, parceque la lenteur et les longues délibérations qui ont toujours fait leur partage, font perdre trop de bonnes occasions. Vous savez la pensée de Malherbe sur ce sujet: S'il est vrai, dit-il dans quelqu'une de ses lettres, que l'Espagne aspire à la monarchie universelle, je lui conseille de demander à Dieu une surséance de la fin du monde."

Essay XXVI. Of seeming wise.—

"Magno conatu nugas."] From Terence, *Heaut.* iii. 5. 8.: "Ne ista, hercle, magno jam conatu magnas nugas dixerit."

Essay XXVII. Of Friendship.—

"Epimenides the Candian."] Bacon calls the ancient Cretan priest Epimenides a "Candian," as Machiavel speaks of the capture of Rome by the "Francesi" under Brennus. Mr. Pashley, in his *Travels in Crete*, vol. i. p. 189., shows that Candia is a name unknown in the island; and that among the natives its ancient denomination is still in use. The name Candia has been propagated over Europe from the Italian usage.

"The Latin adage meeteth with it a little: 'Magna civitas, magna solitudo.'"] See Erasm. *Adag.*, p. 1293. It is taken from a verse of a Greek comic poet, which referred to the city of Megalopolis in Arcadia: "Ἐρημία μεγάλη' στὶν ἡ Μεγάλη πόλις."—Strab. viii. 8. § 1.

"The Roman name attaineth the true use and cause thereof, naming them 'participes curarum.'"] To what examples of this expression does Bacon refer?

"The parable of Pythagoras is dark, but true: 'Cor ne edito.'"] Concerning this Pythagorean precept, see Diog., Laert. viii. 17, 18., cum not.

The saying of Themistocles is repeated in *Apophthegms*, No. 199. p. 392.

The saying of Heraclitus is repeated, *Apophthegms*, No. 268.; *De Sap. Vet.*, vol. xi. p. 346. It is alluded to in *Nov. Org.*, ii. 32.: "Quicquid enim abducit intellectum a consuetis, æquat et complanat aream ejus, ad recipiendum *lumen siccum et purum* notionum verarum."

"It was a sparing speech of the ancients, to say that a friend is another himself."] See Aristot., *Mag. Mor.* ii. 11.: "Μία φαμὲν ψυχὴ ἡ ἐμὴ καὶ ἡ τούτου;" and again, c. 15.: "Τοιοῦτος οἷος ἕτερος εἶναι ἐγὼ, ἂν γε καὶ σφόδρα φίλον ποιήσῃς, ὥσπερ τὸ λεγόμενον 'ἄλλος οὗτος Ἡρακλῆς,' 'ἄλλος φίλος ἐγώ.'" *Eth. Eud.* vii. 12.: "Ὁ γὰρ φίλος βούλεται εἶναι, ὥσπερ ἡ παροιμία φησὶν, ἄλλος Ἡρακλῆς, ἄλλος οὗτος."

L.

(To be continued.)

THE ISTHMUS OF PANAMA.

The interest which the execution of the railroad across the Isthmus of Panama excites, induces me to transmit you the following extract from Gage's *New Survey of the West Indies*, 8vo., London, 1699.

A few lines relative to the author, of whom but little is known, may be also of use. He was the son of John Gage, of Haling; and his brother was Sir Henry Gage, governor of Oxford, killed at the battle at Culham Bridge, Jan. 11, 1644. His family were of the Roman Catholic faith; and he was sent by his father in 1612 into Spain, to study under the Jesuits, in the hope he would join that society; but his aversion to them led him to enter the Dominican Order at Valladolid, in 1612. His motives were suspected; his father was irritated—threatened to disinherit him and to arouse against him the power of the Jesuits of England if he returned home. He now determined to pass over to the Spanish possessions in South America; but as an order had been issued by the king, forbidding this to any *Englishman*, it was only by inclosing him in an empty sea-biscuit case, he was able to sail from Cadiz, July 2, 1625. He arrived at Mexico on October 8; and after residing there for some time to recruit himself from the voyage, resolved to abandon a missionary scheme to the Philippine islands he had planned, and accordingly, on the day fixed for their departure to Acapulco, escaped with three other Dominicans for Chispat. He was here well received, and went subsequently to the head establishment at Guatimala. He was soon appointed curate of Amatitlan; and during his residence at this and another district contrived to amass a sum of 9000 piastres, with the aid of which he sought to accomplish his long-cherished desire of returning to England. Many difficulties were in his way; but on the 7th January, 1637, he quitted Amatitlan, traversed the province of Nicaragua, and embarked from the coast of Costa Rica. The ship was soon after boarded by a Dutch corsair, and Gage was robbed of 8000 piastres. He succeeded in reaching Panama, traversed the Isthmus, and sailed from Porto Bello

in the Spanish fleet, which reached San Sucar, Nov. 28, 1637. He returned to England after an absence of twenty-four years. His father was dead: he found himself disinherited, and although hardly recognised by his family at first, he met ultimately with kindly treatment. During his residence in S. America, doubts had arisen in his mind as to the truth and validity of the creed and ritual to which he was attached. Whether this was the consequence of reflection from his theological studies, or animated love of change which his conduct at times betrayed, cannot be decided. He resolved to proceed to Italy, and renew his studies there. Upon his return, after a short residence, he renounced Catholicism in a sermon he preached at St. Paul's. About 1642 he attached himself to the Parliament cause, and it is said he obtained the living of Deal in Kent; as the parish registers contain an entry of the burial of Mary daughter, and Mary wife, of Thomas Gage, parson of Deal, March 21, 1652; but when he was married, and whom he married, does not appear. Gage's work has been rather too much decried. It contains matter of interest relative to the state of the Spanish possessions; and his credulity and superstition must be considered in relation to his opportunities and his age. Perhaps some of your readers may contribute farther information concerning him, as the general accounts I have been able to meet with are contradictory and insufficient. The *Biographie Universelle* states, that it was his *Survey of the West Indies* that led to the English expeditions to the Spanish Main, which secured Jamaica to the English in 1654, and adds he died there in 1655. The registers at Deal could probably prove this fact; but I confess to doubt as to whether Gage really were the parson alluded to as resident there in 1652. He was evidently of a roving unsteady nature, fond of adventure, and the first to open to English enterprise a knowledge of the state of the Spanish possessions, to prevent which the council of the Indies had passed so many stringent laws. Colbert caused this work to be translated, and it has been often reprinted on the Continent, but much mutilated, as his statements relative to the Roman Catholic priesthood gave offence. A good memoir of Gage is still to be desired. The following is the extract relative to the Isthmus of Panama, *West Indies*, p. 151.:—

"The Peruvian part containeth all the southern tract, and is tyed to the Mexican by the Isthmus or Strait of Darien, being no more than 17, or, as others say, in the narrowest place, but 12 miles broad, from the north to the south sea. Many have mentioned to the Council of Spain the cutting of a navigable channel through this small Isthmus, so to shorten the voyage to China and the Moluccoes. But the kings of Spain have not yet attempted to do it; some say lest in the work he should lose those few Indians which are left (would to God it were so, that they were or had been so careful and tender of the poor Indians' lives, more populous would that vast and spacious country be at this day), but others say he hath not attempted it lest the passage by the Cape Bona Esperanza (Good Hope) being left off, those seas might become a receptacle for pirates. However, this hath not been attempted by the Spaniards; they give not for reason any extraordinary great charge, for that would soon be recompensed with the speedie and easie conveying that way the commodities from S. to N. seas."

This bears reference to projects before 1625, or during his residence in S. America, between 1625—1637; but Gage could hardly have understood the nature of the Spanish character, and the genius of the government, to speculate upon the cause of their neglect of every useful enterprise for the promotion of commerce and public good.

S. H.

FOLK LORE.

Legends of the County Clare.—On the west coast of Ireland, near the Cliffs of Moher, at some distance out in the bay, the waves appear continually breaking in white foam even on the calmest day. The tradition among the country people is, that a great city was swallowed up there for some great crime, and that it becomes visible once every seven years. And if the person who sees it could keep his eyes fixed on it till he reached it, it would then be restored, and he would obtain great wealth. The man who related the legend stated farther, that some years ago some labourers were at work in a field on the hill side in view of the bay; and one of them, happening to cast his eyes seaward, saw the city in all its splendour emerge from the deep. He called to his companions to look at it; but though they were close to him, he could not attract their attention: at last, he turned round to see why they would not come; but on looking back, when he had succeeded in attracting their attention, the city had disappeared.

The Welsh legend of the Islands of the Blessed, which can only be seen by a person who stands on a turf from St. David's churchyard, bears a curious coincidence to the above. It is not impossible that there may have been some foundation for the vision of the enchanted city at Moher in the *Fata Morgana*, very beautiful spectacles of which have been seen on other parts of the coast of Ireland. FRANCIS ROBERT DAVIES.

Moon Superstitions (Vol. viii., p. 79.).—In this age of fact and science, it is remarkable that even with the well-informed the old faith in the "change of the moon" as a prognostic of fair and foul weather still keeps its hold. W. W. asks "have we any proof of" the "correctness" of this faith? To suppose that the weather varies with the amount of

illuminated surface on the moon would make the change in the weather vary with the amount of moonshine, which of course is absurd, as in that case the clouds would have much more to do with the question than the moon's shadow. But still it may be said the moon may influence the weather as it is supposed to cause the tides. In answer to this I beg to state the opinion of Dr. Ick, who was for upwards of ten years the curator of the Birmingham Philosophical Institute, an excellent meteorologist, geologist, and botanist. He assured me that after the closest and most accurate observation of the moon and the weather, he had arrived at the conclusion that *there is not the slightest observable dependence between them.*

C. Mansfield Ingleby.

Birmingham.

Warwickshire Folk Lore. — The only certain remedy for the bite of an adder is to kill the offending reptile, and apply some of its fat to the wound. Whether the fat should be raw or melted down, my informant did not say, but doubtless the same effect would be produced in either case.

If a pig is killed in the wane of the moon, the bacon is sure to shrink in the boiling; if, on the other hand, the pig is killed when the moon is at the full, the bacon will swell. Erica.

Warwick.

Northamptonshire Folk Lore. — There is a singular custom prevailing in some parts of Northamptonshire, and perhaps some of your correspondents may be able to mention other places where a similar practice exists. If a female is afflicted with fits, nine pieces of silver money and nine threehalfpences are collected from nine bachelors: the silver money is converted into a ring to be worn by the afflicted person, and the threehalfpences (*i. e.* 13½*d.*) are paid to the maker of the ring, an inadequate remuneration for his labour, but which he good-naturedly accepts. If the afflicted person be a male, the contributions are levied upon females. E. H.

Slow-worm Superstition (Vol. viii., p. 33.). — As a child I was always told by the servants that if *any serpent* was "scotched, not killed," it would revive if it could reach its hole before sunset, but that otherwise it must die. Hence the custom, so universal, of hanging any serpent on a tree after killing it. Seleucus.

A Devonshire Charm for the Thrush. — On visiting one of my parishioners, whose infant was ill with the thrush, I asked her what medicine she had given the child? She replied, she had done nothing to it but say the eighth Psalm over it. I found that her cure was to repeat the eighth Psalm over the infant three times, three days running; and on my hesitating a doubt as to the efficacy of the remedy, she appealed to the case of another of her children who had suffered badly from the thrush, but had been cured by the use of no other means. If it was said "with the virtue," it was, she declared, an unfailing cure. The mention, in this Psalm, of "the mouths of babes and sucklings," I suppose led to its selection. W. Fraser.

Tor-Mohun.

OLD JOKES.

Every man ought to read the jest-books, that he may not make himself disagreeable by repeating "old Joes" as the very last good things. One book of this class is little more than the copy of another as to the points, with a change of the persons; and the same joke, slightly varied, appears in as many different countries as the same fairy-tale. Seven years ago I found at Prague the "Joe" of the Irishman saying that there were a hundred judges on the bench, because there was one with two cyphers. The valet-de-place told me that when the Emperor and Metternich were together they were called "the council of ten," because they were *eins und zero.*

It is interesting to trace a joke back, of which process I send an example. In the very clever version of the Chancellor of Oxford's speech on introducing the new doctors (*Punch*, No. 622.) are these lines:

"En Henleium! en Stanleium! Hic eminens prosator:
Ille, filius pulchro patre, hercle pulchrior orator;
Demosthenes in herbâ, *sed in ore retinens illos*
Quos, antequam peroravit, Græcus respuit lapillos."

Ebenezer Grubb, in his description of the opposition in 1814, thus notices Mr. F. Douglas:

"He is a forward and frequent speaker; remarkable for a graceful inclination of the upper part of his body in advance of the lower, and speaketh, I suspect (*after the manner of an ancient*), *with pebbles in his mouth.*"— *New Whig Guide*, 1819, p. 47.

In Foote's *Patron*, Sir Roger Dowlas, an East India proprietor, who has sought instruction in oratory from Sir Thomas Lofty, is introduced to the *conversazione:* —

"*Sir Thomas.* Sir Roger, be seated. This gentleman has, in common with the greatest orator the world ever saw, a small natural infirmity; he stutters a little: but I have prescribed the same remedy that Demosthenes used, and don't despair of a radical cure. Well, sir, have you digested those general rules?

Sir Roger. Pr-ett-y well, I am obli-g'd to you, Sir Th-omas.

Sir Thomas. Did you open at the last general court?

Sir Roger. I att-empt-ed fo-ur or five times.

Sir Thomas. What hindered your progress?

Sir Roger. The pe-b-bles.

Sir Thomas. Oh, the pebbles in his mouth: but they are only put in to practise in private: *you should take them out when you are addressing the public.*"

I cannot trace the joke farther, but as Foote, though so rich in wit, was a great borrower, it might not be new in 1764. H. B. C.

Garrick Club.

AN INTERPOLATION OF THE PLAYERS: TOBACCO.

I have witnessed the representation of the *Twelfth Night* as often, during the last five-and-forty years, as I have had an opportunity; and, in every instance, Sir Toby, Sir Andrew, and the Clown, in their rollicking orgics, *smoke tobacco*. Now, this must be an "interpolation of the players;" for not only was tobacco unknown in Illyria, at the period of the story, but *Shakspeare does not once name tobacco in his works, and, therefore*, was not likely to give a stage-direction for the use of it. The great poet is freely blamed for anachronisms; it is but fair he should have due credit when he avoids them. The stories of his plays are all antecedent to his own time, therefore he never mentions either the *drinking of tobacco*, or the tumultuous scenes of the *ordinary* which belonged to it, and which are so constantly met with in his cotemporary dramatists. I see there is a note in my commonplace-book, after some remarks upon Green's *Friar Bacon and Friar Bungay*, "that this play, though written by a pedant, and a Master of Arts, contains more anachronisms than any one play of Shakspeare's."

Can any of your correspondents learned in stage traditions say when this "smoking interpolation" was first made?

But, Sir, I think I shall surprise some of your readers by pointing out another instance of the absence of tobacco or smoking. In the *Arabian Night's Entertainments*, which are said to be such faithful pictures of oriental manners, there is no mention of the pipe. Neither is coffee to be met with in those tales, so delightful to all ages. We with difficulty imagine an oriental without his *chibauk;* and yet it is certain they knew nothing of this luxury before the sixteenth century. At present, such is the almost imperious necessity felt by the Turk for smoking and coffee, that as soon as the gun announces the setting of the sun, during the fast of the Ramada, before he thinks of satisfying his craving stomach with any solid food, he takes his cup of coffee and lights his pipe.—As I think it dishonest to deck ourselves with knowledge that is not self-acquired, I confess to the having but just read this "note" in the last number of the *Revue des Deux Mondes*, in a fine work upon America by the celebrated savant, M. Ampère.

W. Robson.

Stockwell.

Minor Notes.

Curious Epitaph.—In the *Diary of Thomas Moore*, Charles Lamb is said at a certain dinner party to have "quoted an epitaph by Clio Rickman, in which, after several lines in the usual jog-trot style of epitaph, he continued thus:

> 'He well perform'd the husband's, father's part,
> And knew immortal Hudibras by heart.'"

There is an epitaph in the churchyard of Newhaven, Sussex, in which the last of these two lines occurs, but which does not answer in other respects to the character of the one quoted by Lamb. On the contrary, it is altogether eminently quaint, peculiar, and consistent. The stone is to the memory of Thomas Tipper, who departed this life May the 14th, 1785, aged fifty-four years; and the upper part is embellished with a representation, in bas-relief, of the drawbridge which crosses the river, whence it might be inferred that the comprehensive genius of Mr. Tipper included engineering and architecture. The epitaph runs thus:

> "Reader, with kind regard this grave survey,
> Nor heedless pass where Tipper's ashes lay.
> Honest he was, ingenuous, blunt and kind,
> And dared do what few dare do—speak his mind.
> Philosophy and History well he knew,
> Was versed in Physick and in Surgery too:
> The best old Stingo he both brew'd and sold,
> Nor did one knavish act to get his gold.
> He play'd through life a varied comic part,
> And knew immortal Hudibras by heart.
> Reader, in real truth this was the man:
> Be better, wiser, laugh more if you can."

Is there any reason for supposing this epitaph to have been written by Clio Rickman; and is anything known of Mr. Tipper beyond the biography of his tombstone? G. J. De Wilde.

Enigmatical Epitaph.—I offer for solution an enigma, copied from a tomb in the churchyard of Christchurch in Hampshire:

> "WE WERE NOT SLAYNE BUT RAYSD;
> RAYSD NOT TO LIFE,
> BVT TO BE BVRIED TWICE
> BY MEN OF STRIFE.
> WHAT REST COVLD TH LIVING HAVE,
> WHEN DEAD HAD NONE?
> AGREE AMONGST YOV,
> HERE WE TEN ARE ONE.
> HEN. ROGERS DIED APRIL 17, 1641.
> I. R."

The popular legend is, that the ten men perished by the falling in of a gravel-pit, and that their remains were buried together. This, however, will not account for the "men of strife."

Is it not probable that, in the time of the civil wars, the bodies might have been disinterred for the sake of the leaden coffins, and then deposited in their present resting-place?

The tomb may have been erected some time afterwards by "I. R.," probably a relative of the "Henry Rogers," the date of whose death is commemorated. T. J.

Bath.

Books worthy to be reprinted (Vol. vii., pp. 153. 203.).—In addition to those previously mentioned in "N. & Q.," there is one for which a crying necessity exists for a new edition, namely, *The Complaynt of Scotland*. It is often advertised and otherwise sought for; and when found, can only be had at a most extravagant price. It was originally written in 1548; and in 1801, a limited impression, edited by Dr. Leyden, was published; and in 1829, "Critiques upon it by David Herd, and others, with observations in answer by Dr. Leyden," to the number of seventy copies. *The Complaynt of Scotland* and *Sir Tristrem*, an edition of which was edited by Sir Walter Scott, and published in 1804, are two of the oldest works of which the literature of Scotland can boast.

INVERNESS.

Napoleon's Thunderstorm. — The passage of the Niemen by the French army, and its consequent entry on Russian territory, may be said to have been Napoleon's first step towards defeat and ruin. A terrible thunderstorm occurred on that occasion, according to M. Ségur's account of the Russian campaign.

When Napoleon commenced the retreat, by which he yielded all the country beyond the Elbe (and which, therefore, may be reckoned a second step towards his downfall), it was accompanied by a thunderstorm more remarkable from occurring at such a season. Odelben says:

"C'était un phenomène bien extraordinaire dans un pareil saison, et avec le froid qu'on venait d'éprouver," &c. — Odelben, *Camp. de* 1813, vol. i. p. 289.

The first step towards his second downfall, or third towards complete ruin, was his advance upon the British force at Quatre-Bras, June 17, 1815. This also was accompanied by an awful thunderstorm, which (although gathering all the forenoon) commenced at the very moment he made his attack on the British rear-guard (about two p. m.), when the first gun fired was instantaneously responded to by a tremendous peal of thunder.

Thunder, to Wellington, was the precursor of victory and triumph. Witness the above-mentioned introduction to the victory of Waterloo; the terrible thunder, that scattered the horses of the dragoons, the eve of Salamanca; also, the night preceding Sabugal. And perhaps some of the Duke's old companions in arms may be able to add to the category. A. C. M.

Exeter.

Istamboul — Constantinople. — Mr. (afterwards Sir George) Wheler, who took holy orders and became rector of Houghton-le-Spring in the diocese of Durham, makes the following remarks in his *Journey into Greece, &c.* (fol., Lond. 1682), p. 178.:

"Constantinople is now vulgarly called *Stambol* by the Turks; but by the Greeks more often *Istampoli*, which must needs be a corruption from the Greek . . . . . either from Constantinopolis, which in process of time might be corrupted into *Stanpolis* or *Istanpoli*; or rather, from it being called πόλις κατ' ἐξοχήν. For the Turks, hearing the Greeks express their going to Constantinople by εἰς τὴν πόλιν, which they pronounce Is-tin-polin, and often for brevity's sake Stinpoli, might soon ignorantly call it *Istanpoli* or *Stambol*, according as either of them came into vogue first. And therefore I think theirs is a groundless fancy who fetch it from the Turkish word *Istamboal*, which signifies a city full of or abounding in the true faith, the name being so apparently of Greek original."

W. S. G.

Newcastle-on-Tyne.

Queries.

STRUT-STOWERS, AND YEATHERS OR YADDERS.

In the Collection of divers curious Historical Pieces printed by the Rev. Francis Peck at the end of his *Memoirs of Oliver Cromwell*, is —

"Some account of the Murder of the Hermit of Eskdale-side, near Whitby, in Com. Ebor. by William de Bruce (Lord of Ugle Barnby), Ralph de Peircy (Lord of Snealon), and one Allatson, a Gent., and of the remarkable penance which the Hermit enjoyned them before he died."

The story is briefly this:—On the 16th October, 15 Henry II., De Bruce, De Peirey, and Allatson were hunting the wild boar in Eskdale-side, where was a chapel and hermitage, in which lived a monk of Whitby, who was a hermit. The boar being hotly pursued by the dogs, ran into the chapel and there laid down and died. The hermit shut the door on the hounds, who stood at bay without. The three gentlemen coming up, flew into a great fury, and ran with their boar-staves at the hermit and so wounded him that he ultimately died. The three gentlemen, fearing his death, took sanctuary at Scarborough, but the Abbot of Whitby being in great favour with the king, removed them out of sanctuary, whereby they became liable to the law. The dying hermit (he survived till the 8th December), on the abbot's proposing to put them to death, suggested the following penance, to which, in order to save their lives and goods, they consented, and to which the abbot likewise agreed:

"You and yours shall hold your lands of the Abbat of Whitby and his successors after this manner, viz. upon the eve [or morrow before] Ascension Day, you, or some of you, shall come to the wood of Stray-Head, which is in Eskdale-side, by sun-rising, and there shall

the officer of the abbat blow his horn, that ye may know how to find him. And he shall deliver to you, William de Bruce, ten stakes, eleven strut-stowers, and eleven yeathers, to be cut by you, and those that come for you, with a knife of a penny price. And you, Ralph de Peircy, shall take one and twenty of each sort, to be cut in the same manner. And you, Allatson, shall take nine of each sort, to be cut as aforesaid. And then ye shall take them on your backs, and carry them to the town of Whitby, and take care to be there before nine of the clock, and at the same hour, if it be a full sea, to cease your service. But, if it be low water at nine of the clock, then each of you shall, the same hour, set your stakes at the edge of the water, each stake a yard from the other, and so yeather them with your yeathers, and stake them on each side with your strut-stowers, that they may stand three tides, without removing by the force of the water. And each of you shall really do, perform, and execute this service yearly at the hour appointed, except it be a full sea, when this service shall cease; in remembrance that ye did most cruelly slay me. And that ye may the more seriously and fervently call upon God for mercy, and repent unfeignedly of your sins, and do good works, the officer of Eskdale-side shall blow, Out on you! Out on you! Out on you! for this heinous crime of yours. And if you or yours shall refuse this service at the aforesaid hour, when it shall not be a full sea, then you shall forfeit all your lands to the Abbat of Whitby and his successors."

There is a similar account, with verbal and other variations, "From a printed copy published at Whitby a few years ago," in Blount's *Jocular Tenures*, by Beckwith, pp. 557—560. In that account the word, which in Mr. Peck's account is "yeathers," is "yadders." Mr. Beckwith states, "This service is still annually performed."

Sir Walter Scott (*Marmion*, Canto II. st. 13.) thus alludes to the legend:

> "Then Whitby's nuns exulting told,
> How to their house three Barons bold
> Must menial service do;
> While horns blow out a note of shame,
> And monks cry 'Fye upon your name!
> In wrath, for loss of silvan game,
> Saint Hilda's priest ye slew.'—
> 'This on Ascension Day, each year,
> While labouring on our harbour pier,
> Must Herbert, Bruce, and Percy hear.'"

In note 2. C. the popular account printed and circulated at Whitby is given. It is substantially the same with that given by Beckwith, but for "strut-stowers" we have "strout-stowers;" and for "yadders" we have "yethers." It appears, also, that the service was not at that time performed by the proprietors in person; and that part of the lands charged therewith were then held by a gentleman of the name of Herbert.

I shall be glad if any of your correspondents will elucidate the terms strut-stowers, and yeathers or yadders.

C. H. Cooper.

Cambridge.

Minor Queries.

Archbishop Parker's Correspondence.—I am now engaged in carrying out a design which has been long entertained by the Parker Society, that of publishing the Correspondence of the distinguished prelate whose name that Society bears. If any of your readers can favour me with references to any letters of the archbishop, either unpublished, or published in works but little known, I shall feel extremely obliged. I add my own address, in order that I may not encumber your pages with mere references. Any information beyond a reference will probably be as interesting to your readers generally as to myself.

John Bruce.

5. Upper Gloucester Street, Dorset Square.

Amor Nummi.—Can any of your correspondents inform me as to the authorship of the following verses?

Amor Nummi.

> "'The love of money is the root of evil,
> Sending the folks in cart-loads to the devil.'
> So says an ancient proverb, as we're told,
> And spoke the truth, we [no?] doubt, in days of old.
> But now, thanks to our good friend, Billy Pitt,
> This wholesome golden adage will not sit [fit?];
> On English ground the vice dissolves in vapour,
> Being at best only a love—of paper."

It must have appeared in an English ministerial paper about the year 1805.—From the *Navorscher*.

Dionysios.

The Number Nine.—Can any of your mathematical correspondents inform me of the law and reason of the following singular property of the numbers? If from any number above nine the same number be subtracted written backwards, the addition of the figures of the remainder will always be a multiple of nine; for instance—

972619 916279	
56340	the sum of which is 18, or 9×2.
925012 210529	
714483	the sum of which is 27, or 9×3.
83 38	
45	the sum of which is 9.

John Lammens.

Position of Font.—The usual and very significant position of the font is near the church door. But there is one objection to this, viz. that the benches being best arranged facing the chancel, the people cannot without much confusion see the baptisms. This being so, perhaps a better place

for the font is at the entrance of the chancel. The holy rite, so edifying to the congregation, as well as profitable to the recipient, can then be duly seen; and the position is tolerably symbolical, expressing as it were "the way that is opened for us into the holiest of all." I am curious to know if there are any ancient examples of this position, and how far the canon sanctions it, which directs that the font be set up in "the ancient usual *places*" [plural]? While on the subject let me put another Query. The Rubric directs that the font be "then," *i.e.* just before the baptism, filled with pure water. In what vessel is the water brought, and who fills the font? What are the precedents in this matter? Rules, I think, there are none. A. A. D.

Aix Ruochim or Romans Ioner. — On the verge of the cliff at Kingsgate, near the North Foreland, is a small castle or fort of chalk and flint, known by the above name. Can any of your readers give any information regarding the date of the erection of this curious edifice? Some of the local guide-books attribute it to the time of Vortigern, or about 448; but this seems an almost fabulous antiquity. A. O. H.

Blackheath.

"*Lessons for Lent*," *&c.* — *Lessons for Lent, or Instructions on the Two Sacraments of Penance and the B. Eucharist*, printed in the year 1718. Who was the author? H.

"*La Branche des réaus Lignages.*" — Have any of your correspondents met with a romance, of which I have a MS. copy, entitled "La Branche des réaus Lignages?" The MS. I possess is evidently a modern copy, and begins thus:

> "Et tens de celi mandement
> Duquel j'ai fait ramembrement
> Et qu'aucun homme d'avis oit
> Jehan, qui Henaut justisoit
> Guerréoit et grevoit yglises
> En la garde le roi commises
> Ne . . . li vouloit faire hommage."

The poem is divided by numbers, probably referring to the pages of the original: beginning with 1292, and ending with 1307. It is also evident, from the first verses themselves, that I have only a fragment before me. — From the *Navorscher*.

GANSKE.

Marriage Service. — Are there any parishes in which the custom of presenting the fee, together with the ring, in the marriage service, as ordered by the rubric, is observed? E. W.

"*Czar*" *or* "*Tsar.*" — Whence the derivation of the title *Czar* or *Tsar?* I know that some suppose it to be derived from Cæsar, while others trace it from the terminal *-sar* or *-zar* in the names of the kings of Babylon and Assyria: as Phalas-*sar*, Nebuchadnez-*zar*, &c. In Persian, *sar* means the supreme power. I have heard much argument about its origin, and would be much obliged if any reader of "N. & Q." could state the correct derivation of the word.

By which Emperor of Russia was the title first assumed? J. S. A.

Old Broad Street.

Little Silver. — There are several places in Devonshire so called, villages or hamlets. It is said, they are alway situated in the immediate neighbourhood of a Roman, or some other ancient camp. Hence, some people suppose the name is given to these localities from the number of silver coins frequently found there.

Will any of your correspondents throw light on this subject?

As every one knows, there is also a Silverton in Devonshire — Silver-town *par excellence*. Is it in any way connected with the "Little Silvers?" A. C. M.

Exeter.

On Æsop's (?) *Fable of washing the Blacka-moor.* — Is it possible the well-known fable was a real occurrence? The following extract would seem to allude to an analogous fact:

> "Counting the labour as endlesse as the maids in the Strand, which endeavoured by washing the Black-a-more to make him white."— *Case of Sir Ignoramus of Cambridge*, 1648, p. 23.

R. C. WARDE.

Kidderminster.

Wedding Proverb. — Is the following distich known in any part of England? —

> "To change the name, but not the letter,
> Is to marry for worse, and not for better."

I met with it in an American book, but it was probably an importation. SPINSTER.

German Phrase. — What is the origin of a sarcastic German phrase often used?

"Er erwartet dass der Himmel voll Bassgeigen längt."

L. M. M. R.

German Heraldry. — Where can I refer to a book in which the armorial bearings of all the principal German families are engraved?

SPERIEND.

Leman Family. — About the middle of the seventeenth century, say 1650 to 1670, two gentlemen left England for America, who are supposed to have been brothers or near relatives of Sir John Leman, who was Lord Mayor of London in 1616. Traditions, which have been preserved in manuscript, and which can be traced back over one

hundred years, tell of a correspondence which took place between the said Sir John and the widow of one of the brothers, in relation to her returning to England.

The writer of this (a descendant of one of these gentlemen) is anxious to learn *the names of the brothers and near relatives of this Sir John;* and whether any evidence exists of their leaving England for America, &c., &c.; and would feel much indebted to any one who would supply the information through your paper. R. W. L.

Philadelphia.

A Cob-wall.—Why do the inhabitants of Devonshire call a wall made of tempered earth, straw, and small pebbles mixed together, a *cob-wall?* Walls so constructed require a foundation of stone or bricks, which is commonly continued to the height of about two feet from the surface of the ground. Has the term *cob* reference to the fact that such a wall is a superstructure on the foundation of stone or brick? A. B. C.

Inscription near Chalcedon.—In 1675, when Sir Geo. Wheler and his travelling companion visited Chalcedon (as recorded in his *Voyage from Venice to Constantinople*, fol., Lond. 1682, p. 209.), it was famous only for the memory of the great council held there in A.D. 327, the twentieth of the reign of Constantine the Great:

"The first thing we did (he says) was to visit the metropolitan church, where they say it was kept; but M. Nanteuil assured us that it was a mile from thence, and that he had there read an inscription that mentioneth it. Besides, it is a small obscure building, incapable to contain such an assembly."

Has the inscription here spoken of been noticed by any traveller, and can any of your readers refer to a copy of it; and say whether it is cotemporary, and whether it has been more recently noticed? W. S. G.

Newcastle-on-Tyne.

Domesday Book.—What does the abbreviation gld, or geld, applied to terra, signify? Also, in the description of places, there is frequently a capital letter, B., or M., or S. before it, as in one case, *e.g.* "B. terr. gld wasta." Can any one inform me what it signifies?

In the case of many parishes, it is stated that there was a church there: is it considered *conclusive* authority that there was not one, if it is not mentioned in *Domesday Book?* A. W. H.

Dotinchem.—What modern town in Holland, or elsewhere, bore or bears the name of Dotinchem, at which is dated a MS. missal I have inspected, written in the fifteenth century? The reason for believing the place to be Dutch is, that the Calendar marks the days of the principal saints of Holland with red letters. There are other indications in the Calendar of the missal having been written in and for the use of a community situated where the influence of Cologne, Liège, Maestricht, and Daventer would have been felt.

Perhaps, should the above Query not be answered in England, some correspondent of your Dutch cotemporary the *Navorscher* may have the goodness to reply to it. G. J. R. Gordon.

Sidmouth.

"*Mirrour to all,*" *&c.*—Can you refer me to any possessor of the poetical work entitled a *Mirrour to all who love to follow the Wars* (*or Waves*), 4to.: London, printed by John Wolfe, 1589? A copy was sold by Mr. Rodd for six guineas. (See his Catalogue for 1846.) H. Delta.

Oxford.

Title wanted.—I have a copy of the *Pugna Porcorum*, the margin of which is covered with illustrative and parallel passages, among which is the following:

"Heros
Ad magnum se accingit opus ferrumque bifurcum
Cote acuit, pinguique perungit acumina lardo;
Deinde suis, vasto consurgens corpore, rostrum
Perforat et furcam capulo tenus urget, at illa
Prominuit rostro summisque in naribus hæsit."
Χοιροχοιρογ. 182.

I shall be much obliged to any one who will give me the full title to the book from which this is quoted, and any account of it. G. H. W.

Portrait of Charles I.—Countess Du Barry.—In Bachaumont's *Mémoires Secrets, &c.*, I read the following passage under date of March 25, 1771:

"L'impératrice des Russies a fait enlever tout le cabinet de tableaux de M. le Comte de Thiers, amateur distingué, qui avait une très-belle collection en ce genre. M. de Marigny a eu la douleur de voir passer ces richesses chez l'étranger, faute de fonds pour les acquérir pour le compte du roi.

"On distinguait parmi ces tableaux un portrait en pied de Charles I., roi d'Angleterre, original de Vandyk. C'est le seul qui soit resté en France. Madame la Comtesse Dubarri, qui déploie de plus en plus son goût pour les arts, a ordonné de l'acheter: elle l'a payé 24,000 livres. Et sur le reproche qu'on lui faisait de choisir un pareil morceau entre tant d'autres qui auraient dû lui mieux convenir, elle a répondu que c'était un portrait de famille qu'elle retirait. En effet, les Dubarri se prétendent parents de la Maison des Stuards."

Can you give me any account of this portrait of King Charles by Vandyk, for which the Countess Du Barry paid the sum of 1000*l.* sterling?

What grounds are there for the allegation, that the Countess was related to the royal House of Stuart? Henry H. Breen.

St. Lucia.

Minor Queries with Answers.

"*Preparation for Martyrdom.*" — Can any of your correspondents discover for me the author of the following work? —

"A Preparation for Martyrdom; a Discourse about the Cause, the Temper, the Assistances, and Rewards of a Martyr of Jesus Christ: in Dialogue betwixt a Minister and a Gentleman his Parishioner. Lond. 1681, 4to."

In order to afford somewhat of a clue to this discovery, I send a few extracts from another anonymous work: *A Letter to the late Author of the "Preparation for Martyrdom,"* alluding to various circumstances relating to the author:

"I must confess that I had once as great a veneration for you as for any one [of] your figure in the church; but then you preach'd honestly, and liv'd peaceably; but since pride or ambitious discontent, or some particular respects to some special friends of the adverse party, or something I know not what else, has thrust you upon scribbling, and a design of being popular; since you had forsaken your first love (if ever you had any) to our church and establishment, and appear to be running over *ad partem Donati*, to the disturbers of our church and peace, you must needs pardon this short reflection, though from an old friend, and sometimes a great admirer of you.

"As for the present establishment, you have (you conclude) as much already from that as you are likely to have, but you claw the democratical party, hoping at long run to see an (*English*) Parliament; that is, we must know, one that has no *French* pensioners shuffled into it to blast the whole business, such as will be govern'd by your instructions; and then Presbytery (you trust) will be turn'd up Trump, the Directory once more take place of the Liturgy, and God knows what become of the Monarchy, and Mr. C. be made a great man.

"What an excellent design was that of your Stipulation, which I heard one say was like a new modell'd Independency. 'Twas intended, I suppose, as an expedient to reduce the sheep of your own flock, which through your default chiefly (as is commonly reported) were gone astray; but because this tool could not work, without the force of a law to move it, therefore by law it must have been establisht, and the whole nation forsooth comprehended under it, and all must have set their instruments to your key, and their voices to the tune of *B—ley*. Oh! had this engine but met with firm footings in Parliament, as was hoped, our *English* world had been lifted off its pillars long before this day; it had gone round, and in the church all old things had been done away, and everything had appeared new. But, Sir, I trust the foundations of our church stand more sure than to need such silly props as your *Catholicon* (as you vainly call it) to support 'em.

"What an excellent thing too is your book of Patronage? 'Twere no living for *Simon Magus*, or any of his disciples here, if those rules you there lay down were but duly attended to.

"But in those two books you showed yourself pragmatical only; but in this of *Martyrdom* not a little impious, in your unworthy reflections upon almost all the honest people of England since the beginning of the reign of *Oliver* the First, and some time before; not sparing many loyal worthies' memory who held up a good cause upon their sword points (as you express it) as long as they could; and when they could do so no longer, either dy'd for't, or deliver'd themselves up to the will of the conqueror, yet never (as you) abjur'd the cause. Our rulers you suppose are ill affected (otherwise your talk of Popery at your rate is like that of one that were desirous and in conspiracy to bring in Popery): and, undoubtedly, it had been in already, had not the prayers of Mr. C., and the fifty righteous *Non-Cons* in every city, prevented it."

Ἁλιεύς.

Dublin.

[The *Preparation for Martyrdom* is not to be found either in the Bodleian or British Museum Catalogues. The author of the *Letter* in reply to it, however, has afforded a clue to its authorship. Zachary Cawdrey, who appears to have been an admirer of the Vicar of Bray, was Rector of *Barthomley* in Cheshire during the Commonwealth, and for fourteen years after the Restoration; this explains the hint in the *Letter*, of "setting their voices to the tune of *B—ley*." Cawdrey, moreover, was the author of *Discourse of Patronage; being a Modest Inquiry into the Original of it, and a farther Prosecution of the History of it:* which is also noticed in the *Letter*. Zachary Cawdrey was born at Melton Mowbray about 1616; at the age of sixteen he entered St. John's College, Cambridge; and in 1649 became Rector of Barthomley, where he died Dec. 24, 1684. His brother David was one of the ejected, and the author of several works.]

Reference wanted. — I find, in Blackwood, No. XXXVI. p. 432., a reference to an article in the *Edinburgh Review*, by Sir D. K. Sandford, on Greek banquets. As I cannot find the article itself, may I ask your assistance?

P. J. F. Gantillon.

N. B. — In the article in Blackwood, p. 441., for "Hege*sander*" read Hege*sippus;* p. 444., for "Demg*le*" read Demg*lus;* p. 450., for "Naus*idice*" read Naus*inicus;* p. 455., for "Hesperides" read Hyperides.

[The article will be found in the *Edinburgh Review*, vol. lvi. p. 350. January, 1833.]

Speaker of the House of Commons in 1697.— Who was the Speaker who succeeded Sir John Trevor, and was Speaker of the House of Commons in 1697? W. Fraser.

Tor-Mohun.

[Peter Foley, Esq., succeeded Sir John Trevor, March 14, 1694. Sir Thomas Littleton, Bart., was chosen the next Speaker, December 3, 1698.]

Replies.

INSCRIPTIONS IN BOOKS.

(Vol. vii. *passim.*)

Under this head the following translation of part of the inscription at Behistun may be classed. It is, I apprehend, the earliest of this sort of inscription:

"Darius rex dicit: si hanc tabulam, hasque effigies spectas, et iis injuriam facias, et quamdiu tibi proles sit non eas conserves, Oromasdes hostis fiat tibi, et tibi proles non sit, et quod facias id tibi Oromasdes frustretur."

See Rawlinson's "Translation of the Great Persian Inscription at Behistun," par. 17. *Asiatic Society's Transactions.*

The following is an extract from Maitland's *Dark Ages*, p. 270., notes 3 and 4:

"Terrible imprecations were occasionally annexed by the donors or possessors of books; as in a sacramentary which Mastene found at St. Benoit sur Loire, and which he supposed to belong to the ninth century. 'Ut si quis eum de Monasterio aliquo ingenio non redditurus abstraxerit cum Juda proditore, Anna et Caipha, portionem æternæ damnationis accipiat. Amen, Amen, Fiat, Fiat.'"

There is a curious instance of this in a manuscript of some of the works of Augustine and Ambrose in the Bodleian Library:

"Liber S. Mariæ de Ponte Roberti, qui eum abstulerit, aut vendiderit, vel quolibet modo ab hâc domo absciderit, sit anathema maranatha. Amen."

In another hand (alienâ manu), —

"Ego Johannes Exōn Epūs, nescio ubi est domus predicta, nec hunc librum abstuli, sed modo legitimo adquisivi."

Also page 283.:

"Liber B. Mariæ de Camberone: si quis eum abstulerit, anathema esto."

In the preface to a late publication (1853), *Fragments of the Iliad of Homer from a Syrian Palimpsest*, edited by William Cureton, the editor tells us:

"The Palimpsest Manuscript, in which I discovered these fragments of a very ancient copy of the Iliad of Homer, formed a part of the library of the Syrian convent of St. Mary Deipara, in the Valley of the Ascetics, or the Deserts of Nigritia. On the first page of the last leaf the following notice occurs: 'This volume of my Lord Severus belongs to the reverend and holy my Lord Daniel, Bishop of the province of Orrhoa (Edessa), who acquired it from the armour of God, when he was down in the province of the city of Amida, for his own benefit, and that of every one that readeth it. But under the curse of God is he whosoever steals it, or hides or removes it . . . . or tears, or erases, or cuts off this memorial from it, for ever. And through our Lord Jesus Christ may he who readeth it pray for the same Daniel, that he may find mercy in the day of judgment! Yea, and Amen, and Amen. And upon the sinner who wrote it, may there be mercy in the day of judgment! Amen. But at the end of his life he bequeathed it to this sacred convent of my Lord Silas, which is in Tarug (a city of Mesopotamia), for the sake of the remembrance of himself and of the dead belonging to him. May the Lord have mercy upon him in the day of judgment! Amen. Whosoever removeth this volume from this same convent, may the anger of the Lord overtake him in both worlds to all eternity! Amen.'"

ANON.

In some of Dugdale's MS. volumes in this College is the following, written by himself:

"Maledictus sit qui abstulerit."

THOMAS W. KING, York Herald.

College of Arms.

THE DRUMMER'S LETTER.

(Vol. vii., p. 431.)

Mr. Forbes rightly describes the Drummer's Letter in the *Sentimental Journey* as "not only correctly but elegantly written." There is, moreover, in two or three places, a play upon words, which indicates an intimate acquaintance with the idiomatic turns of the language. But all these circumstances are, to my mind, only so many grounds for the belief that the French of the letter is not Sterne's.

If we are to judge of Sterne's French from the samples to be met with in *Tristram Shandy* and the *Sentimental Journal*, there is ample evidence that his knowledge of that language was somewhat superficial. I shall give a few examples.

Your readers are familiar with the incident in *Tristram Shandy*, where the Abbess and Margarita, having occasion to make use of two very coarse and indecent expressions, resort to the ludicrous expedient of splitting them in two, each pronouncing a separate syllable. Those words are scandalously common in the mouths of Frenchmen; and yet Sterne seems so little aware of the correct spelling of them, that he makes the poor nuns give utterance to two words, one of which, "bouger," means "to move," and the other, "fouter," is unknown to the French language.

Farther on, in chapter xxxiv., the commissary employs the expression "C'est tout égal;" but this is merely the translation of our English phrase "'Tis all one." The French say "C'est égal," but never "C'est tout égal."

In the *Sentimental Journey*, under the head of "The Bidet," La Fleur is made to say "C'est *un* cheval le plus opiniâtre du monde." Now, the man who could write the Drummer's Letter would not have applied the epithet "opiniâtre"

to a horse; and, at any rate, he would have said "C'est *le* cheval le plus opiniâtre du monde."

In the chapter headed "The Passport," and also in another place, we have the phrase "Ces Messieurs Anglais sont des gens très extraordinaires." This should be "Messieurs les Anglais," &c.

Again, under the head of "Characters," Count de B. says, "But if you do support it, *M. Anglais*, you must do it with all your powers." This "M. Anglais" is our "Mr. Englishman." The correct expression is "M. l'Anglais" — Mr. *the* Englishman.

I might add other instances; but these, I trust, are sufficient to warrant the opinion that the Drummer's Letter, in its present shape, was not written by Sterne. HENRY H. BREEN.

St. Lucia.

OLD FOGIES.

(Vol. vii., p. 632.)

At the place above referred to, MR. KEIGHTLEY puts to me several Queries; but being resident in the country, I had not an opportunity of seeing them till the 15th instant, and it took some days to get the information that would enable me to answer them.

I have now obtained the most ample evidence of the existence, in the latter part of the last, and the beginning of the present, centuries, of the existence of a peculiar body of men called the *Fogies*, in Edinburgh Castle. My informants agree in describing them as old men, dressed in red coats with apple-green facings, and cocked hats. One says that they fired the Castle guns; another says that he understood them to be the keepers, or, as we might say, the warders of the Castle, and that they were sometimes brought into the town to assist in quelling riots; and this gentleman's recollection of them goes back to 1784 at least. But the oldest date I have been able to get is from a much respected friend, the retired Town Clerk of Edinburgh, who writes to me thus: "I have a most vivid recollection of the *Castle Foggies*. They were an invalid company, and my recollection of them goes as far back at least as 1780, when I was at Stalker's English school in the Lawnmarket."

To the testimony of these still living witnesses, I have to add that of Dr. Jamieson, who gives the word in his *Dictionary* as one of common and well-known use in Scotland in his time, 1759—1808; though he may have been mistaken in supposing it to be exclusively Scottish. It was for his testimony to this *fact* that I referred to Dr. Jamieson's *Dictionary*, and not for his etymology, for I am not so much of a "true Scot" as to consider him infallible in that department. I have not leisure at present to search any farther for the word in books, but in the meantime I presume to think the evidence I have procured of its use in Scotland, will carry us nearly as far back as MR. KEIGHTLEY's for its use in Ireland.

I cannot pretend to much acquaintance with the Swedish language, but I was quite well aware that that "is what is meant by the mysterious Su.-G." I was also aware that in the kindred Teutonic tongues the word runs through the various forms of *vogt*, *fogat*, *phogat*, *voget*, *voogd*, *fogde*, *foged*, *fogeti*, with the meaning of bailiff, steward, preses, watchman, guard or protector, tutor, overseer, judge, mayor, policeman; and I doubt not that *fogie* belongs to the same family, though it has lost its tail. MR. KEIGHTLEY does not need to be told that words frequently degenerate in meaning, falling from the noblest to the basest, from the purest to the most obscene. Is there then anything improbable in supposing that a word once applied to the governor or chief keeper of a castle, came at last to be applied to all, even the meanest, of his subordinates? Dr. Jamieson asserts that the word *fogde* in the Su.-G. has actually had that fate; can MR. KEIGHTLEY controvert him?

As a proof, *quantum valeat*, that the *Castle fogies* were so called for some other reason than merely because of their being "old folks," I may mention that there was in Edinburgh, for more than a century, another body of veterans, called the Town Guard, or City Guard, maintained by the magistrates as a sort of military police, or gendarmerie, and finally disbanded in 1817. This corps was generally recruited from old soldiers; and during the period of my acquaintance with them (9½ years) they were all aged, and some of them very old men; yet I never heard the word *fogies* applied to them. On the contrary, they were always distinguished from the fogies by the elegant appellation of the "Toon Rottens," or Town Rats, as well as by their facings, which were *dark blue*. Some, indeed, of my younger friends, who remember the "Rats" very well, say they never heard of the "Fogies" at all; only one of them, who lived when a boy at the Castle Hill, perhaps about forty years ago, recollects of the word "fogie" as being then applied to the soldiers of the ordinary veteran or garrison battalions, with blue facings, that had superseded the fogies in the keeping of the Castle; but of the veritable apple-green fogies of the older establishment, he has no remembrance. As my own recollections of Edinburgh go back to 1808, the fogies, I presume, must have been by that time extinct, for I never saw any of them, though I frequently heard them spoken of by those who had seen them.

I may mention also that while "fogie" was in use, and of well understood application in Scot-

land, the phrase "old folks," or, to write it according to our vernacular pronunciation, "auld fo'k," was also, and continues to be, in general and familiar use; but nobody in Scotland, I dare say, ever imagined that "the auld fo'k" of his ordinary acquaintance were just "old fogies," or had anything whatever to do with that peculiar class of men, properly so called, the keepers of the royal castles. It is most remarkable, also, that while the corrupt derivative, as Mr. Keightley says "old fogie" is, has been almost quite forgotten among us, having disappeared with the men that bore the name of fogies, the parent form, as he would have "old folks" or "auld fo'k" to be, should remain in full vigour and common use, as part of our living speech. In a word, from all I can learn it would appear that the word "fogie," in its most general acceptation, means by itself, without the "old," an old soldier; and that "old fogie" is only a tautological form, arising from ignorance of its meaning. Be its origin, however, what it may, I have no hesitation now in expressing my conviction that Mr. Keightley's etymology of the word is utterly groundless. J. L.

City Chambers, Edinburgh.

DESCENDANTS OF JOHN OF GAUNT.

(Vol. vii., p. 628.)

All persons will, I think, agree with Mr. Warden in his very just complaint of the carelessness with which many of the English Peerages are compiled. It would be a task, little short of a new compilation, to correct the errors and inaccuracies with which many of these productions abound, the less pardonable now, because of the facilities afforded for consulting the Public Records, should even our older genealogists, without such aids, be in some degree excused; but as Mr. Warden invites, by a personal appeal, the rectification of a chronological error which has crept into all the Peerages, founded upon the authority of Dugdale, respecting the period of the death of Thomas, sixth Lord Fauconberge, I am induced to send you a few Notes, which a recent examination of the Records in the Tower of London has supplied.

When the facts are made patent, there will be no need to dwell upon the inconsistencies pointed out by Mr. Warden, and the alleged incompatibility in regard to age for an union between two persons of some note in family history, the son of the first Earl of Westmoreland and his Countess Joan and the daughter and heir of the Lord Fauconberge, who formed an alliance from which the co-heirs are, it is believed, represented at this day.

The birth of William Nevill, Lord Fauconberge, afterwards created Earl of Kent, second son of a marriage which took place early in, or just before, the year 1397, may be assigned to in or about the year 1400; and we shall presently see that his future wife was born on the 18th of October, 1406, and married to him before the 1st of May, 1422.

Walter, fifth Lord Fauconberge, died on the 29th of September, 1362 (Esc. 36 Edw. III., 1st part, No. 77.), leaving a son Thomas (issue of his first marriage with Matilda, sister and co-heir of Sir William de Pateshull, Kt., Esc. 33 Edw. III., 1st part, No. 40., and *Rot. Orig.*, 34 Edw. III., Ro. 2.), then a minor, under eighteen years of age.

Thomas, who was born circa 1345, was already in 1362 married to his first wife Constancia, by whom he does not appear to have left any issue surviving. His was rather an eventful life; some incidents not noticed by Dugdale will be briefly cited. On the 10th of August, 1372, being then a knight or ehivaler, he had letters of protection on going abroad in the king's service, in the company of Thomas de Beauchamp, Earl of Warwick (*Rot. Franc.*, 46 Edw. III.). Here it seems he forgot his allegiance, and having gone over to the French side was branded "tanquam proditor domini Regis Angliæ" (Esc. 5 Ric. II., No. 67., 6 Ric. II., No. 180., and 11 Ric. II., No. 59.). Can this have been the origin of the error in assigning his death to the year 1376? He was, however, yet living in 1401, as in that year he succeeded to the reversion of the estates which his step-mother Isabella (a sister of Sir John Bygot, Chivaler), the widow of Walter Lord Fauconberge, held in dower (Esc. 2 Hen. IV., No. 47.). Not long after this, and apparently a few years only before his death, and when somewhat advanced in years, he married a second time. I have not been able to ascertain to what family his wife Joan, or Johanna, belonged, but she survived her husband only a short time. About the period of his marriage, too (9th August, 1405), an occurrence of some importance to his descendants is recorded, namely, a grant by the king to Sir Thomas Bromflete and Sir Robert Hilton, of the custody and governance of all his estates in England, which had come into the king's hands "ratione ideociæ Thomæ Fauconberge, Chivaler," to hold during the life of the said Thomas. This grant, however, was in the following year, on 24th December, 1406, revoked and annulled, because the said Thomas had proved before the king and his council in Chancery, "quod ipse sanæ discretionis hactenus fuerit et ad tunc existat," and he was thereupon re-admitted to his estates which had descended to him "jure hæreditario post mortem Walteri Fauconberge patris sui, cujus hæres ipse est" (*Rot. Pat.*, p. 1., 8 Hen. IV., m. 16.). He had only a few months before (15th February, 1406) obtained from the king livery of an estate which had come to him in

1375 as one of the co-heirs, on his mother's side, of his grandmother Mabilia, a sister of Otho de Graunson, upon the death without issue of Thomas de Graunson, son of the said Otho. (*Rot. Pat.*, p. 1., 7 Hen. IV., m. 6.)

Was there in fact any real ground for the suggestion of Lord Fauconberge's idiocy? This is one of the gravest imputations that can be cast upon a family, and it is a most unpardonable presumption to make it lightly and without justice; but it is somewhat singular that nearly fifty years afterwards, his only daughter and heir, born at the very period when this charge was being refuted, and when he himself was upwards of sixty years of age, became the subject of a commission issued to inquire of her alleged imbecility and idiocy. The commissioners sat at Gisburn in Cleveland in the county of York, on the 28th of March, 1463, and it was then found by the inquest that "Johanna Fauconberge nuper comitissa de Kent, fatua et ydeota est, et a nativitate sua semper fuit, ita quod se terras et tenementa sua neque alia bona sua regere scit, aut aliquo tempore scivit:" the jury also returned that she had not alienated any lands or tenements since the death of William, late Earl of Kent, her late husband. That Joan, the wife of Sir Edward Bethom, Kt., thirty years old and upwards, Elizabeth, the wife of Richard Strangeways, Esq., twenty-eight years old and upwards, and Alice, wife of John Conyers, Esq., twenty-six years old and upwards, were the daughters and heirs, as well of the said William the late earl, as of the said Joan the late countess. (Esc. 3 Edw. IV., No. 33.)

Thomas Lord Fauconberge died on the 9th of September, 1407, leaving the above-mentioned Joan, or Johanna, his daughter and heir, an infant of one year old. (Esc. 9 Hen. IV., No. 19.; see also Esc. 9 Hen. V., No. 42.) His widow Joan had assignment of dower after her husband's death on 20th October, 1408, and she herself died in the following year, on the 4th of March, 1409. (Esc. 10 Hen. IV., No. 15.) A later inquisition, however, taken on 1st of April, 1422 (Esc. 10 Hen. V., No. 22[a].), states that the said Joan, widow of Sir Thomas Fauconberge, Chivaler, died on the 23rd of June, 1411. The first date is most probably the correct one, as a fact would be more likely to be accurately stated by a jury impanneled a few months only after the event recorded, than by an inquest taken after an interval of twelve or thirteen years.

On the formal proof of age (Esc. 10 Hen. V., No. 22[b].) of Joan Fauconberge, daughter and heir of Thomas Lord Fauconberge and Joan his wife, taken at Northallerton, in the county of York, on the 1st of May, 10 Henry V., 1422, she was described as the wife of William Neville. She appears to have been born at Skelton in the said county, and baptized in the church there on the feast of Saint Luke the Evangelist (18th of October), 1406; and on the same feast in 1421, being the 9th of Henry V., she had accomplished her fifteenth year. Dugdale (tom. ii. p. 4.) has fallen into a singular mistake in alluding to this event, not to speak of the obvious inconsistency which those writers who follow his account have introduced in assigning the year of Lord Fauconberge's decease to 1372, thus making the daughter's birth to have occurred more than thirty years after her father's death. It is this:—One of the witnesses, who speaks to the period of the baptism of Joan, was named *Thomas* Blawefrount the elder, fifty years of age and upwards, and the reason assigned by him for his remembrance of the event is as follows: "Et hoc scit eo quod Isabella filia prædicti Thomæ desponsata fuit cuidam Johanni Wilton, et idem Thomas fuit ad sponsalia eodem die quo præfata Johanna baptizata fuit, propter quod bene recolit quod præfata Johanna fuit ætatis prædictæ." Dugdale has by a strange oversight made the Isabella here described to be the daughter of Thomas Fauconberge, and sister of Joan, instead of the witness' own daughter.

It is not quite evident, from the language of the document which records the imbecility of the Countess of Kent in March 1463, whether she was then actually dead. It appears, however, clear that she survived her husband, who lived but a few months to enjoy his newly acquired dignity.

The account given by Dugdale of John, son of Thomas Lord Fauconberge, is scarcely intelligible. He says this lord "left issue John, his son and heir," and subsequently adds, "which John died without issue in the lifetime of his father."

Lord Fauconberge may have had a son by his former wife, but I have seen nothing to confirm this supposition. By an inquisition taken after the death of Sir Walter Fauconberge, Chivaler, at Bedford, on the 18th of November, 1415, it was found that Joan, widow of one Sir John Fauconberge, Chivaler, deceased, whom Thomas Brounflete, junior, afterwards married, was then living, and that she granted to the said Sir Walter all the estate which she had in certain rents payable by Matilda Wake, formerly the wife of Sir Thomas Wake, Chivaler; that the said Sir Walter died on the 1st of September, 1415, but the jurors knew not who was his heir. (Esc. 3 Hen. V., No. 15.) Dugdale (vol. ii. p. 234.) cites a feoffment dated 9 Hen. IV., 1407–8, which shows that Thomas Brounflete, Esq., was then married to the said Joan, and consequently that Sir John Fauconberge was dead at that time.

I must close this, for I fear I have now exceeded the limits which your valuable paper may, with justice to others, spare to subjects of this nature.

WILLIAM HARDY.

PHOTOGRAPHIC CORRESPONDENCE.

Lining of Cameras. — I find nothing so good to line a camera with as *black velvet;* for, black the inside of a camera as you will, if it is hard wood or any size used, there will be reflection from the bottom, which, with very sensitive plates, gives a dulness which, I think I may say, is caused by this reflection. I think even the inside of the lens tube might advantageously be lined with black velvet. W. M. F.

Cyanuret of Potassium.—I have been using lately 12 grs. of cyanuret of potassium in 1 oz. of water for clearing the collodion plates, instead of hypo. There is one advantage, that there are no crystals formed if imperfectly washed, which is too common with hypo. You must take care to well wash off the developing fluid, whether pyrogallic, protonitrate, or protosulphite: if you use the latter 40-grains strong, the *whitest* pictures can be obtained, nearly as white as after bichloride of mercury. A good formula to make it is —

Distilled water - - -	11 drachms.
Alcohol - - - -	1 drachm.
Nitric acid - - -	20 minims.
Protosulphate of iron - -	60 grains.

This I know to act well with care, and it will keep a long time.

I find protonitrate solution —

Water - - - -	1½ ounce.
Barytes - - - -	150 grains.
Protosulph. - - -	150 „

mixed in a proportion of 8 to 4, with a 3-grain solution of pyrogallic — a very nice developing mixture; and, if poured back again after being used, will suffice 6 or 8 times over; but it is *best* new. W. M. F.

Minuteness of Detail on Paper. — Being fond of antiquarian studies, and having learned from "N. & Q." the value of photography to the archæologist, I have serious thoughts of taking up the practice of the art. Before doing so, however, I am anxious to learn how far that minuteness of detail which I so much prize, and which is of such value to the antiquary, is to be obtained by any of the processes on paper. I have seen some specimens produced by collodion which certainly exhibit that quality in an eminent degree. Is anything approaching to such minuteness attainable by any of the Talbotype processes? F. S. A.

[Had this Query reached us last week, we should then, as now, have replied in the affirmative. We should then have referred, for evidence in support of our statement, to Mr. Fenton's Well Walk, Cheltenham, published in the *Photographic Album*, and to Mr. Buckle's View of Peterborough. But we may now adduce a work almost more remarkable for this quality, namely, a view of Salisbury, by Mr. Russell Sedgefield, a young wood engraver, which is about to appear in the forthcoming part of the *Photographic Album*.

To this beautiful specimen of the art we may certainly refer as a proof that it is quite possible to obtain upon paper the greatest nicety of detail; in short, every minuteness that can be desired, or ought to be attempted.]

Stereoscopic Angles. — I think there can be little doubt that Mr. T. L. Merritt (Vol. viii., p. 110.) has solved the problem as to stereoscopic angles: there can be no reason why one angle should be used for *near* objects, and another for *distant*. A *true* representation of nature is required; and, as we cannot view any object with one of our eyes eighteen or twenty feet separate from the other, so it appears to me a true picture cannot be obtained by taking two views so far apart. The result must be to *dwarf* the objects; and, in confirmation of this, I may state that I was not convinced that the stereoscopic views were taken from nature till I understood the cause of their reduction. All views that I have been able to purchase, of out-door nature, appear to me to be taken from models, and not from the objects themselves.

A view of a tower conveys the idea, not of a tower of stone and lime, but of a very careful model in cardboard; and this is exactly what might be expected from taking the views at so wide an angle. A church is seen, as it would be seen by a giant whose eyes were twenty feet apart, or as we would see a small model of it near at hand.

I hope that some of your photographic correspondents will settle this question, by taking views of the same object both by the wide and close angle, and, by comparing them, ascertain which conveys to the mind the truest representation of nature. T. B. Johnston.

Edinburgh.

Sisson's developing Solution (Vol. vii., p. 462.). — Will you be so good as to ask Mr. Sisson if he finds the above to answer as a bath to plunge the plate *into*, instead of pouring *on*, as in the case of pyrogallic?

He is entitled to the warm thanks of all photographers for the discovery of a solution which produces such pleasing tints with so much ease; and it needs but the qualification I inquire after to render it perfect. I have used it when at least three weeks made, and am not sure that it is not even better than when fresh. S. B.

P.S. — Why not devote a little more space to this fascinating art in "N. & Q."? I think, if anything, it grows less latterly.

Multiplying Photographs. — In Vol. viii., p. 60., you reprint a communication from Sir W. Herschel which has appeared in *The Athenæum*.

It describes a method of printing from glass negatives, but there being no *cut* renders the meaning somewhat obscure.

In the last number of the *Photographic Journal* (21st ult.), some mention is made of this letter. They say it proves to be one already long in use, Mr. Kilburn having practised it for four years. I am very desirous of obtaining more information about it. I want to know the length of the box or camera required; and also the focus of the lens, and the best size. Probably Mr. Kilburn or Sir W. Herschel would one of them be so kind as to say. W. M. F.

What kind of lens should be used for taking enlarged copies of glass negatives according to Mr. Stewart's plan? and will the same lens also diminish the picture? Will not the usual camera lens act? Ply.

[The usual compound lens is all that is required.]

Would you have the goodness to explain, in some detail, the two methods by which Mr. Stewart and Mr. Kilburn multiply photographs in a reduced or magnified size; the one by reflected light, the other by transmitted. Mr. Stewart's experiments are upon glass, Mr. Kilburn's on cameras and daguerreotypes. I have never seen any description of this latter process, or of the method of preparing the stereoscope objects: vide *Athenæum*, July 30, 1853.

I observe with great pleasure that the cost of apparatus is becoming less, &c. Amateur.

[However much we may agree in the views expressed in the latter part of An Amateur's letter, we have been obliged to omit it, as it violates our rule of not opening the columns of "N. & Q." to the recommendation of any particular manufacturer.]

Is it dangerous to use the Ammonio-Nitrate of Silver? (Vol. viii., p. 134.). — No: it is now generally used as the best of *marking inks, without preparation*; and we have never yet heard of an explosion from its use. Mr. Delamotte has evidently confounded this preparation with the chloride of silver precipitated with *strong ammonia*, which, when dried, forms the article known as *fulminating silver*; or by adding to the oxide of silver lime-water, and afterwards a strong solution of ammonia, a black powder is thrown down, which, when dried, is known as *Berthollet's fulminating silver*. There is also one other, formed by adding chloric acid to oxide of silver; after drying this, and then adding potassa to a solution of it, the precipitate, by again being dried, becomes an explosive compound.

The photographer forms a weak solution for his purpose with one of the least soluble and *weakest* of the ammoniacal preparations, and which, by drying *around the stopper of the bottle*, is very unlikely to become explosive, from its wanting the addition of another element as necessary to the formation of an explosive compound. For my own part, I must say, that I have found, from experience, all the compound solutions of silver keep much better, and the photogenic effect more satisfactory, by mixing only so much as I may require for immediate use, at this time of the year especially. J. H.

Replies to Minor Queries.

Burke's Marriage.—I am obliged to Mr. Gantillon (Vol. viii., p. 134.), but the authority referred to does not answer my questions (Vol. vii., p. 382.): When and *where* was Burke married? There is no doubt as to *who* he married. But some biographers say the ceremony took place in 1766, others in 1767. Some leave it to be inferred that he was married at Bath, others in London.

B. E. B.

Stars and Flowers (Vol. iv., p. 22.; Vol. vii., pp. 151. 341. 513.).—To the passages quoted from Cowley, Longfellow, Hood, Moir, and Darwin, may be added the following ingenious application of this metaphorical language:—

"Alas for life!—but we will on with those
Who have an age beyond their being's day.
Mount with our Newton where Light ever flows;
See him unveil its marvels — and display
The hidden richness of a single ray!
Unfold its latent hues like blossoms shed,
Or flowers of air, outshining flowers of May!
A luminous wreath in rainbow beauty spread,
The noblest Fame could leave round starry Newton's head."

The Mind, and other Poems, by Charles Swain, p. 64.

Bibliothecar. Chetham.

Odour from the Rainbow (Vol. iii., pp. 224. 310.). — This idea has been traced to Bacon's *Sylva*, Browne's *Britannia's Pastorals*, Snow's *Miscellaneous Poems*, and to a Greek writer referred to by Coleridge. Georgius de Rhodes, in his *Peripatetic Philosophy*, mentions the same effect of the rainbow, and quotes Pliny:

"Dico sexto, iridis effectus duos præcipue numerari. Primus est, quod plantas, arbores, frutices, quibus incubuerit, efficit odorationes. Tradunt, inquit Plinius lib. xii. c. 24., in quocunque frutice incurvetur cœlestis arcus, eandem quæ sit aspalato suavitatem odoris existere; aspalato autem inenarrabilem quandam. Terra etiam ipsa suavius halare dicitur."

In the annotations on Pliny, *in loco*, Aristotle is referred to in *Problem. Quæst.* xii.

Bibliothecar. Chetham.

Judges styled Reverend (Vol. iv., pp. 151. 198.).—The following is an extract from the title of a small octavo volume, printed for the assignees of

John More, Esq., London, 1635, which lately came into my hands:—*La novel Natura Brevium du Juge Tresreverend Monsieur Anthony Fitzherbert;* with a new table by William Rastall. The preface is headed as follows:—"La Preface sur eest lieuz compose per le Reverend Justice Anthony Fitzherbert."

Anthony Fitzherbert was appointed Chief Justiee of the Common Pleas in 1523, and died in 30 Hen. VIII. William Rastall was appointed Serjeant-at-law in 1554, and one of the Justiees of the Common Pleas in 1558: it would seem, therefore, that as Rastall is not styled "Serjeant-at-law" in the title-page of the book when he made a new table to its contents, that the complimentary style of *Reverend*, as applicable to the judges, was used at least as late as the middle of the sixteenth century.

THOMAS W. KING, YORK HERALD.
College of Arms.

Jacob Bobart (Vol. viii., p. 37.).—I beg to supply the following additional particulars relating to the Bobart family. In the *Correspondence of Dr. Richardson*, edited by Mr. Dawson Turner, will be found a letter from Bobart junior to the Doctor, with a referenee to two other letters. In pages 9, 10, and 11, a copious note respecting the Bobart family, by the editor, is given. A short notiee of Bobart jun. also appears in the Memoirs of John Martyn, Professor of Botany at Cambridge. The following epitaph on Bobart jun. is in Amherst's *Terræ Filius*, 1726:

"Here lies Jacob Bobart,
Nail'd up in a cupboard."

In the preface to Mr. Niehols' work on *Autographs*, among other albums noticed by him as being in the British Museum, is that of David Krieg, with Jacob Bobart's autograph, and the following verses:

"VIRTUS SUA GLORIA.
Think that day lost whose descending sun,
Views from thy hand no noble action done.
Your success and happyness
Is sincerely wished by
JA. BOBART, Oxford."

Mr. Riehardson's engraved portrait of Bobart the Elder is only a eopy of Burghers' engraving, so highly spoken of by Granger, and cannot, therefore, be nearly so valuable as the latter.

GARLICHITHE.

"*Putting your foot into it*" (Vol. viii., p. 77.).—W. W. is certainly "Will o' the Wisp" himself. We must not allow him to lead us into Asia, hunting for the origin of a saying which is nothing more than a eoarse allusion to an aceident that happens day after day to every heedless or benighted pedestrian in England; but if a foreign origin *must* be found for this saying, let us travel to Greeee rather than to Hindostan, and we shall see in the writings of Æschylus:

"Ἐλαφρὸν, ὅστις πημάτων ἔξω πόδα
Ἔχει, παραινεῖν νουθετεῖν τε τὸν κακῶς
Πράσσοντ'." κ.τ.λ.—*Prom. Vinc.* 271.

C. FORBES.
Temple.

Simile of the Soul and the Magnetic Needle (Vol. vi., pp. 127. 207. 280. 368. 566.; Vol. vii., p. 508.).—We have all overlooked the following use of this simile in Thomas Hood's poem, addressed to Rae Wilson:

"Spontaneously to God should tend the soul,
Like the magnetic needle to the Pole;
But what were that intrinsic virtue worth,
Suppose some fellow, with more zeal than knowledge,
Fresh from St. Andrew's College,
Should nail the conscious needle to the north?"

C. MANSFIELD INGLEBY.
Birmingham.

The Tragedy of Polidus (Vol. vii., p. 499.).—This tragedy, printed at London 1723, 12mo., has a farce appended to it ealled *All Bedevil'd, or the House in a Hurry*. Browne was patronised by Hervey, the author of the *Meditations*. The seene of the drama is in Cyprus. The lover of Polidus, "the banished general," and Rosetta, daughter to Orlont, ehief favourite to the king, form the groundwork of the plot. My eopy was formerly in the eolleetion of plays which belonged to Stephen Jones, author of the *Biographia Dramatica*.

J. MT.

Robert Fairlie (Vol. vii., p. 581.).—In answer to the Query as to Robert Fairley, or more properly Fairlie, I may mention that there is in my possession a presentation by the Faculty of Advoeates, dated July 27, 1622, to "Robert Fairlie, son lawfull to Umquhill Robert Fairlie, goldsmith, Burgh of Edinburgh, to the said bursar place and haill immunities quhill he pass his course of Philosophie," in the College of Edinburgh. This undoubtedly was the author of the two very rare little poetical volumes referred to; and it proves, from the use of the word "Umquhill," that his father was then dead.

There is an error in stating that the *Kalendarium* is dedicated to the Earl of Anerum. In the eopy before me it is inscribed "Illustrissimo et Nobilissimo Domino, Domino Roberto Karo Comiti a Summerset," &e. The other work is the one dedieated to Lord Anerum. I have both works, and they eertainly were eostly, as I gave five guineas for them. They had originally been prieed at ten guineas.

A *Bursary*, according to Jamieson, is "the endowment given to a student in a university, an exhibition." It is believed that Fairlie was of the Ayrshire family of that name. J. MT

"*Mater ait natæ*," *&c.* (Vol. vii., pp. 247, 248.).—When calling attention to these lines in "N. & Q." (Vol. vii., p. 155.), I at the same time asked if such a relationship as that mentioned in them was ever known to exist? This Query was very kindly and satisfactorily answered by your correspondents ANON and TYE. But, remarkable as were the instances mentioned by them of the two old ladies in Cheshire and Limington, who could speak to their descendants in a female line to the fifth generation, still that I am now to record of an old man in Montenegro is much more singular, as he could converse with his lineal descendants in an uninterrupted *male* line one generation farther from him, (i. e.) to the sixth. The case is too well authenticated to admit of a doubt, and until some one of your correspondents shall favour me with another equally to be credited, it will remain in the columns of "N. & Q." as the only one known to its readers:—

"Colonel Vialla de Sommières, a Frenchman, who was for a long time governor of the province of Catano, mentions a family he saw in a village of Montenegro, which reckoned six generations. The venerable head of the family was 117 years old, his son 100, his grandson 82, great-grandson 60, and the son of this last, who was 43, had a son aged 21, whose child was 2 years old!"

W. W.

Malta.

Sir John Vanbrugh (Vol. viii., p. 65.).—ANON. points at Chester as the probable birthplace of the above knight, named in MR. HUGHES's Query. Now, Mr. Davenport, in his *Biog. Dict.*, p. 546. (wherein is a wood-engraved portrait of Sir John), states that he was born in London, about 1672; but, supposing his place of nativity was, as your correspondent suggests, Chester, it might very easily be ascertained by searching the parochial register of that city in or about the above year.

GARLICHITHE.

Fête des Chaudrons (Vol. viii., p. 57.).—Some account of this fête will probably be found in Ducange's *Glossarium Mediæ et Infimæ Latinitatis*. I have not a copy of the work at hand for reference.

JOHN MACRAY.

Oxford.

Murder of Monaldeschi (Vol. viii., p. 34.).—The following account of this event is taken from the *Biographie Universelle*, article "Christine, reine de Suède:"

"Cet Italien avait joui de toute la confiance de la reine, qui lui avait révélé ses pensées les plus secrètes. Arrivée à Fontainebleau, elle l'accusa de trahison, et résolut de le faire mourir. Un religieux de l'ordre de la Trinité, le P. Lebel, fut appelé pour le préparer à la mort. Monaldeschi se jeta aux pieds de la reine et fondit en larmes. Le religieux, qui a publié lui-même un récit de l'événement, fit à Christine les plus fortes représentations sur cet acte de vengeance qu'elle voulait exercer arbitrairement dans une terre étrangère et dans le palais d'un grand souverain; mais elle resta inflexible, et ordonna à Sentinelli, capitaine de ses gardes, de faire exécuter l'arrêt qu'elle avait prononcé. Monaldeschi, soupçonnant le danger qu'il courait, s'était enfermé: il fallut le frapper de plusieurs coups avant qu'il expirât, et la galerie des Cerfs, où se passa cette scène révoltante, fut teinte de son sang. Pendant ce temps, Christine, au rapport de plusieurs historiens, était dans une pièce attenante, s'entretenant avec beaucoup de calme de choses indifférentes; selon d'autres rapports, elle fut présente à l'exécution, accabla Monaldeschi de reproches amers, et contempla ensuite son cadavre sanglant avec une satisfaction qu'elle ne chercha point à dissimuler. Que ces détails soient fondés ou non, la mort de Monaldeschi est une tache ineffaçable à la mémoire de Christine, et c'est à regret qu'on voit sur la liste de ses apologistes le nom du fameux Leibnitz."

In the answer which Queen Christina sent to the objections made in Poland to her election as their sovereign, occurs the following passage:

"Le Père dira en témoignage de la vérité, que cet homme me força de le faire mourir par la trahison la plus noire qu'un serviteur puisse faire à son maître; que je n'ordonnai sa mort, qu'après l'avoir convaincu de son crime par les lettres en original écrites de sa propre main, et après de lui avoir fait avouer à lui-même, en présence de trois témoins, et du Père prieur de Fontainebleau: qu'ils savent qu'il dit lui-même: 'Je suis digne de mille morts,' et que je lui fis donner les sacremens dont il était capable avant que de le faire mourir."—*Mémoires concernant Christine*, Amst. et Leipzig, 1759, tom. iii. pp. 386–7.

Ἀλιένς.

Dublin.

Your correspondent will find an account of this affair in the Appendix to Ranke's *History of the Popes*. T. K. H.

Land of Green Ginger (Vol. viii., p. 34.).—It is so called from the sale of ginger having been chiefly carried on there in early times. As far as I can recollect, none of the local histories gives any derivation of the name; those of Gent and Frost certainly do not, and this is the one generally received by the inhabitants. Salthouse Lane and Blanket Row are other streets, which may be referred to as having obtained their names in a similar way. R. W. ELLIOT.

Clifton.

An inhabitant of Hull has informed me that this street was so named by a house-proprietor whose fortune had been made in the West Indies, and I think by the sweetmeat trade. T. K. H.

Unneath (Vol. vii., p. 631.).—It strikes me that your correspondents MR. C. H. COOPER and E. G. R., in reply to MR. WRIGHT's inquiry respecting the

use of the word "unneath," used in Parnell's *Fairy Tale*, have fallen into a slight mistake in supposing that the seemingly old words used in this poem are really so. I make no doubt that Mr. Halliwell is correct in noting the word "unneath" as signifying "beneath," in the *patois* of Somerset; but I gravely suspect that Parnell had picked up the word out of our older poets, and used it in the passage quoted without consideration.

The true meaning of "unneath" (which is of Saxon origin, and variously written "unnethe, unnethes") is *scarcely, not easily*.

Thus Chaucer says:

> "The miller that for-dronken was all pale,
> So that *unnethes* upon his hors he sat."
> *The Millers Prologue*, v. 3123. [Tyrwhitt.]

And again:

> "Yeve me than of thy gold to make our eloistre,
> Quod he, for many a musele and many an oistre,
> When other men hau ben ful wel at ese
> Hath been our food, our eloistre for to rese:
> And yet, God wot, *unneth* the fundament
> Parfourmed is, ne of our pauement
> N' is not a tile," &c.
> *The Sompnours Tale*, v. 7685.

"Unneath," signifying *difficult, scarcely, with difficulty*, occurs so frequently in Spenser, that it is unnecessary to burden your pages with references. It may be remarked, however, that this latter author occasionally employs this word in the sense of *almost*. T. H. de H.

Snail Gardens (Vol. viii., p. 33.). — In very many places on the Continent snails are regularly bred for the table: this is the case at Ulm, Wirtemberg, and various other places. A very lively description of the sale of snails in the Roman market is given by Sir Francis Head. I have collected much interesting information on this point, and shall feel grateful for any farther "Notes" on the subject. Seleucus.

Parvise (Vol. vii., p. 624.). — Perhaps the following quotation may throw light on your correspondent D. P.'s inquiry respecting this word, in French *Parvis*. It is taken from a *Dictionnaire Universel, contenant généralement tous les mots françois, tant vieux que modernes, &c., par feu Messire Antoine Furetière, Abbé de Chalivoi*, three vols. folio, La Haye et la Rotterdam, 1701:

"Parvis, *s. m.* — Place publique qui est ordinairement devant la principale face des grandes Eglises. Le *parvis* de Nôtre Dame, de Saint Genévière. On le disoit autrefois de toutes les places qui étoient devant les palais, et grandes maisons. Les auteurs Chrétiens appellent le *Parvis des Gentiles*, ce que les Juifs appelloient le *premier Temple*. Il y avoit deux *Parvis* dans le Temple de Jérusalem; l'un intérieur, qui étoit celui des Prêtres; et l'autre extérieur, qu'on appelloit aussi le *Parvis d'Israël*, ou le *Grand Parvis*. — Le Cl.

"Quelques-uns disent que ce mot vient de *Paradisus*; d'autres de *parvisium*, qui est un lieu au bas de la nef où l'on tenoit autrefois les petites Ecoles, *à docendo parvis pueris*. Voyez Menage, qui rapporte plusieurs titres curieux en faveur de l'une et de l'autre opinion. D'autres le dérivent de *pervius*, disant qu'on appelloit autrefois *pervis*, une place publique devant un batiment."

T. H. de H.

Humbug (Vol. vii., p. 631.). — Allow me to add the following to the list of explanations as to the origin of this word. There appeared in the *Berwick Advertiser* the following origin of the word *humbug*, and it assuredly is a very feasible one. It may be proper to premise, that the name of *bogue* is commonly pronounced *bug* in that district of Scotland formerly called the "Mearns."

"It is not generally known that this word, presently so much in vogue, is of Scottish origin. There was in olden time a race called Bogue, or Boag of that ilk, in Berwickshire. A daughter of the family married a son of Hume of Hume. In process of time, by default of male issue, the Bogue estate devolved on one Geordie Hume, who was called popularly 'Hume o' the Bogue,' or rather 'Aum o' the Bug.' This worthy was inclined to the marvellous, and had a vast inclination to exalt himself, his wife, family, brother, and all his ancestors on both sides. His tales however did not pass current; and at last, when any one made an extraordinary statement in the Mearns, the hearer would shrug up his shoulders, and style it just 'a hum o' the bug.' This was shortened into *hum-bug*, and the word soon spread like wildfire over the whole kingdom."

How far this is, or is not true, cannot be known; but it is certain that the Lands of Bogue, commonly called by country folk "Bug," passed by marriage into the Hume family; and that the male representatives of this ancient family are still in existence. This much may be fairly asserted, that the Berwickshire legend has more apparent probability about it than any of the other ones.

J. Mt.

P. S. — "That ilk," in old Scotch, means "the same:" in other words, Hume of that ilk is just Hume of Hume; and Brodie of that ilk, Brodie of Brodie.

Table-moving (Vol. vii., p. 596.). — I imagine that the great object in *table-moving* is to produce the desired effect *without* pressure. During experiments I have often heard the would-be "table-movers" cry "Don't press: it must be done without any pressure." J. A. T.

Scotch Newspapers (Vol. viii., p. 57.). — In Ruddiman's *Life*, by G. Chalmers (8vo. Lond. 1794), it is stated that Cromwell was the first who communicated the benefit of a newspaper to Scotland.

In 1652, Christopher Higgins, a printer, whom Cromwell had conveyed with his army to Leith, reprinted there what had been already published at London, *A Diurnal of some passages and affairs for the information of the English Soldiers.* A newspaper of Scottish manufacture appeared at Edinburgh, the same authority relates, on the 31st of December, 1660, under the title of *Mercurius Caledonius;* comprising the affairs in agitation in Scotland, with a survey of foreign intelligence. It was published once a week, in a small 4to. form of eight pages. Chalmers adds, that —

"It was a son of the Bishop of Orkney, Thomas Lydserfe, who now thought he had the wit to amuse, the knowledge to instruct, and the address to cap ivate the lovers of news in Scotland. But he was only able, with all his powers, to extend his publication to ten numbers, which were very loyal, very illiterate, and very affected."

JOHN MACRAY.

Oxford.

Door-head Inscriptions (Vol. vii., pp. 23. 190. 588.; Vol. viii., p. 38.).—Over the door of the house at Salvington, Sussex, in which Selden was born, is this inscription:

"Gratvs, honeste, mihi; non clavdar, inito sedeq'
Fvr, abeas; non sv' facta solvta tibi."

It has been thus paraphrased:

1. By the late William Hamper, Esq., *Gent. Mag.*, 1824, vol. ii. p. 601.:

"Thou'rt welcome, honest friend; walk in, make free:
Thief, get thee gone; my doors are clos'd to thee."

2. By Dr. Evans:

"An honest man is always welcome here;
To rogues I grant no hospitable cheer."

3. In Evans's *Picture of Worthing*, p. 129.:

"Dear to my heart, the honest here shall find
The gate wide open, and the welcome kind;
Hence, *thieves*, away! on you my door shall close,
Within these walls the wicked ne'er repose."

4. In Shearsmith's *Worthing*, p. 71.:

"The honest man shall find a welcome here,
My gate wide open, and my heart sincere;
Within these walls, for *him* I spend my store.
But *thieves*, away! on you I close my door."

ANON.

Honorary Degrees (Vol. viii., pp. 8. 86.).—The short note of C. does not elucidate—if, indeed, it touches upon—the matter propounded. It was stated, whether correctly I know not, that honorary doctors created by *diploma* (reference being made to the Duke of Cambridge, and one or two other royal personages) would have the *distinctive* privilege of voting in Convocation. It then occurred to me that Johnson—whose Oxford dignity was conferred in 1776, by special requisition of the Chancellor, Lord North (his M.A. degree had been, I judge, likewise by *diploma*)—is not mentioned by Boswell or Croker, as having on any occasion exercised the right referred to. Did he possess that right? and, if so, was it ever exercised? The frequency of his visits to Oxford, and the alleged rigid adherence to academical costume, make the question one of some interest: besides, in regard to a person so entirely *sui generis*, and upon whose character and career so much minuteness of biographical detail has been bestowed, it is not a little remarkable how many points are almost barren of illustration. M. A.

"*Never ending, still beginning*" (Vol. viii., p. 103.). — See Dryden's *Alexander's Feast*, l. 101.

F. B—w.

Miscellaneous.

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CLERICUS (D.). The Beggar's Petition *was written by the Rev. T. Moss, minister of Brierly Hill and Trentham, in Staffordshire. See* "N. & Q.," Vol. iii., p 209.

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LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of." — Captain Cuttle.

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BACON'S ESSAYS, BY MARKBY.

(*Continued from* Vol. viii., p. 144.)

Essay XXIX. Of the true Greatness of Kingdoms. —

"The speeeh of Themistocles."] See Plut. *Them.* 2., *Cimon*, 9.

"Negotiis pares."] An expression of Tacitus. In *Ann.* vi. 39., he says of Poppæus Sabinus: "Maximis provinciis per quatuor et viginti annos impositus; nullam ob eximiam artem, sed quod *par negotiis* neque supra erat." Again, in *Ann.* xvi. 18. of C. Petronius: "Proconsul Bithyniæ, et mox consul, vigentem se ae *parem negotiis* ostendit."

"As Virgil saith, 'It never troubles the wolf how many the sheep be.'"] Lord Bacon, as Mr. Markby observes, evidently alludes to the following verses of Eclogue vii.:

> "Hic tantum Boreæ curamus frigora, quantum
> Aut numerum lupus, aut torrentia flumina ripas."

The meaning is, however, doubtless correctly explained by Heyne: "Ut numerato pecori pareat." "Quia solam considerat lupus prædam," says Servius. The sense of the passage is, that after the shepherd has "told his tale," after he has counted his sheep, the wolf does not care how much he deranges the reckoning.

For the advice of Parmenio to attack Darius by night, and the refusal of Alexander to steal the victory, see Arrian, *Exp. Alex.* iii. 10.; Plut. *Alex.* 31., *Curt.* iv. 13.

"Neither is money the sinews of war, as it is trivially said."] "Nervi belli, pecunia infinita," Cic. *Phil.* v. 2. Machiavel, like Bacon, questions the truth of this dictum, *Disc.* ii. 10.

"Solon said well to Crœsus (when in ostentation he showed him his gold), 'Sir, if any other come that hath better iron than you, he will be master of all this gold.'"] This saying is not in Herodotus, or in Plutarch's Life of Solon. Query, In what ancient author is it to be found?

"Even as you may see in coppice-woods; if you leave your staddles too thick, you shall never have clean underwood, but shrubs and bushes."] The same illustration is used by Lord Bacon, in

his *History of Henry VII.*: "Like to coppiee-woods, that, if you leave in them staddles too thick, they will run to bushes and briars, and have little clean underwood" (vol. iii. p. 236., ed. Montagu). The word *staddle* means an uncut tree in a coppice, left to grow. Thus Tusser says, "Leave growing for staddles the likest and best." See Richardson in v., and Nares' *Glossary* in *Staddle*, where other meanings of the word are explained.

"The device of King Henry VII."] See Lord Bacon's *History*, ib. p. 234.

"Nay, it seemeth at this instant they [the Spaniards] are sensible of this want of natives; as by the Pragmatical Sanction, now published, appeareth."] To what law does Lord Bacon allude?

"Romulus, after his death (as they report or feign), sent a present to the Romans, that above all they should intend arms, and then they should prove the greatest empire of the world."] See Livy, i. 16., where Romulus is described as giving this message to Proculus Julius. A similar message is reported in Plut. *Rom.* 28.

"No man can by caretaking (as the Scripture saith) add a cubit to his stature."] See Matt. vi. 27.

Essay XXX. Of Regimen of Health. — See *Antith.*, No. 4. vol. viii. p. 355.

Essay XXXI. Of Suspicion. — See *Antith.*, No. 45. vol. viii. p. 377.

Essay XXXII. Of Discourse.—

"I knew two noblemen of the west part of England," &c.] Query, Who are the noblemen referred to?

Essay XXXIII. Of Plantations.—

"When the world was young it begat more children; but now it is old it begets fewer."] This idea is taken from the ancients. Thus Lucretius:

> "Sed quia finem aliquam pariendi debet habere,
> Destitit, ut mulier spatio defessa vetusto."
>
> V. 823–4.

"Consider likewise, what commodities the soil where the plantation is doth naturally yield, that they may some way help to defray the charge of the plantation; so it be not, as was said, to the untimely prejudice of the main business, *as it hath fared with tobacco in Virginia.*"] On the excessive cultivation of tobacco by the early colonists of Virginia, see Grahame's *History of North America*, vol. i. p. 67. King James's objection to tobacco is well known.

"But *moil* not too much underground."] This old word, for *to toil*, *to labour*, has now become provincial.

"In *marish* and unwholesome grounds."] *Marish* is here used in its original sense, as the adjective of *mere*. Spenser and Milton use it as a substantive; whence the word *marsh*.

"It is the guiltiness of blood of many *commiserable* persons."] No instance of the word *commiserable* is cited in the Dictionaries from any other writer than Bacon.

Essay XXXIV. Of Riches.—See *Antith.*, No. 6. vol. viii. p. 356.

"In sudore vultûs alieni."] Gen. iii. 19.

"The fortune in being the first in an invention, or in a privilege, doth cause sometimes a wonderful overgrowth in riches, *as it was with the first sugar-man in the Canaries.*"] When was the growth of sugar introduced into the Canaries? To what does Bacon allude? It does not appear that sugar is now grown in these islands; at least it is enumerated among their imports, and not among their exports.

Essay XXXV. Of Prophecies.—

"Henry VI. of England said of Henry VII., when he was a lad and gave him water, 'This is the lad that shall enjoy the crown for which we strive.'"] Query, Is this speech reported by any earlier writer?

"When I was in France I heard from one Dr. Pena, that the queen-mother, who was given to curious arts, caused the king her husband's nativity to be calculated under a false name, and the astrologer gave a judgment that he should be killed in a duel; at which the queen laughed, thinking her husband to be above challenges and duels; but he was slain upon a course at tilt, the splinters of the staff of Montgomery going in at his beaver."] The king here alluded to is Henri II., who was killed at a tournament in 1559; his queen was Catherine de Medici. Bacon's visit to France was in 1576–9 (*Life*, by Montagu, p. xvi.), during the reign of Henri III., when Catherine of Medici was queen-mother. Query, Is this propheey mentioned in any French writer?

"Octogesimus octavus mirabilis annus."] Concerning the propheey which contained this verse, see Bayle, *Dict.*, art. *Stofler*, note E: art. *Bruschius*, note E.

Essay XXXVII. Of Masques and Triumphs.—

"The colours that show best by candlelight are white, carnation, and a kind of sea-water green; and *oes*, or spangs, as they are of no great cost, so they are of most glory."] Mr. Markby says that Montagu and Spiers take the liberty of altering the word *oes* to *ouches*. Halliwell, in his *Dictionary*, explains *oes* to mean *eyes*, citing one manuscript example. This would agree tolerably with the sense of the passage before us. *Ouches* would mean *jewels*.

Essay XXXVIII. Of Nature in Men. — See *Antith.*, No. 10. vol. viii. p. 459.

"Optimus ille *animi* vindex," &c.] "Ille *fuit* vindex" in Ovid.

"Like as it was with Æsop's damsel, turned from a cat to a woman."] See Babrius, Fab. 32.

"Otherwise they may say, 'Multum incola fuit anima mea.'"] Whence are these words borrowed?

Essay XXXIX. Of Custom and Education.—See *Antith.*, No. 10. vol. viii. p. 359.

"Only superstition is now so well advanced, that men of the first blood are as firm as butchers by occupation, and votary resolution is made equipollent to custom, even in matter of blood."] This is an allusion to the Gunpowder Plot.

"The Indian wives strive to be burnt with the corpse of their husbands."] The practice of suttee is of great antiquity. See Strabo, xv. 1. § 30. 62.; Val. *Max.* ii. 6. 14.

"The lads of Sparta, of ancient time, were wont to be scourged upon the altar of Diana, without so much as *quecking*."] To *queche* here means to *squeak*.

"Late learners cannot so well *take the ply*."] To *take the ply* is to bend according to the pressure; to be flexible and docile under instruction.

Essay XL. Of Fortune.—See *Antith.*, No. 11. vol. viii. p. 359.

"Serpens, nisi serpentem comederit, non fit draco."] What is the origin of this saying?

The character of Cato the elder, cited from Livy, is in xxxix. 40.; but the words are quoted *memoriter*, and do not agree exactly with the original.

For the anecdote of Timotheus, see "N. & Q.," Vol. vii., p. 493.

Essay XLII. Of Youth and Age.—See *Antith.*, No. 3. vol. viii. p. 355.

"Hermogenes the rhetorician, whose books are exceedingly subtle, who afterwards waxed stupid."] Hermogenes of Tarsus, who lived in the reign of Marcus Aurelius, wrote some able rhetorical works while he was still a young man; but at the age of twenty-five fell into a state of mental imbecility, from which he never recovered.

"Scipio Africanus, of whom Livy saith in effect, 'Ultima primis cedebant.'"] The allusion is to Ovid, *Heroid.* ix. 23–4.:

> "Cœpisti melius quam desinis: ultima primis
> Cedunt: dissimiles hic vir et ille puer."

Essay XLIII. Of Beauty.—See *Antith.*, No. 2. vol. viii. p. 354.

"A man cannot tell whether Apelles or Albert Durer were the more trifler; whereof the one would make a personage by geometrical proportions, the other by taking the best parts out of divers faces to make one excellent."] With regard to Apelles, Lord Bacon probably alludes to the story of Zeuxis in Cic. *De Inv.* ii. 1.

"Pulcrorum autumnus pulcher."] Query, What is the source of this quotation?

Essay XLVI. Of Gardens.—

Many of the names of plants in this Essay require illustration. *Gennitings* appear to be broom, from *genista; quodlins* are codlings, a species of apple; *wardens* are a species of pear, concerning which see Hudson's *Domestic Architecture of the Thirteenth Century*, p. 137. *Bullaces* are explained by Halliwell to be a small black and tartish plum, growing wild in some parts of the country.

"My meaning is perceived, that you may have *ver perpetuum*, as the place affords."] The allusion, probably, is to Virgil, *Georg.* ii. 149.:

> "Hic ver assiduum, atque alienis mensibus æstas."

"Little low hedges, round, like *welts*, with some pretty pyramids, I like well."] A *welt* was the turned-over edge of a garment.

"Abeunt studia in mores."] From Ovid's Epistle of Sapphó to Phaon, *Ep.* xv. 83.

"Let him study the schoolmen, for they are *cymini sectores*."] The word κυμινοπρίστης is applied in Aristot., *Eth. Nic.* iv. 3., to a miserly person; one who saves cheeseparings and candle-ends.

Essay LII. Of Ceremonies and Respects.—See *Antith.*, No. 34. vol. viii. p. 371.

"It doth much add to a man's reputation, and is (as Queen Isabella saith) like perpetual letters commendatory, to have good forms."] Query, Which Queen Isabella was the author of this saying?

Essay LIII. Of Praise.—See *Antith.*, No. 10. vol. viii. p. 358.

"Pessimum genus inimicorum laudantium."] From Tacit. *Agric.* c. 41., where the words are: "Pessimum inimicorum genus, laudantes." *Laudantium* for *laudantes* in the text of Bacon is an error.

Essay LIV. Of Vain-glory.—See *Antith.*, No. 19. vol. viii. p. 364.

Essay LVI. Of Judicature.—

"Judges ought to remember that their office is *jus dicere*, and not *jus dare*."] Compare Aph. 44. and 46., in the eighth book *De Augmentis*. L.

BISHOP BURNET, H. WHARTON, AND SMITH.

The following curious piece of literary history is quoted from pp. 145—147. of Smith's *De Re Nummaria*:

"But having thus owned the bishop's generosity, I must next inform the reader what occasion I have to make some complaint of hard usage, partly to myself, but infinitely more to Dr. H. Wharton, and that after his decease also. The matter of fact lies in this order. After Ant. Harmer had published his *Specimen of Errors* to be found in the Bishop's *History of the Reformation*, there was a person that frequented the coffee-house where we met daily at Oxon, and who

afterwards became a prelate in Scotland, that was continually running down that History for the errors discovered in it, many of which are not very material, and might in so large a work have been easily pardoned; and in order to obtain such a pardon, I acquainted his Lordship with some more considerable errata to be found in the first volume of *Anglia Sacra*, out of which I had drawn up as many mistakes as I could possibly meet with, and had deseanted upon them, as far as I was able, in the same method Ant. Harmer had drawn up his, and without acquainting the Bishop who was the author, sent them up to his Lordship with license, if he thought fitting, to print them. But when the collection was made, I had prefixed a letter to his Lordship, and next an epistle to the reader. In the former it was but fitting to compliment his Lordship, but the latter was altogether as large a commendation of Dr. Wharton's skill, diligence, and faithfulness in viewing and examining the records of our English church history. The disgust that this last gave his Lordship obliged him to stifle the whole tract; but yet he was pleased to show part of it to many by way, as I suppose, of excuse or answer for his own mistakes; but as I take it, after the Doctor's deeease, he made it an occasion of foully bespattering him as a man of no eredit, and all he had writ in that *Specimen* was fit to go for nothing; which practiee of his lordship, after I came to read both in the preface and introduction to his third volume, I was amazed at his injustiee both to the living and the dead. For I had acquainted his Lordship that the faults were none of Dr. Wharton's own making, who had never seen the MS. itself, but only some exscript of it, writ by some raw and illiterate person employed by some of his Oxford friends to send him a eopy of it. I onee threatened my Lord Bishop's son that I had thoughts of publishing this and some other faets the Bishop had used to avoid the diseovery of some other errata eommunieated to him by other hands; but I forbore doing so, lest I should seem ungrateful for kindnesses done and offered to me."

E. H. A.

EARLY PHILADELPHIA DIRECTORIES.

The first Philadelphia Directories were published in the year 1785, when two appeared: White's and M'Pherson's. The latter is a duodecimo volume of 164 pages, and eontains some things worth making a note of.

Some persons do not seem to have comprehended the object of the inquiries made of the inhabitants as to their names and occupations; supposing, perhaps, that they had some connexion with taxation. The answers given by such are put down in the *Directory* as the *names* of the respondents. Thus:

"'I won't tell you,' 3. Maiden's Lane."
"'I won't tell it,' 15. Sugar Alley."
"'I won't tell you my name,' 160. New Market Street."
"'I won't have it numbered,' 478. Green Street."
"'I won't tell my name,' 185. St. John's Street."
"'I shall not give you my name,' 43. Stamper's Alley."
"What you please,' 49. Market Street."

In the *errata* are the following:

"For Cross Woman read Cross Widow."
"For Cox Cats read Cox Cato."

The alphabetical arrangement of a *Directory* is as great a leveller as the grave. In the *Directory* for 1798, after —

"Dennis, Mr., *Taylor*, Pewter Platter Alley."

appears the following:

"Dorleans, Messrs., *Merchants*, near 100. South Fourth Street."

These were Louis Philippe and one of his brothers, who lived at the north-west corner of Fourth and Princes Streets, in a house still standing, and now numbered 110.

Talleyrand and Volney lived for some time in Philadelphia; but, not being house-keepers, their names do not appear in any of the Directories.

UNEDA.

Philadelphia.

SHAKSPEARE CORRESPONDENCE.

Shakspeare Readings, No. X. — "*Sheer*" versus "*Warwick-sheer.*" — At page 143. of *Notes and Emendations*, Mr. Collier indulges in the following reverie: —

"Malone did not know what to make of 'sheer ale,' but supposed that it meant *sheering* or reaping ale, for so reaping is called in Warwickshire. What *does* it mean? It is spelt *sheere* in the old eopies; and that word begins one line, *Warwick* having undoubtedly dropped out at the end of the preeeding line. . . . It was formerly not at all unusual to spell 'shire' *sheere;* and Sly's 'sheer ale' *thus turns out* to have been Warwiekshire ale, which Shakspeare eelebrated, and of whieh he had doubtless often partaken at Mrs. Haeket's. We almost wonder that, in his loeal partieularity, he did not mention the sign of her house," &c.

The meaning of *sheer* ale was *strong* ale — that which we now call "entire" — ale unmixed, unreduced, unmitigated — the antithesis of that "*small* ale," for a pot of which poor Sly begged so hard, sinking his demand at last to "a pot o' the *smallest* ale." If Christopher lived in our own times, he might, on eommon oeeasions, indulge in *small;* but for great treats he would have Barclay's entire: and, instead of bullying Dame Hacket about "sealed quarts," he would perhaps, in these educated days, be writing to *The Times* under the signature of "A Thirsty Soul." Sly evidently was rather proud of underlying a seore of fourteenpence for *sheer* ale.

Let us hear in what sense old Phil. Holland, in *Precepts of Health*, uses the word:

"And verily water (not that onely wherewith *wine is mingled*, but also which is drunke betweene whiles,

apart by itselfe) causeth the wine tempered therewith to doe the lesse harme: in regard whereof, a student ought to use himselfe to drinke twice or thrice every day a draught of sheere water," &c.

Here "sheere water" is put in apposition to that with which "*wine is mingled;*" the meaning of *sheer*, therefore, is *integer:* and sheer milk would be milk before it goes to the pump.

But perhaps it will be objected that sheer, applied to water, as in this place, may mean clear, bright, free from foulness. Well, then, here is another example from Fletcher's *Double Marriage*, where Castruccio is being *tantalised* after the fashion of the Governor of Barataria:

"*Cast.* (*tastes.*) Why, what is this? Why, Doctor!

Doctor. Wine and water, sir. 'Tis sovereign for your heat: you must endure it.

Villio. Most excellent to cool your night-piece, sir!

Doctor. You're of a high and choleric complexion, and must have allays.

Cast. Shall I have no SHEER WINE then?"

The step from this to sheer ale is not very difficult.

It may be remarked that, at present, we apply several arbitrary adjectives, in this sense of sheer, to different liquors. Thus, to spirits we apply "raw," to wines and brandy "neat," to malt drink "stout" or "strong;" and then we reduce to "half and half," until at length we come to the very "small," a term which, like other lowly things, seems to have been permitted to endure from its very weakness.

A. E. B.

Leeds.

"*Clamour your tongues,*" *&c.*—

"Clamour your tongues, and not a word more."
Wint. Tale, Act IV. Sc. 4.

Notwithstanding the comments upon this word *clamour*, both in the pages of "N. & Q.," and by the various editors of Shakspeare, I have not yet seen anything that appears to my mind like a satisfactory elucidation.

Gifford, not being able to make anything of the word, proposed to read *charm*, which at all events is plausible, though nothing more. Narcs says the word is in use among bell-ringers, though now shortened to *clam*. Unfortunately the meaning attached to the term by the ringers is at variance with that of *clamour* in the text; for to *clam* the bells is what we should now call putting them *on sette* or *setting* them, and this is but preparatory to a general crash: still it is possible that the words may be the same.

MR. ARROWSMITH (Vol. vii., p. 567.) maintains the genuineness of *clamour* in preference to *charm;* and, without a word of comment, quotes two passages from Udall's translation of Erasmus his *Apothegms*—"oneless hee chaumbreed his tongue," &c.; and again—"did he refrein or chaumbre the tauntying of his tongue." I confess I cannot fathom MR. ARROWSMITH'S intention; for the obvious conclusion to be drawn from these quotations is, that *charm*, and not *clamour*, is an abbreviation of the older word *chaumbre*.

I am very much inclined to think that the verb in question comes directly from the A.-S. We find the word *clam* or *clom*—a bond, that which holds or retains, a prison; in the latter form the word is frequently used, and for the use of the former in the same sense Bosworth quotes Boethius (Rawlinson's ed., Oxon. 1698, p. 152.), which work I am unable to consult. From these words, then, we have *clommian*, *clæmian*, &c., to bind or restrain. It seems not very unlikely that from this original came Shakspeare's word *clammer* or *clamour*. I may add that Skinner explains the word *clum* by *a note of silence*, quoting "Chaucer in fab. Molitoris" (I have no copy of Chaucer at this moment within reach); and in the A.-S. we find *clumian*, to keep close, to press, to mutter, comprimere, mussitare: all these words probably have the same root.

An instance of the use of the word *clame* or *clamour* is to be found in a work entitled *The Castel of Helthe; gathered and made by Syr Thomas Elyot, Knight, &c.; printed by Thomas Berthelet:* London, 1539 (black-letter). At p. 52. is the following:

"Nauigation or rowynge nigh to the lande, in a *clame* water, is expedient for them that haue dropsies, lepries, palseyes, called of the vulgar people, takynges, and francies. To be carried on a rough water, it is a violent exercise," &c.

H. C. K.

—— Rectory, Hereford.

Shakspeare Suggestions (Vol. viii., p. 124.).—ICON asks—"Has any one suggested 'Most busy, when least I do.' The 'it' seems mere surplusage?"

The same suggestion, nearly *verbatim*, even to the curtailment of the "it," may be found in this present month's number of *Blackwood's Magazine*, p. 186.

But ICON will also find the same reading, *with an anterior title of nearly three years*, together with some good reasons for its adoption, in "N. & Q.," Vol. ii., p. 338. And he may also consult with advantage an illustrative quotation in Vol. iii., p. 229.

In the original suggestion in "N. & Q.," there is no *presumption of surplusage:* the word "it" is understood in relation to *labours;* that word being taken as *a collective singular*, like *contents*, and other words of the same construction.

The critic in Blackwood disclaims consulting "N. & Q.;" and it is, no doubt, a convenient disclaimer. He follows the herd of menstrual Aristarchi, by hailing, with wondering admiration, the substitution of *ethics* for *checks!* And he shows his fitness for the task he has undertaken, by stat-

ing that "Mr. Singer *alone* had the good taste to print it (ethics) in his text of 1826."

Mr. Halliwell, however, in a recent pamphlet, states that —

"This *new emendation* has not only been mentioned in a great variety of editions, *but has been introduced into the text by no fewer than five editors*, the first, I believe, in point of time, being the Rev. J. Rann, who substituted *ethics* into the text as early as 1787."

A. E. B.

Leeds.

Critical Digest. — Your readers have seen no more welcome announcement than that contained in p. 75. of your present volume, that this project of a work, bringing into one view the labours of preceding editors and commentators, is in good hands and likely to be brought to bear. On the *form* of such a work it is perhaps premature to offer an observation; but, to be perfect, it ought to range with that remarkable monument of a lady's patient industry, Mrs. Cowden Clarke's *Concordance*. On the *materials* to be employed, all your readers have such an interest in the subject as to warrant them in making suggestions; and it will be well to do so before the plans are fully matured.

It ought, in my opinion, to be more comprehensive than even the largest scheme suggested by your correspondent; for, in addition to the comments which may be thought most worthy of insertion in full, or nearly so, it ought to contain at least a *reference* to every known comment, in the slightest degree worthy of notice, in relation to any passage in the work. To accomplish this would of course be a work of enormous labour, and the object of the present Note is to suggest, as a first step, the circulation of a list of works intended to be consulted, for the purpose of inviting additions; not that such a list should encumber the pages of "N. & Q.," but I am much mistaken if you would not afford facilities for receiving the communications asked for. This course is the more necessary, inasmuch as, in addition to works written exclusively on the subject of Shakspeare, there is a vast amount of Shakspearian criticism spread over works, the titles of which give no indication of the necessity for consulting them. For instance, upwards of two hundred pages of Coleridge's *Literary Remains* are so employed; and though, perhaps, the work is so well known that it would have found a place in the first copy of the list I have suggested, it may serve as an illustration of the sort of information which it would be desirable to invite.

J. F. M.

MOTTOS OF THE EMPERORS OF GERMANY.

I was much interested in the lists given in "N. & Q." last year of the mottos adopted by serjeants-at-law on arriving at that dignity; and it then occurred to me, that it would be curious to collect in like manner a complete list of the sentences, which, as is well known to students of history, the Emperors of Germany were accustomed to assume at their coronations. A recent visit to Frankfort has given me an opportunity of making and sending you such a list. The materials are collected from inscriptions on a series of imperial portraits which adorn the principal chamber in the Römer or town hall of that city. The list, if it have no other interest, will at least serve to remind us that some of the Latin aphorisms and "wise saws" current among us now, have been doing duty in the same capacity for centuries:

Conrad I. 911. (Franconia.) *Fortuna cum blanditur fallit.*

Henry I. 918. (Saxony.) *Ad vindictam tardus, ad beneficentiam velox.*

Otho I. (The Great.) 936. (Saxony.) *Satius est ratione æquitatis mortem oppetere, quam fugere et inhonesta vivere.*

Otho II. 974. (Saxony.) *Cum omnibus pacem; adversus vitia bellum.*

Otho III. 983. (Saxony.) *Facile singula rumpuntur jacula; non conjuncta.*

Henry II. 1002. (Bavaria.) *Nihil impense ames, ita fiet ut in nullo contristeris.*

Conrad II. 1024. (Franconia.) *Omnium mores, imprimis observato.*

*Henry III. 1039. (Franconia.) *Qui litem aufert; execrationem in benedictionem mutat.*

Henry IV. 1056. (Franconia.) *Multi multa sciunt, se autem nemo.*

Henry V. 1106. (Franconia.) *Miser qui mortem appetit, miserior qui timet.*

Lothaire. 1125. (Saxony.) *Audi alteram partem.*

Conrad III. 1137. (Swabia.) *Pauca cum aliis, multa tecum loquere.*

Frederick I. (Barbarossa.) 1152. (Swabia.) *Præstat uni probo quam mille improbis placere.*

Henry VI. 1190. (Swabia.) *Qui tacendi non habet artem, nec novit loquendi.*

Philip. 1197. (Swabia.) *Quod male cœptum est, ne pudeat mutasse.*

Otho IV. 1208. (Brunswick.) *Strepit anser inter olores.*

Frederick II. 1218. (Swabia.) *Complurimum Thriorum, ego strepitum audiri.*

1250—1272. *Grand interregnum.* (See Hallam, *Middle Ages*, ch. v.)

Rodolph of Hapsburgh. 1273. *Melius bene imperare quam imperium ampliare.*

* Hallam says, that the imperial prerogative never reached so high a point as in the reign of this monarch. The succession to the throne appears to have been regarded as hereditary; and a very efficient control preserved by the emperor over the usually insubordinate confederacy.

Adolphus. 1291. (Nassau.)
Albert I. 1298. (Austria.) *Fugam victoria nescit.*
Henry VII. 1308. (Luxemburg.) *Calicem vitæ dedisti mihi in mortem.**
Louis IV. 1314. (Bavaria.)
Charles IV. 1347. (Bohemia.)
Wenceslaus. 1378. (Bohemia.)
Robert. (Count Palatine.) 1400. *Misericordia non causam, sed fortunam spectat.*
Sigismund. 1411. (Luxemburg.) *Mala ultro adsunt.*
Albert II. 1438. (†Austria, House of Hapsburgh.) *Amicus optimæ vitæ possessio.*
Frederick III. 1440. *Austriæ imperare orbi universo.*
Maximilian I. 1493. *Tene mensuram et respice finem.*
Charles V. 1519. *Plus ultra.*
Ferdinand I. 1558. *Fiat justitia, et pereat mundus.*
Maximilian II. 1564. *Deus providebit.*
Rodolph II. 1576. *Fulget Cæsaris astrum.*
Matthew. 1612. *Concordi lumine major.*
Ferdinand II. 1619. *Legitime certantibus.*
Ferdinand III. 1637. *Pietate et justitiâ.*
Leopold I. 1657. *Consilio et industriâ.*
Joseph I. 1705. *Amore et timore.*
Charles VI. 1711. *Constantiâ et fortitudine.*
Charles VII. 1742.
Francis I. 1745. *Pro Deo et imperio.*
Joseph II. 1765. *Virtute et exemplo.*
Leopold II. 1790. *Opes regnm, corda subditorum.*
Francis II. 1792. *Lege et fide.*

I have added, by way of rendering the catalogue more complete, the name of the particular family of German princes, for which each emperor was selected. A glance at these names furnishes a remarkable illustration of an observation of Sismondi:

"That the great evil of an elective monarchy, is the continual struggle on the part of the rulers to make it hereditary."

It is scarcely necessary to remind your readers, that the integrity of Charlemagne's empire was preserved until the deposition of Charles the Fat; that France and Germany did not become separate until after that event; and that Conrad was, therefore, the first of the German sovereigns, as he was certainly the first elected by the confederate princes. JOSHUA G. FITCH.

* At the death of Henry, Frederick the son of Albert disputed Louis's election, alleging that he had a majority of genuine votes. He assumed the motto, *Beatâ morte nihil beatius.*

† All the succeeding princes were of this family.

POEMS BY MISS DELAVAL.

If the accompanying songs have not been printed before, they may perhaps be worth preserving. They were written and set to music by a highly accomplished lady, the daughter of Edward Hussey Delaval, Esq., the last of his name and race, sometime Fellow of Pembroke College, Cambridge; the cotemporary of Gray and Mason, and well known for his literary and scientific attainments:

"Where the murm'ring streams meander,
Where the sportive zephyrs play,
Whilst in sylvan shades I wander,
Softly steal the hours away.
I nor splendor crave nor treasure,
Calmer joys my bosom knows;
Smiling days of rural pleasure,
Peaceful nights of soft repose."

"Oh Music, if thou hast a charm,
That may the sense of pain disarm,
Be all thy tender tones address'd
To soothe to peace my Anna's breast,
And bid the magic of thy strain
To still the throb of wakeful pain;
That, rapt in the delightful measure,
Sweet hope again may whisper pleasure,
And seem the notes of spring to hear,
Prelusive to a happier year.
And if thy magic can restore,
The shade of days that smile no more,
And softer, sweeter colors give
To scenes that in remembrance live,
Be to her pensive heart a friend;
And whilst the tender shadows blend,
Recall, ere the brief trace be lost,
Each moment that she priz'd the most."

E. H. A.

Minor Notes.

The Rights of Women.—Single women, who were freeholders, voted in the State of New Jersey as late as the year 1800. In a newspaper of that date is a complimentary editorial to the female voters for having unanimously supported Mr. John Adams (the defeated candidate) for President of the United States, in opposition to Mr. Jefferson, who was denounced as wanting in religion. UNEDA.

Philadelphia.

Green Pots used for drinking from by Members of the Temple.—During the summer of 1849, when the new part of Paper Buildings in the Temple was being built, the workmen, in making the necessary excavations, dug up a great number of pots or cups, which are supposed to have been used for drinking from by the students. I have recently met with the following letter from Sir

Julius Cæsar to Sir W. More, which may be interesting to some of your readers:

"After my hartie commendac'ons, &c. Whereas in tymes past the bearer hereof hath had out of the Parke of Farnham, belonging to the Bishopricke of Winchester, certaine white clay for the making of grene potts usually drunk in by the gentlemen of the Temple, and nowe understandinge of some restraint thereof, and that you (amongst others) are authorized there in divers respects during the vacancye of the said Bishopricke; my request, therefore, unto you is, and the rather for that I am a member of the said house, that you would in favo^r of us all p'mytt the bearer hereof to digge and carrie away so muche of the said claye as by him shalbe thought sufficient for the furnishinge of the said house w^th grene potts aforesaid, paying as he hath heretofore for the same. In accomplishment whereof myself with the whole societie shall acknowledge o'selves much beholden unto you, and shalbe readie to requite you at all times hereafter w^th the like pleasure. And so I bid you moste heartilie farewel.

"Inner Temple, this xix^th of August, 1591.

"To the right worshipful Sir W'm More, Knight, geve these."

This letter is printed in the *Losely Manuscripts*, p. 311. B.

Bristol.

Quarles and Pascal.—In Quarles' *Emblems*, book i. Emblem vi., there is a passage:

"The world's a seeming paradise, but her own
And man's tormentor;
Appearing fixed, yet but a rolling stone
Without a tenter;
It is a vast circumference where none
Can find a centre."

And Pascal, in one of his *Pensées*, says:

"Le monde est une sphère infinie, dont le centre est partout, la circonférence nulle part."

Here we have two propositions, which, whether taken separately, or opposed to each other, would seem to contain nothing but paradox or contradiction. And yet I believe they are but different modes of expressing the same thing.

HENRY H. BREEN.

St. Lucia.

Offer to intending Editors.—I had hoped that some one would accept MR. CROSSLEY's offer of Ware's MS. notes for a new edition of *Foxes and Firebrands*. I myself will with pleasure contribute a copy of the book to print from (assuming that it will be properly executed), and also of his much rarer *Coursing of the Romish Fox*, which should form part of the volume.

If any one is disposed to edit the works of Dr. John Rogers, the sub-dean of Wells, I will, with the same pleasure, supply his Address to the Quakers, of which I possess Mr. Brand's copy, which he has twice marked as *extra rare*; and Rodd, from whom I purchased it, had never seen another copy. The entire works might be comprised in two volumes octavo.

It is to be regretted that Mr. Flintoff has not yet published Wallis's *Sermons on the Trinity*, to accompany his excellent edition of Wallis's *Letters*, 1840. Would it not be possible to obtain so many names as would defray the expense of printing?

S. Z. Z. S.

Head-dress.—The enormous head-dresses worn in the time of Charles I. gave rise to the following lines:

"Hoc magis est instar tecti quam tegminis; hoc non
Ornare est; hoc est ædificare caput."

CLERICUS (D.)

Minor Queries.

Fox-hunting.—Can any of your correspondents inform me, when the great national sport of fox-hunting first came into vogue?

Gervase Markham, whose work on sports, called *Country Contentments, or the Husbandman's Recreations*, was published in 1654, gives due honour to stag-hunting, which he describes as "the most princely and royall chase of all chases." Speaking of hare-hunting, he says, "It is every honest man's and good man's chase, and which is indeed the freest, readiest, and most enduring pastime;" but he classes the hunting of the fox and the badger together, and he describes them as "Chases of a great deal lesse use or cunning than any of the former, because they are of a much hotter scent, and as being intituled stinking scents, and not sweet scents."

Although he does admit that this chase may be profitable and pleasant for the time, insomuch as there are not so many defaults, but a continuing sport; he concludes, "I will not stand much upon them, because they are not so much desired as the rest." R. W. B.

Broderie Anglaise.—Being a young lady whose love for the fine arts is properly modified by a reverence for antiquity, I am desirous to know whether the present fashionable occupation of the "Broderie Anglaise," being undoubtedly a revival, is however traceable (as is alleged) to so remote a period as the days of Elizabeth? SARAH ANNA.

"*The Convent*," *an Elegy.*—Among the works ascribed to the Abbé François Arnaud, a member of the French Academy, who died in 1784, there is one entitled, *Le Couvent, Elégie traduite de l'Anglais*. What is the English poem here alluded to? HENRY H. BREEN.

St. Lucia.

Memorial of Newton.—The subscription now in progress for raising a statue to Sir Isaac Newton

at Grantham, the place of his early education, recalls to my recollection a memorial of him, about which I may possibly learn a few particulars from some one of the numerous readers of "N. & Q."

I remember hearing when a school-boy at the college, Grantham, some thirty-five years ago, that Newton's name, cut by himself on a stone in the recess of one of the windows of the school-house, was to be seen there no long time back; but that the stone, or the portion of it which contained the name, had been cut out by some mason at a time when the building was being repaired, and was in the possession of a gentleman then living in the largest house in Grantham — built, I believe, by himself. Those of your readers who knew Grantham at the time, will not need to be told the name of the gentleman to whom I allude. The questions I would wish to ask are these:

1. Was such a stone to be seen, as described, some forty or fifty years since?

2. Is it true that it was removed in the way that I have stated?

3. If so, in whose possession is the stone at this present time? M. A.

Mammon. — Perhaps some of your readers could refer me to some work containing information in reference to the following allegation of Barnes, on Matt. vi. 24.:

"Mammon is a Syriac word, *a name given to an idol worshipped as the god of riches.* It has the same meaning as Plutus among the Greeks. It is not known that the Jews even formally worshipped *this idol*, but they used the word to denote wealth."

My question relates to the passages in Italics.

B. H. C.

Derivation of Wellesley. — In a note to the lately published *Autobiographic Sketches* of Thomas De Quincey, I find (p. 131.) the following passage:

"It had been always known that some relationship existed between the Wellesleys and John Wesley. Their names had in fact been originally the same; and the Duke of Wellington himself, in the earlier part of his career, when sitting in the Irish House of Commons, was always known to the Irish journals as Captain Wesley. Upon this arose a natural belief, that the aristocratic branch of the house had improved the name into Wellesley. But the true process of change had been precisely the other way. Not Wesley had been expanded into Wellesley, but inversely, Wellesley had been contracted by household usage into Wesley. The name must have been *Wellesley* in its earliest stage, since it was founded upon a connexion with Wells Cathedral."

May I ask what this connexion was, and whence the authority for the statement? Had the illustrious Duke's adoption of his title from another town in Somersetshire anything to do with it?

J. M.

Cranwells, Bath. See p 223.

The Battle of Cruden — A Query for Copenhagen Correspondents. — In the year 1059, in the reign of Malcolm III., king of Scotland, a battle was fought on the Links of Cruden, in the county of Aberdeen, between the Danes and the Scots, in which the Prince Royal, who commanded the Danish forces, was slain. He was buried on the field, near to which, according to the custom of the times, King Malcolm "biggit ane kirk." This church was overblown with sand, and another built farther inland, which is the present parish church. To the churchyard wall there leans a black marble gravestone, about 7 ft. × 3 ft. 6 in., which is said to have been sent from Denmark as a monument for the grave of his royal highness. The stone has the appearance of considerable antiquity about it, and appears to have been inlaid with marble, let into it about half an inch; the marks of the iron brads, and the lead which secured it, are still visible.

"Tradition says it did from Denmark come,
A monument the king sent for his son."

And it is also stated that, until within the last hundred years, a small sum of money was annually sent by the Danish government to the minister of Cruden for keeping the monument in repair. I should be glad to learn if there are any documents among the royal archives at Copenhagen, which would invalidate or substantiate the popular tradition. Abredonensis.

Ampers and (& or &). — I have heard this symbol called both *ampers and* and *apussé and.* Which, if either, is the correct term; and what is its derivation? C. Mansfield Ingleby.

Birmingham.

The Myrtle Bee. — I should feel much obliged to any reader of "N. & Q." who would answer the following questions respecting the bird called the Myrtle Bee; separating carefully at the same time the result of his *personal experience* from any *hearsay evidence* that he may have collected on the subject. In what places in the British Isles has the bird been seen? During what months? Is it gregarious, or solitary? What are its haunts and habits, and on what does it feed? What is its colour, shape, and size? Its mode of flight? Does any cabinet contain a preserved specimen, and has any naturalist described or figured it either as a British or a foreign bird?

W. R. D. Salmon.

Birmingham.

Henry Earl of Wotton. — Jan van Kerekhove, Lord of Kerkhoven and Heenvliet, who died at Sassenheim, March 7, 1660, married Catherine Stanhope, daughter of the Earl of Chesterfield; and had issue Charles Henry, who in 1659 was chief magistrate of Breda, and was created Earl

of Wotton by the king of England. Could any of your readers favour me with the date of the above marriage, as also those of the birth of the father and the son; as well as that of the elevation of the latter to the peerage of England? — From the *Navorscher*. A. I.

Connexion between the Celtic and Latin Languages. — Can any of your correspondents supply any links of connexion between the Celtic and Latin languages? M.

Queen Anne's Motto. — What authority have we for asserting that "Semper eadem" was Queen Anne's motto, and that it expired with her?

CLERICUS (D.)

Anonymous Books. — Can any of the readers of "N. & Q." furnish the names of the authors of either of the following works?

1. The Watch; an Ode, humbly inscribed to the Right Hon. the Earl of M—f—d. To which is added, the Genius of America to General Carleton, an Ode. London: J. Bew, 1778. 4to.

2. Fast Sermon, preached at —— Feb. 10th, 1779, by the Reverend —— ——; showing the Tyranny and Oppression of the British King and Parliament respecting the American Colonies. Inscribed to the Congress. 8vo. (*Sine loco aut anno.* An ironical Piece, severe on America.)

3. National Prejudice opposed to the National Interest; candidly considered in the Detention or Yielding up Gibraltar and Cape Breton, by the ensuing Treaty of Peace, &c. In a Letter to Sir John Bernard. London: W. Owen, 1748. 8vo.

4. The Blockheads; or Fortunate Contractor. An Opera, in Two Acts, as it was performed at New York, &c. Printed at New York. London: reprinted for G. Kearsley, 1783. 12mo.

5. The Present State of the British Empire in Europe, America, Asia, and Africa, &c.: London, 1768, 8vo., pp. 486.

Who prepared the chapters on America in this volume? SERVIENS.

Minor Queries with Answers.

Major André. — A subscriber having observed the amount of valuable and recondite information elicited by a happy Query concerning General Wolfe, hopes to obtain like success in one he now puts forward in regard to the personal history, &c. of the unfortunate Major John André, who was hung by the Americans as a spy during their Revolutionary War. Being engaged upon a biography of Major André, he has already collected considerable matter; but wishes to leave no stone unturned in his task, and therefore begs his brethren of "N. & Q." to publish therein any anecdotes or copies of any letters or documents concerning that gallant but ill-fated gentleman. A reference to passages occurring in printed books bearing on this subject, might also well be given; for there is so little known about Major André, and that little scattered piecemeal in so many and various localities, that it is hardly possible some of them should not have escaped this writer's notice.

SERVIENS.

[Smith's *Authentic Narrative of Major André*, 8vo. 1808, has most probably been consulted by our correspondent. There is a good account of the Major in vol. ii. of the *Biographical Dictionary* of the Useful Knowledge Society, and it is worth consulting for the authorities quoted at the end of the article. See also the *Encyclopædia Americana*, article "Benedict Arnold;" the *American Whig Review*, vol. v. p. 381.; *New England Magazine*, vol. vi. p. 353.; and for a vindication of the captors of André, the *Analectic Magazine*, vol. x. p. 307. Articles also will be found respecting him in *Gentleman's Magazine*, vol. l. pp. 540. 610.; vol. li. p. 320.; vol. lii. p. 514. Major André is one of the principal subjects of *The British Hero in Captivity*, a poem attributed to Mr. Puddicombe, 4to. 1782.]

"*The Fatal Mistake.*" — Can you tell me where the scene of the following play is laid, and the names of the *dramatis personæ*: *The Fatal Mistake, a Tragedy*, by Joseph Haynes, 4to., 1696?

The author of this play, who was known by the name of Count Haynes, was an actor in the theatre at Drury Lane about the time of James II., and died in 1701. There is an account of his life written by Tom Browne. Gw.

[The title-page of *A Fatal Mistake* states that it was written by Jos. Hayns; but according to the *Biog. Dramatica*, it is not certain that Count Haines was the author. The *dramatis personæ* are: *Men*, Duke, Duke of Schawden's ambassador, Rodulphus, Baldwin, Eustace, Ladovick, Albert, Godfrey, Arnulph, Frederick, Welpho, Conradine, Gozelo, Lewis, Ferdinando. *Women*, Duchess Gertruedo, Lebassa, Clementia, Idana, Thierrie, Maria, Lords and Ladies, Masquers, Soldiers.]

Anonymous Plays. —

1. A Match for a Widow; or, the Frolics of Fancy. A Comic Opera, in Three Acts, as performed at the Theatre Royal, Dublin. London: C. Dilly, 1788. 8vo.

2. The Indians; a Tragedy. Performed at the Theatre Royal, Richmond. London: C. Dilly, 1790. 8vo.

3. André; a Tragedy in Five Acts, as now performing at the Theatre in New York. To which is added the Cow Chase; a Satirical Poem, by Major André. With the Proceedings of the Court Martial, and authentic Documents concerning him. London: Ogilvy & Son, 1799. 8vo.

SERVIENS.

[1. *A Match for a Widow* is by Joseph Atkinson, Treasurer of the Ordnance in Ireland, the friend and associate of Curran, Moore, and the galaxy of Irish genius. He died in 1818.

2. *The Indians* is by William Richardson, Professor of Humanity in the University of Glasgow, who died in 1814.

3. *André* is by William Dunlap, an American dramatist.]

High Commission Court.—Can any of your readers refer me to works bearing on the proceedings of the High Commission Court? The sort of information of which I am in search is not so much on the great constitutional questions involved in the history of this court, as in the details of its mode of procedure; as shown either by actual books of practice, or the history of particular cases brought before it. J. F. M.

[Some account of the proceedings of the High Commission Court is given in Reeves's *History of the English Law*, vol. v. pp. 215—218. The Harleian MS. 7516. also contains Minutes of the Proceedings of the High Commissioners at Whitehall, July 6, 1616, on the question of Commendums, the king himself being present. It makes twenty-one leaves.]

Replies.

ROSICRUCIANS.

(Vol. vii., p. 619.; Vol. viii., p. 106.)

We frequently see Queries made in these pages which could be satisfactorily answered by turning to the commonest books of reference, such as Brand, Fosbroke, Hone, the various dictionaries and encyclopædias, and the standard works on the subjects queried. Now it seems to me that "N. & Q." is not intended for going over old ground, and thus becoming a literary treadmill; but its mission lies in supplying information *not easily found*, and in perfecting, as far as possible, our standard works and books of reference. Mr. Taylor's Query affords an opportunity for this, as the ordinary sources of information are very deficient as regards the Rosicrucians.

According to some, the name is derived from their supposed founder, *Christian Rosencreutz*, who died in 1484. And they account for the fact of the Rosicrucians not being heard of till 1604, by saying that Rosencreutz bound his disciples by an oath not to promulgate his doctrines for 120 years after his death. The mystical derivation of the name is thus given in the *Encyc. Brit.*:—

"The denomination evidently appears to be derived from the science of chemistry. It is not compounded, as many imagine, of the two words *rosa* and *crux*, which signify *rose* and *cross*, but of the latter of these two words and the Latin *ros*, which signifies *dew*. Of all natural bodies *dew* was deemed the most powerful dissolvent of gold; and the *cross* in the chemical language is equivalent to *light*, because the figure of the *cross* exhibits at the same time the three letters of which the word *lux*, light, is compounded. Now *lux* is called by this sect the seed or menstruum of the red dragon, or, in other words, gross and corporeal *light*, which, when properly digested and modified, produces *gold*. Hence it follows, if this etymology be admitted, that a Rosicrucian philosopher is one who, by the intervention and assistance of the *dew*, seeks for light; or, in other words, the philosopher's stone.

"The true meaning and energy of this denomination did not escape the penetration and sagacity of Gassendi, as appears by his *Examen Philos. Fludd*, tom. iii. s. 15. p. 261.; and it was more fully explained by Renaudot in his *Conférences Publiques*, tom. iv. p. 87."

The encyclopædist remarks that at first the title commanded some respect, as it seemed to be borrowed from *the arms of Luther, which were a cross placed upon a rose.*

The leading doctrines of the Rosicrucians were borrowed from the Eastern philosophers*; the Christian Platonists, schoolmen, and mystics: mixed up with others derived from writers on natural history, magic, astrology, and especially alchemy. All these blended together, and served up in a professional jargon of studied obscurity, formed the doctrinal system of these strange philosophers. In this system *the doctrine of elemental spirits*, and the means of communion and alliance with them, and *the doctrine of signatures*, are the most prominent points.

Let me refer Mr. Taylor to Michael Meyer's *Themis Aurea, hoc est de legibus Fraternitatis Roseæ Crucis*, Col. 1615; the works of Jacob Behmen, Robt. Fludd, John Heydon, Peter Mormius, Eugene Philalethes; the works of the Rosicrucian Society, containing seventy-one treatises in different languages; the Catalogue of Hermetic books by the Abbé Lenglet du Fresnoi, Paris, 1762; Manget's *Biblioth. Chem. Curios.*, Col. 1702, 2 vols. folio; and the *Theatrum Chemicum*, Argent. 1662, 6 vols. 8vo.

I must make particular mention of the two most celebrated of the Rosicrucian works; the first is *La Chiave del Cabinetto*, Col. 1681, 12mo. The author, Joseph Francis Borri, gives a most systematic account of the doctrine of the Rosic Cross in this interesting little volume. He was imprisoned for magic and heresy, and died in his prison at Rome in 1695 at the age of seventy years. On this work was founded one still more remarkable—

"Le Compte de Gabalis, ou Entretiens sur les Sciences Secrètes. 'Quod tanto impendio absconditur etiam solum modo demonstrare, destruere est.'—*Tertull.* Sur la Copie imprimée à Paris, chez Claude Barbin. — M.DC.LXXI. 12mo., pp. 150."

* The Jewish speculations on the subject of elemental spirits and angels (especially those that assumed corporeal forms, and united themselves with the daughters of men) were largely drawn on by the Rosicrucians. (See the famous *Liber Zohar*, Sulzbaci, 1684, fol.; and Philo, *Lib. de Gigantibus*. See also Hoornbeek, *Lib. pro Convert. Jud.*, Lug. Bat., 1665, 4to.)

This work, thus published anonymously, was from the pen of the Abbé de Villars. An English translation was published at London in 1714.

The doctrine of the Rosy Cross entered largely into the literature of the seventeenth century. This applies especially to the masques of James I. and Charles I. To the same source Shakspeare owes his *Ariel*, and Milton much of his *Comus*.

It is strange, but instructive, to observe how variously different minds make use of the same materials. What greater contrast can we have than *The Rape of the Lock* and *Undine?*—the one redolent of the petit-maître and the Cockney; the other a work *sui generis*, of human conceptions the most exquisite and spirit-fragrant. Wieland's *Idris und Zenide*, Bulwer's *Zanoni*, and Mackay's *Salamandrine*, are also based on Rosicrucian principles. Mention of the Rosicrucians occurs in Izaak Walton's *Angler* and Butler's *Hudibras*—see Zachary Grey's note and authorities referred to by him. See also two interesting papers on the subject in Chambers's *Edinb. Journal*, ed. 1846, vol. vi. pp. 298. 316. EIRIONNACH.

July 20, 1853.

P. S.—I may as well notice here a very curious book of Rosicrucian emblems, as I have it beside me:

"Atalanta Fugiens, hoc est, Emblemata Nova de Secretis Naturæ Chymica. Accommodata partim oculis et intellectui, figuris cupro incisis, adjectisque sententiis, Epigrammatis et notis, partim auribus et recreationi animi plus minus 50 Fugis Musicalibus trium vocum, quarum duæ ad unam simplicem melodiam distichis canendis peraptam correspondeant, non absq; singulari jucunditate videnda, legenda, meditanda, intelligenda, dijudicanda, canenda, et audienda. Authore Michaele Majero, Imperial. Consistorii Comite, Med. D. Eq. Ex. etc.: Oppenheimii, ex Typographia Hieronymi Galleri, sumptibus Joh. Theodori de Bry, MDCXVIII." Small 4to. pp. 211.

The title-page is adorned with emblematical figures. The work contains a portrait of the author, and fifty emblems executed with much spirit. Amongst others we have a Salamander in the fire, a green lion, a hermaphrodite, a dragon, &c. Every right page has a motto, an emblem, and an epigram under the emblem in Latin. The left page gives the same in German, with the Latin words set to music. After each emblem we have a "Discursus."

The following remarks on the title occur in the preface:

"Atalanta Poëtis celebrata est propter fugam, quâ omnes proeos in certamine antevertit, ideoque ipsis victis pro Virgine, præmio Victoriæ proposito, mors obtigit, donec ab Hippomene, Juvene audaciore et provido, superata et obtenta sit trium malorum aureorum per Vices inter currendum objectu, quæ dum illa tolleret, præventa est ab eo, metam jam attingente: Hæc Atalanta ut fugit, sic una vox musicalis semper fugit ante aliam et altera insequitur, ut Hippomenes: In tertia tamen stabiliuntur et firmantur, quæ simplex est et unius valoris, tanquam malo aureo: Hæc eadem virgo merè chymica est, nempe Mercurius philosophicus a sulfure aureo in fuga fixatus et retentus, quem si quis sistere noverit, sponsam, quam ambit, habebit, sin minus, perditionem suarum rerum est interitum," &c. —Page 9.

SEARSON'S POEMS.

(Vol. vii., p. 131.)

John Searson was a merchant in Philadelphia in the year 1766. A few days before seeing the inquiry respecting him, I came across his advertisement in the *Pennsylvania Gazette*; but not having made a note of the date, I have since been unable to find it. His stock was of a very miscellaneous character, as "Bibles and warming pans," "spelling-books and swords," figured in it in juxtaposition. He taught school at one time in Basking Ridge, New Jersey.

A copy of his poem on "Down Hill" is before me; and it is quite as curious a production as the volume of poems which he afterwards published.

He describes himself in the title-page as "Late Master of the Free School in Colerain, and formerly of New York, Merchant." The volume was printed in 1794 by subscription at Colerain.

The work is introduced by "A Poem, being a Cursory View of Belfast Town," thus commencing:

"With pleasure I view the Town of Belfast,
Where many dear friends their lots have been cast:
The Buildings are neat, the Town very clean,
And Trade very brisk are here to be seen;
Their Shipping are numerous, as I behold,
And Merchants thrive here in riches, I'm told."

Here are some farther specimens from this poem:

"I've walk'd alone, and view'd the *Paper Mill*,
Its walk, the eye with pleasure fill.
I've view'd the Mountains that surround BELFAST,
And find they are romantic to the last.

. . . . . .

The Church of BELFAST is superb and grand,
And to the Town an ornament does stand;
Their Meeting Houses also is so neat,
The congregation large, fine and complete."

The volume contains a dedication to the Rev. Mr. Josiah Marshall, rector of Maghera, a preface, a table of contents, and "A Prayer previous to the Poem."

The whole book is so intensely ridiculous that it is difficult to select. The following are rather chosen for their brevity than for any pre-eminent absurdity:

"The Earl of Bristol here some time do dwell,
Which after-ages sure of him will tell."

"Down-Hill's so pleasing to the traveller's sight,
And th' marine prospect would your heart delight."

"The rabbit tribe about me run their way,
Their little all to man becomes a prey.
The busy creatures trot about and run;
Some kill them with a net, some with a gun.
Alas! how little do these creatures know
For what they feed their young, so careful go.
The little creatures trot about and sweat,
Yet for the use of man is all they get."

"He closed his eyes on ev'ry earthly thing.
Angles surround his bed: to heaven they bring
The soul, departed from its earthly clay.
He died, he died! and calmly pass'd away,
His children not at home; his widow mourn,
And all his friends, in tears, seem quite forlorn."

Some of the London booksellers ought to reprint this work as a curiosity of literature. Some of the subscribers took a number of copies, and one might be procured for the purpose. The country seats of the largest subscribers are described in the poem.

The book ends with these lines (added by the "devil" of the printing-office, no doubt):

"The above rural, pathetic, and very sublime performance was corrected, in every respect, by the author himself."

This is erased with a pen, and these words written below — "Printer's error." UNEDA.

Philadelphia.

"FROM THE SUBLIME TO THE RIDICULOUS," ETC.

(Vol. v., p. 100.)

Since my former communication on the use of the phrase "From the sublime to the ridiculous there is but a step," I have met with some farther examples of kindred forms of expression, which you may deem worth inserting in "N. & Q."

Shakspeare has an instance in *Romeo and Juliet*, where he describes "Love" as —

"'A madness most discreet,'
A choaking gall, and a preserving sweet."

Quarles has it in his *Emblems*, Book iv. Epigram 2.:—

"Pilgrim, trudge on; what makes thy soul complain?
Crowns thy complaint; the way to rest is pain:
The road to resolution lies by doubt;
The next way home's the farthest way about."

We find it in this couplet in Butler:

"For discords make the sweetest airs,
And curses are a kind of prayers."

Rochester has it in the line —

"An eminent fool must be a man of parts."

It occurs in Junius's remark —

"Your Majesty may learn hereafter how nearly the slave and the tyrant are allied."

and in the following well-known passage in the same writer:

"He was forced to go through every division, resolution, composition, and refinement of political chemistry, before he happily arrived at the *caput mortuum* of vitriol in your grace. Flat and insipid in your retired state; but, brought into action, you become vitriol again. Such are the extremes of alternate indolence or fury which have governed your whole administration."

The thought here (be it said in passing) seems to have been adopted from these lines in Rochester:

"Wit, like tierce claret, when 't begins to pall,
Neglected lies, and 's of no use at all;
But in its full perfection of decay
Turns vinegar, and comes again in play."

But the most beautiful application of this sentiment that I have met with, occurs in an essay on "The Uses of Adversity," by Mr. Herman Hooker, an American writer:—

"A pious lady, who had lost her husband, was for a time inconsolable. She could not think, scarcely could she speak, of anything but him. Nothing seemed to take her attention but the three promising children he had left her, singing to her his presence, his look, his love. But soon these were all taken ill, and died within a few days of each other; and now the childless mother was calmed even by the greatness of the stroke. As the lead that goes quickly down to the ocean's depth ruffled its surface less than lighter things, so the blow which was strongest did not so much disturb her calm of mind, but drove her to its proper trust."

HENRY H. BREEN.

St. Lucia.

PASSAGE IN THE BURIAL SERVICE.

(Vol. viii., p. 78.)

"In the midst of life we are in death."

A writer in the *Parish Choir* (vol. iii. p. 140.) gives the following account of this passage. He says:

"The passage in question is found in the *Cantarium Sti. Galli*, or choir-book of the monks of St. Gall in Switzerland, published in 1845, with, however, a slight deviation from the text, as we are accustomed to it.

'*Mediâ Vitâ of St. Notker.*

'Mediâ Vitâ in morte sumus: quem quærimus adjutorem, nisi Te Domine, qui pro peccatis nostris justè iraseeris. Ad te clamaverunt patres nostri, speraverunt, et liberasti eos. Sancte Deus: ad te clamaverunt patres nostri, clamaverunt et non sunt confusi. Sancte Fortis, ne despicias nos in tempore senectutis: cum defecerit virtus nostra, ne derelinquas nos. Sancte et misericors Salvator amaræ morti ne tradas nos.'

"On consulting the *Thesaurus Hymnologicus* of Daniel (vol. ii. p. 329.) I find the following notice.

It is called 'Antiphona pro Peccatis,' or 'de Morte;' and the text there given corresponds nearly with that in our Burial Service.

"Mediâ vitâ in morte sumus:
Quem quærimus adjutorem nisi Te Domine,
Qui pro peccatis nostris justè irasceris:
Sancte Deus, sancte fortis, sancte et misericors Salvator,
Amaræ morti ne tradas nos.

"Rambach says, '"In the midst of life" occurs in MSS. of the thirteenth century, as an universally common dirge and song of supplication on all melancholy occasions, and was in this century regularly sung at Compline on Saturdays. A German translation was known long before the time of Luther, and was enlarged by him by the addition of two strophes.' Martene describes it as forming part of a religious service for New Year's Eve, composed about the year 1300.

"Hoffmann says that this anthem 'by Notker the Stammerer, a monk of St. Gall's (an. 912), was an extremely popular battle-song, through the singing of which, before and during the fight, friend and foe hoped to conquer. It was also, on many occasions, used as a kind of incantation song. Therefore the Synod of Cologne ordered (an. 1316) that no one should sing the *Mediâ vitâ* without the leave of his bishop.'

"Daniel adds that it is not, to his knowledge, now used by the Roman Church in divine worship; but that the admirable hymn of Luther, 'Mitten wir im Leben sind,' still flourishes amongst the Protestants of Germany, just as the translation in our Prayer-Book is popular with us."

GEO. A. TREVOR.

Your correspondent J. G. T. asks whence comes the expression in the Burial Service, "In the midst of life we are in death?" There are some lines in Petrarch which express precisely the same idea in nearly the self-same words; but as the thought is by no means an unlikely one to occur to two separate and independent authors, we may not go to the length of charging the seeming plagiarism upon the compilers of our Prayer-Book. I have mislaid the exact reference*, but subjoin the lines themselves:

"Omnia paulatim consumit longior ætas,
Vivendoque simul morimur, rapimurque manendo:
Ipse mihi collatus enim, non ille videbor;
Frons alia est, moresque alii, nova mentis imago,
Voxque aliud mutata sonat."

JOHN BOOKER.

Prestwich.

PATRICK'S PURGATORY.

(Vol. vii., p. 552.)

Dr. Lanigan, in his learned *Ecclesiastical History of Ireland* (vol. i. p. 368.), states that the so-called Patrick's Purgatory is situated at Lough Derg (Donegal). It is never mentioned in any of the lives of the apostle, nor heard of till the eleventh century, the period at which the canons regular of St. Augustine first appeared, for it was to persons of that order, as the story goes, that St. Patrick confided the care of that cavern of wonders. Now there were no such persons in the island in which it is situated, nor in that of St. Davoc [Dabeoc?] in the same lake, until about the beginning of the twelfth century. This purgatory, or purging place, of Lough Derg, was set up against another Patrick's purgatory, viz. that of Crough Patrick, mentioned by Jocelyn, which, however ill-founded the vulgar opinion concerning it, was less objectionable. Some writers have said that it got the name of Patrick's Purgatory from an Abbot Patrick, that lived in the ninth century; but neither were there canons regular of St. Augustine at that time, nor were such abridged modes of atoning to the Almighty for the sins of a whole life then thought of. It was demolished in the year 1497, by order of the Pope, although it has since been in some manner restored.

The original Patrick's Purgatory then, it would appear, was at Croagh Patrick, in Mayo, near Westport; speaking of the pilgrimages made to which, the monk Jocelyn (in his *Life of St. Patrick*, written A.D. 1180, cap. 172.) says that —

"Some of those who spent a night there stated that they had been subjected to most fearful torments, which had the effect, as they supposed, of purging them from their sins, for which reason also certain of them gave to that place the name of St. Patrick's Purgatory."

By the authority of the Lords Justices who governed Ireland in 1633, previously to the appointment of Wentworth, Lough Derg Purgatory was once more suppressed; but the sort of piety then fostered among the members of the Roman communion in Ireland could ill afford to resign without a struggle what was to them a source of so much consolation. High influence was, therefore, called into action to procure the reversal of the sentence; and the Roman Catholic Queen of Charles I. was induced to address to the Lord Deputy of Ireland a letter in which she requested that he would be pleased "to allow, that the devotions which the people of that country have ever been wont to pay to a St. Patrick's place there, may not be abolished." The Lord Deputy declined acceding to this request, and said in his reply, "I fear, at this time, when some men's zeal hath run them already, not only beyond their wits, *but almost forth of their allegiance too*, it might furnish them with something to say in prejudice and scandal to his majesty's government, which, for the present indeed, is by all means to be avoided." And adds, "your Majesty might do passing well to let this devotion rest awhile." After this second suppression, the devotion has a second time been "in some manner restored;" and

[* Barbato Sulmonensi, epist. i.—ED.]

multitudes throng to the place on the faith of a false tradition, so long since exposed and exploded by their own authorities. Three hundred and fifty years ago, the Pope, the representative of the Bishop of Clogher, and the head of the Franciscans in Donegal, combined their efforts to put down the scandalous fabrication; but yet it remains to this day an object of cherished religious veneration—an object of confidence and faith, on which many a poor soul casts itself to find consolation and repose. And those multitudes of pilgrims, year after year, assemble there, no influence which they look to for guidance forbidding them, to do homage to the vain delusion.

D. W. S. P. will find farther information on this subject in *The Catholic Layman* for April last: Curry, Dublin. William Blood.

Wicklow.

LORD WILLIAM RUSSELL.

(Vol. viii., p. 100.)

In answer to W. L. M.'s inquiry, "where the virtuous and patriotic William Lord Russell was buried?" I beg to state that I possess a pamphlet entitled:

"The whole Tryal and Defence of William Lord Russel, who Dyed a Martyr to the *Romish* Fury in the Year 1683, with the Learned Arguments of the Council on both sides. Together with his Behaviour and Speech upon the Scaffold: His Character and Behaviour. London: printed by J. Bradford, at the Bible in Fetter Lane."

There is no date to it; but from the appearance of the paper, type, a rude woodcut of the execution, &c., I doubt not that it was printed soon after the event, or certainly immediately after the Revolution, to meet the popular wishes to have information on the subject. It consists of sixteen octavo pages, very closely printed. The opening paragraph says:

"Among the many that suffered in a *Protestant* cause [all the *Italics* used in this communication are those of the pamphlet], and indeed whose measure seem'd to be the hardest of all, was this honorable person *William* Lord *Russel*, who was generally lamented for his excellent Temper and good Qualities; being allowed to be one of the most sober and judicious Noblemen in the Kingdom, which even his Enemies could not deny; and the Merit and Esteem he bore was more cause of Offence against him than any Matter that was reap'd up at his Tryal; all which in effect was merely grounded upon Malice (I mean *Popish* Malice) that could not be forgot, from his Lordship's being one of those earnest sticklers for *Protestant* Liberty, and even the very foremost that prefer'd the Bill of Exclusion," &c.

Then follows the trial, headed "July 13, 1683, the *Lord* Russel *came to his Tryal at the* Old Bailey." The indictment is described; the names of the jury are given; judges and counsel named; the evidence, examinations, and cross-examinations (by Lord Russel) very interestingly narrated: the Report concluding, after a short address from Lord Russel, "Then the Court adjourned till four in the afternoon, and brought him in guilty."

These particulars are followed by "*The last Speech and Carriage of the Lord* Russel *upon the Scaffold, &c.*" As to the executioner's work, all other accounts that I have seen state that after "two" strokes the head was severed from the body. The publication says:

"The Executioner, missing at his first Stroke, though with that he took away his Life, at two more severed the Head from the Body . . . . Mr. Sheriff [continues the account] ordered his Friends or Servants to take the Body, and dispose of it as they pleased, being given them by His Majesty's *Favour and Bounty*."

The narrative proceeds:

"His Body was conveyed to *Cheneys* in *Buckinghamshire*, where 'twas Buried among his Ancestors. There was a great *Storm*, and many loud *Claps* of *Thunder* the Day of his *Martyrdom*. An *Elegy* was made on him immediately after his Death; which seems, by what we have of it, to be writ with some *Spirit*, and a great deal of Truth and Good-will; only this Fragment on't could be retriev'd, which yet may not be unwelcome to the Reader:

''Tis done—he's Crown'd, *and one bright* Martyr *more,*
Black Rome, *is charg'd on thy too bulky score.*
All like himself, *he mov'd so calm, so free,*
A general whisper question'd—Which is he?
Deck'd like a Lover—*tho' pale Death's his* Bride,
He came, *and* saw, *and* overcame, *and* dy'd.
Earth weeps, and all the vainly pitying Crowd:
But Heaven his Death in Thunder *groan'd aloud.''*

A "sketch of his character" closes the account. Perhaps W. S. M. may deem these particulars not wholly uninteresting, but tolerably conclusive, considering the time of publication, when the fact must have been notorious.

A Hermit at Hampstead.

OAKEN TOMBS, ETC.

(Vol. vii., p. 528.)

At Banham, Norfolk, in a recess in the wall of the north aisle of the church, is an oaken effigy of a knight in armour in a recumbent position. Blomefield says:

"It is plain that it was made for Sir Hugh Bardolph, Knight, sometime lord of Gray's Manor, in this town, who died in 1203; for under his left arm there is a large cinquefoil, which is the badge of that family," &c.

Since he wrote, however (1739), with a view to the better preservation of this interesting relic, some spirited churchwarden has caused it to be

well painted and sanded; so that it now looks *almost* as well as stone. At the same time, the marks by which Blomefield thought to identify it are necessarily obliterated. T. B. B. H.

William de Valence, Earl of Pembroke, who was slain at Bayonne in 1296,—his effigy in wood is in St. Edmund's Chapel in Westminster Abbey, covered with enamelled brass. There is also in Abergavenny Church, amongst the general wreck of monumental remains there, a cross-legged effigy in wood, represented in chain mail; which the late Sir Samuel Meyrick supposed to have been that of William de Valence. It is mentioned in Coxe's *Monmouthshire*, p. 192.

The effigy of Aymer de Valence referred to in Whitaker ("N. & Q.," Vol. vii., p. 528.) is not of wood; he evidently refers to that of William de Valence.

In Gloucester Cathedral there is the wooden monument of a cross-legged knight attributed to Robert Duke of Normandy, the eldest son of the Conqueror; but it is probably of a little later period. Thomas W. King (York Herald).

College of Arms.

In the Cathedral of Gloucester, there is a wooden effigy of the unfortunate Robert Duke of Normandy, eldest son of the Conqueror. It is so many years since I saw it, that I do not offer any description: but, if my memory be eorreet, it has the legs erossed, and (what is curious) is loose, and can be turned about on the tomb. A. C. M.

Exeter.

On the south side of the chancel of St. Giles' Chureh, Durham, is a wooden effigy in full armour; the head resting on a helmet, and the hands raised as in prayer. It is supposed to be the tomb of John Heath, who became possessed of the Hospital of St. Giles Kepyer, and is known to have been buried in the chancel of St. Giles' Chureh. He died in 1590. At the feet of the wooden effigy, are the words "HODIE MICHI." The figure was restored in colours about ten years ago.

Cuthbert Bede, B. A.

"COULD WE WITH INK," &c.

(Vol. viii., p. 127.)

The *bonâ fide* author of the following lines —

"Could we with ink the ocean fill,
And were the heavens of parchment made,
Were every stalk on earth a quill,
And every man a scribe by trade;
To write the love of God above,
Would drain the oeean dry;
Nor could the seroll eontain the whole,
Though streteh'd from sky to sky."

is Rabbi Mayir ben Isaac. The above eight lines are almost a literal translation of four Chaldee ones, which form part of a beautiful ode on the attributes of God, not unmixed with a eonsiderable proportion of the fabulous, whieh is sung in every synagogue during the service of the first day of the feast of Pentecost.

May I now be permitted to ask you, or any of your numerous eorrespondents, to inform me who was the *bonâ fide* translator of Rabbi Mayir ben Isaac's lines? The English lines are often quoted by itinerant advocates of charity soeieties as having been found inscribed, according to some, on the walls of a lunatic asylum, according to others, on the walls of a prison, as oceasion requires; but extempore quotations on platforms are sometimes vague. Moses Margoliouth.

Wybunbury.

The verses are in Grose's *Olio* (p. 292.), and are there said to be written by nearly an idiot, then living (March 16, 1779) at Cirencester. It happens, however, that long before the supposed idiot was born, one Geoffrey Chaueer made use of the same idea, and the same expressions, although applied to a totally different subjeet, viz. in his "Balade warnynge men to beware of deceitful women:"—

"In soth to saie though all the yerth so wanne
Wer parehment smoth, white and seribbabell,
And the gret see, that ealled is th' Oeean,
Were tourned into ynke blaekir than sabell,
Eehe stieke a pen, eche man a serivener able,
Not eoud thei writin woman's treaeherie,
Beware, therefore, the blind eteth many a flie."

Again in the "Remedie of Love," the same lines occur with a few slight alterations.

In vol. x. of the *Modern Universal History*, p. 430. *note*, I meet with this sentence:

"He was suceeeded by Jochanan; not in right of deseent, but of his extraordinary merits; which the Rabbies, aeeording to custom, have raised to so surprising a height, that, according to them, if the whole heavens were paper, all the trees in the world pens, and all the men writers, they would not suffice to pen down all his lessons."

In later times, in Miss C. Sinelair's *Hill and Valley*, p. 25., we have:

"If the lake eould be transformed into an ink-stand, the mountains into paper; and if all the birds that hover on high were to subscribe their wings for quills, it would be still insuffieient to write half the praise and admiration that are justly due."

C. I. R.

These lines are by Dr. Watts. I cannot just now distinctly recolleet *where* they are to be found, but I think in Milner's *Life of Watts*. My reeollection of them is that they were impromptu, given at an evening party. H. S. S.

PHOTOGRAPHIC CORRESPONDENCE.

Washing or not washing Collodion Pictures after developing, previous to fixing.—Since the question has been mooted I have tried both ways, and have come to the conclusion that there is very little difference in the resulting appearance of the picture. The hypo. is certainly deteriorated when no washing is adopted. I think it is best to pour off the first quantity applied into a cup kept for the purpose; this is discoloured: I then pour on more clean hypo., and let it remain till the picture clears, and pour *this* into another cup or bottle for future use. What was poured into the first cup may, when a sufficient quantity is obtained, be filtered, and by adding more of the salt is not useless. I pour on merely enough at first to wash off the developing fluid, and pour it off at once. The picture is cleared much sooner if the saturated hypo. solution is warmed, which I do by plunging the bottle into a pewter pint pot filled with hot water. W. M. F.

Stereoscopic Angles (Vol. viii., pp. 109. 157.).—I perfectly agree with your correspondent Mr. T. L. Merritt (p. 109.) respecting "stereoscopic angles," having arrived at the same conclusion some months since, while at Hastings, where I produced stereoscopic pictures by moving the camera *only two inches:* having in one, *seven* houses and *five* bathing-machines; and in the other, *five* houses and *eight* bathing-machines. If I had separated the two pictures more, I should have had *all bathing-machines* in one and *all houses* in the other; which convinced me that nothing more is required than the width of the two eyes for all distances, or, slightly to exaggerate it, to three inches, which will produce a pleasing and natural effect: for it is quite certain that our eyes do not become wider apart as we recede from an object, and that the intention is to give a true representation of nature as seen by one person. Now, most stereoscopic pictures represent nature as it never could be seen by any one person, from the same point of view; and I feel confident that all photographers, who condescend to make stereoscopic pictures, will arrive at the same conclusion before the end of this season.

If this be correct, all difficulty is removed; for it is always advisable to take two pictures of the same prospect, in case one should not be good: and two very indifferent negatives will combine into one very good positive, when viewed by the stereoscope: thus proving the old saying, that two negatives make an affirmative.

Henry Wilkinson.

Brompton.

Sisson's Developing Solution.—In answer to S. B.'s inquiry, I beg to say, that I have not tried the above solution as a bath. I have always poured it on, believing that it was easier to observe the progress of the picture by that mode. If S. B. will forward me his address, I shall be happy to enter more minutely into my mode of operating with it than I can through the medium of "N. & Q." I have received other favourable testimony as to the value of my developing fluid for glass positives.

While I am writing, will you allow me to ask your photographic correspondents whether any of them have tried Mr. Müller's paper process referred to by Mr. Delamotte at p. 145. of his work? It was first announced in the *Athenæum* of Nov. 2, 1851. When I first commenced photography (June, 1852), I tried the process; and from what I did with it, when I was almost entirely ignorant of the manipulation, I am inclined to think it a valuable process. The sharpness of the tracery in my church windows, in a picture I took by the process, is remarkable. Mr. Delamotte truly says: "This is a most striking discovery, as it supersedes the necessity of any developing agent after the light has acted on the paper." Mr. Müller says, that simple washing in water seems to be sufficient to fix the picture. This is also a striking discovery, and totally unlike any other very sensitive process that I am acquainted with; and more striking still, that the process should not have been more practised. J. Lawson Sisson.

Edingthorpe Rectory.

Replies to Minor Queries.

Robert Drury (Vol. v., p. 533.; Vol. vii., p. 485.; Vol. viii., p. 104.).—I believe the *Journal* of Robert Drury to be a genuine book of travels and adventures, and here is my voucher:

"The best and most authentic account ever given of Madagascar was published in 1729, by Robert Drury, who being shipwrecked in the Degrave East Indiaman, on the south side of that island, in 1702, being then a boy, lived there as a slave fifteen years, and after his return to England, among those who knew him (and he was known to many, being a porter at the East India House), had the character of a downright honest man, without any appearance of fraud or imposture."—John Duncombe, M. A., one of the six preachers in Christ Church, Canterbury, 1773.

Mr. Duncombe quotes several statements from Drury which coincide with those of the Reverend William Hirst, the astronomer, who touched at Madagascar, on his voyage to India, in 1759. Ten years afterwards Mr. Hirst perished in the Aurora, and with him the author of *The Shipwreck.*

Bolton Corney.

Real Signatures versus Pseudo-Names (Vol. vi., p. 310.; Vol. viii., p. 94.).—There is no doubt that the straightforwardness of open and undisguised communications to your excellent miscel-

lany is desirable; but a few words may be said on behalf of your anonymous contributors. If the rule were established that *every* correspondent should add his name to his communication, many of your friends might, from motives of delicacy, decline asking a question or hazarding a reply. By adopting a *nom-de-guerre*, men eminent in their various pursuits can quietly and unostentatiously ask a question, or contribute information. If the latter be done with reference to standard works of authority, or to MSS. preserved in our public depositories, the disclosure of the name of the contributor adds nothing to the matter contributed, and he may rejoice that he has been the means of promoting the objects of the "N. & Q." without the "blushing to find it fame." It should, however, be a *sine quâ non* that all original communications, and those of matters of fact, should be authenticated by a real signature, when no reference can be given to authorities not accessible to the public; and it is to be regretted that such authentication has not, in such cases, been generally afforded.

THOS. WM. KING (York Herald).

Lines on the Institution of the Garter (Vol. viii., p. 53.).—

"Her stocking's security fell from her knee,
Allusions and hints, sneers and whispers went round."

May I put a Query on the idea suggested by these lines — that the accidental dropping of her garter implied an imputation on the fair fame of the Countess of Salisbury. Why should this be? That it did imply an imputation, I judge as well from the vindication of the lady by King Edward, as also from the proverbial expression used in Scotland, and to be found in Scott's *Works*, of "casting a leggin girth," as synonymous with a female "faux pas." I have a conjecture, but should not like to venture it, without inquiring the general impression as to the origin of this notion.

A. B. R.

Belmont.

"*Short red, God red,*" *&c.* (Vol. vii., p. 500.). — Sir Walter Scott has committed an oversight when, in *Tales of a Grandfather*, vol. i. p. 85., he mentions a murderer of the Bishop of Caithness to have made use of the expression, "Sehort red, God red, slea ye the bisehop." Adam, Bishop of Caithness, was burnt by the mob near Thurso, in 1222, for oppression in the exaction of tithes; John, Earl of Orkney and Caithness, was killed in retaliation by the bishop's party in 1231.

The language spoken at that time on the sea-coast of Caithness must have been Norse. Sutherland would appear to have been wrested from the Orkney-Norwegians before that period, and the Celtic tongue and race gaining on the Norse; but on the sea-coast of Caithness I should apprehend the Norse continued to be the spoken tongue till a later period, when it was superseded by the Scottish. The Norwegians in the end of the ninth century colonised Orkney, and expelled or destroyed the former inhabitants. The Western Isles were also subjugated by them at that time, and probably Caithness, or at all events a little later. It would be desirable to know the race and tongue previously existing in Caithness, and if these were lost in the Norwegians and Norse, and an earlier Christianity in Scandinavian Paganism. This may, however, lead to the unfathomably dark subject of the Piets. Is it known when Norse ceased to be spoken in Caithness? The story of the burning of the Bishop of Caithness forms the conclusion of the *Orkneyinga Saga;* and vide Torfæus, *Orcades*, p. 154., and Dalrymple's *Annals of Scotland*, of dates 1222 and 1231. F.

Martha Blount (Vol. vii., pp. 38. 117.).—At "Brandon," the seat of the Harrisons on the James River, Virginia, is a likeness of Miss Blount by Sir Godfrey Kneller; and at "Berkeley," also on the James River, and the residence of another branch of the same family, is one of the Duchess of Montagu, also by Kneller. Thus much in answer to the Query. But in this connexion I would mention, that on the James River are many fine pictures, portraits of worthies famous in English history. At "Shirley" there is one of Col. Hill, by Vandyke; at Brandon, one of Col. Byrd, by Vandyke; also Lord Orrery, Duke of Argyle, Lord Albemarle, Lord Egmont, Sir Robert Walpole, and others, by Kneller.

These pictures are mentioned in chap. ix. of *Travels in North America during the Years* 1834—1836, by the Hon. Charles Augustus Murray; a gentleman who either is, or was, Master of the Queen's Household.

T. BALCH.

Philadelphia.

Longevity (Vol. viii., p. 113.).—As W. W. asserts that there is a lady living (or was two months ago) in South Carolina, who is *known* to be 131 years old, he will no doubt be good enough to let the readers of "N. & Q." *know* it also. And although W. W. thinks it will not be necessary to search in "annual or parish registers" to prove the age of the singular Singleton, yet he must produce documentary evidence of some sort; unless, indeed, he *knows* an older person who remembers the birth of the aged Carolinian.

Having paid the well-known Mr. Barnum a fee to see a negress, whom the *cute* showman exhibited as the nurse of the great Washington, I have fifty cents worth of reasons to subscribe myself

A DOUBTER.

Its (Vol. vii., p. 578.).—B. H. C. is perfectly correct in saying that I was mistaken in my quotation from Fairfax's *Tasso*. It only remains for

me to explain how I fell into the error. It was, then, from using Mr. Knight's edition of the work; for though the orthography was modernised, which I like, I never dreamed of an editor's taking the liberty of altering the text of his author. I love to be corrected when wrong, and here express my thanks to B. H. C. I inform him that there is another passage in Shakspeare with *its* in it, but not having marked it, I cannot find it just now: I think it is in *Lear*.

I have said that I like modernised orthography. We have modernised that of the Bible, and of the dramatists; why then are we so superstitious with respect to the barbarous system of Spenser? I am convinced that the *Fairy Queen*, if printed in modern orthography, would find many readers who are repelled by the uncouth and absurd spelling of the poet, who wanted to rhyme to the eye as well as to the ear. Let us then have a "Spenser for the People." THOS. KEIGHTLEY.

Oldham, Bishop of Exeter (Vol. vii., pp. 14. 164. 189. 271.).—MR. WALCOTT will be interested to learn, that Bishop Hugh Oldham was *not* a native of Oldham, but was born at Crumpsall, in the parish of Manchester; as appears from Dugdale's *Visitation of Lancashire*, and the "Lancashire MSS.," vol. xxxi. His brother, Richard Oldham, appointed 22nd Abbot of St. Werburgh's Abbey, Chester, in 1452, was afterwards elevated to the bishoprick of Man, and, dying Oct. 13, 1485, was buried at Chester Abbey, Chester.

T. HUGHES.

Chester.

Boom (Vol. vii., p. 620.). — This word, expressive of the cry of the bittern, is also used as a *noun*:

> "And the loud bittern from his bull-rush home,
> Gave from the salt-ditch side his bellowing *boom*."
> Crabbe, *The Borough*, xxii.

Ebenezer Elliott is another who uses the word as a *verb*:

> "No more with her will hear the bittern *boom*
> At evening's dewy close."

CUTHBERT BEDE, B.A.

Lord North (Vol. vii., p. 317.). — If C. can procure a copy of Lossing's *Pictorial Field-book of the American Revolution*, he will find in one of the volumes a woodcut from an *English* engraving, presenting to our view George III. as he appeared at the era of the American Revolution. It may serve to modify his present opinion as to the king's figure, face, &c. M. E.

Philadelphia.

Dutch Pottery (Vol. v., p. 343.; Vol. vi., p. 253.). — At Arnhem, about sixty-five or seventy years ago, there existed a pottery founded by two Germans: H. Brandeis, and the well-known savant H. von Lann, maker of the planetarium (orrery) described by Professor van Swinden, and purchased by the Society *Felix Meritis* in Amsterdam. The son of Mr. Brandeis has still at his residence, No. 419. Rapenburgerstraat, several articles manufactured there: such as plates, &c. What I have seen is much coarser than the Saxon porcelain, yet much better than our Delft ware. Perhaps Mr. Van Embden, grandson and successor of Von Laun, could give farther information.

S. J. MULDER.

P. S. — Allow me to correct some misprints in Vol. vi., p. 253. Dutch and German names are often cruelly maltreated in English publications. In this respect "N. & Q." should be an exception. For "Lichner" read Leichner; for "Dorpheschrÿver" read Dorpbeschrÿver; for "Blasse" read Blüssé; for "Heeren" read Haeren; for "Pallandh" read Palland; for "Daenbar" read Daeuber. — From the *Navorscher*.

Cranmer's Correspondences (Vol. vii., p. 621.).— Will MR. WALTER be so good as to preserve in your columns the letter of which Dean Jenkyns has only given extracts?

Two points are to be distinguished; Cranmer's wish that Calvin should assist in a general union of the churches protesting against Romish error —Calvin's offer to assist in settling the Church of England. The latter was declined; and the reason is demonstrated in Archbp. Laurence's *Bampton Lectures*. S. Z. Z. S.

Portable Altars (Vol. viii., p. 101.). — I am not acquainted with any treatise on the subject of portable altars, from which your correspondent can obtain more information, than from that which occupies forty-six pages in the *Decas Dissertationum Historico-Theologicarum*, published, for the second time, by Jo. Andr. Schmidt, 4to. Helmstad. 1714. R. G.

Poem attributed to Shelley (Vol. viii., p. 71.). — The ridiculous extravaganza attributed to Shelley by an American newspaper, was undoubtedly never written by that gifted genius. It bears throughout unmistakeable evidence of its transatlantic origin. No person, who had not actually witnessed that curious vegetable parasite, the *Spanish moss* of the southern states of America, hanging down in long, hairy-like plumes from the branches of a large tree, could have imagined the lines, —

> "The downy clouds droop
> Like moss upon a tree."

Who, again, could believe that Shelley, an English gentleman and scholar, could ever, either in writing or conversation, have made use of the common American vulgarism, "play hell!"

The question of the authorship of such a production, apart from its being attributed to Shelley, is, in my humble opinion, a matter of little or no interest. But as a probable guess, I should say that it carries strong internal evidence of having been written by that erratic mortal, Edgar Poe.

W. PINKERTON.

Ham.

Lady Percy, Wife of Hotspur (Daughter of Edmund Mortimer, Earl of March) (Vol. viii., p. 104.). — On reference to the volume and page of Miss Strickland's *Lives of the Queens of England*, cited by your correspondent G., I find that not only does this lady, by her sweeping assertion, bastardise the second E. of Northumberland, but, in her zeal to outsay all that "ancient heralds" ever can have said, she annihilates, or at least reduces to a myth, the mother of Thomas, eighth Lord Clifford. This infelicitous statement may have been corrected in the second edition of the *Lives*, for in "N. & Q.," Vol. vii., p. 42., there is a detailed pedigree tracing the descent of Jane Seymour through Margaret Wentworth, her mother, by an intermarriage with a Wentworth, and a *granddaughter* of Hotspur, Lord Percy, (not *daughter*, as Miss Strickland writes) from the blood-royal of England. My object, however, in writing this is not farther to point attention to Miss Strickland's mistake, but to invite discussion to the point where this pedigree may be possibly faulty. I will not say "all ancient heralds," but some heralds, at least, of acknowledged reputation, viz. Nicolas, Collins, and Dugdale*, have stated that the wife of Sir Philip Wentworth was a daughter of Roger fifth Lord Clifford. If this be so, in truth there is an end at once of the Seymour's claim to royal lineage; for it is an undoubted fact that it was the grandson of Roger fifth Lord, namely, John, seventh Lord Clifford, K.G., who married Hotspur's only daughter.

C. V.

"*Up, guards, and at them!*" (Vol. v., p. 426.; Vol. viii., p. 111.).—Some years ago, about the time that the Wellington statue on the arch at Hyde Park Corner was erected, I was dining at a table where Wyatt the artist was present. The conversation turned much upon the statue, and the exact period at which the great Duke is represented. Wyatt said that he was represented at that moment when he is supposed to have used the words: "Up, guards, and at them!" It having been questioned whether he ever uttered the words, I asked the artist whether, when he was taking the Duke's portrait, the Duke himself acknowledged using them? To which he replied, that the Duke said that he did not recollect having uttered those words; and, in fact, that he could not say what expression he did use on that occasion. The company at dinner seemed much satisfied with Wyatt's authority on this point.

J. D. GARDNER.

Pennycomequick (Vol. viii., p. 113.). — A similar story to that related by your correspondent MR. HELE is told of Falmouth. Previously to its being incorporated as a town by Charles II., it was called *Smithick*, from a smith's shop, near a *creek*, which extended up the valley. The old Cornish word *ick* signifies a "creek;" and as it became a village it was called "Pennycomequick," which your correspondent H. C. K. clearly explains. The Welsh and Cornish languages are in close affinity. The name "Pennycomequick" is evidently a corrupted old Cornish name: see Pryce's *Archæologia Cornu-Britannica*, v. "Pen," "Coomb," and "Ick," the head of the narrow valley, defile or creek. It has been thought by some to mean "the head of the cuckoo's valley;" and your correspondent's Welsh derivation seems to countenance such a translation. The cuckoo is known in Scotland, Wales, and Cornwall as "the *Gawk* Gwich." MR. HELE, perhaps, will be amused at the traditional story of the Falmouthians respecting the origin of Pennycomequick. Before the year 1600, there were few houses on the site of the present town: a woman, who had been a servant with an ancestor of the late honourable member for West Cornwall, Mr. Pindarves, came to reside there, and that gentleman directed her to brew some good ale, as he should occasionally visit the place with his friends. On one of his visits he was disappointed, and expressed himself angry at not finding any ale. It appeared on explanation that a Dutch vessel came into the harbour the preceding day, and the Dutchmen drained her supply; she said the *Penny come so quick*, she could not refuse to sell it.

JAMES CORNISH.

Falmouth.

Captain Booth of Stockport (Vol. viii., p. 102.). — In answer to MR. HUGHES's inquiry about this antiquary, I beg to state that he will find an *Ordinary of Arms*, drawn up by Captain Booth of Stockport, in the Shepherd Library, Preston, Lancashire. It is one among the numerous valuable MSS. given by the executors of the late historian of Lancashire, Ed. Baines, Esq., M.P., to that library. In Lysons' *Magna Britannia* (volume Cheshire), your correspondent will also find a mention of a John Booth, Esq., of Twemlow, Cheshire, who was the author of various heraldic manuscripts. It may, perhaps, be hardly necessary to inform Cheshire antiquaries that an almost inexhaustible fund of information, on heraldry and genealogy, is to be found in the manuscripts of Randle Holme, formerly of Chester, which are

* Nicolas, *Scrope and Grosvenor Roll*, ii. 471.; Collins, *Peerage*, 5th ed., vi. 358.; Dugdale, *Baronage*, i. 341.

now preserved among the Harleian MSS. in the British Museum. JAYTEE.

"*Hurrah*," *&c.* (Vol. viii., p. 20.).—The *clameur de Haro* still exists in Jersey, and is the ancient form there of opposing all encroachments on landed property, and the first step to be taken by which an ejectment can be finally obtained. It was decided in Pinel and Le Gallais, that the *clameur de Haro* does not apply to the opposal of the execution of a decree of the Royal Court.

It is a remarkable feature in this process, that it is carried on by the crown; and that the losing party, whether plaintiff or defendant, is mulcted in a small fine to the king, because the sacred name of *Haro* is not to be carelessly invoked with impunity.

See upon the subject of the *clameur*, *Le Geyt sur les Constitutions, etc. de Jersey*, par Marett, vol. i. p. 294. M. L.

Lincoln's Inn.

I do not think that the explanation of these words, quoted by MR. BRENT, is much more probable than that of "Hierosolyma est perdita." In the first place, if we are to believe Dr. Johnson, *hips* are not *sloes*, but the fruit or seed-vessels of the dog-rose or briar, which usually go by that name, and from which it would be difficult to make any infusion resembling wine. In the next place, it will be found, on reference to Ben Jonson's lines "over the door at the entrance into the Apollo" (vol. vii. p. 295., ed. 1756), of which the distich forms a part, that it is misquoted. The words are,—

> "Hang up all the poor *hop*-drinkers,
> Cries old Sym, the king of skinkers;"

the hop or ale-drinkers being contrasted with the votaries of wine, "the milk of Venus," and "the true Phœbeian liquor." Is it not possible, after all, that the repetition of, "Hip, hip, hip," is merely intended to mark the time for the grand exertion of the lungs to be made in enunciating the final "Hurrah!"? CHEVERELLS.

Detached Belfry Towers (Vol. vii., p. 333.; Vol. viii., p. 63.).—The bell-tower at Hackney, mentioned by B. H. C., is that of the old parish church of St. Augustine. This church was rebuilt in the early part of the sixteenth century, which is about the time of the present tower; and when the church was finally taken down in 1798, the tower was forced to be left standing, because the new parish church of St. John-at-Hackney was not strong enough to support the peal of eight bells. H. T. GRIFFITH.

Hull.

Blotting-paper (Vol. viii., p. 104.).—I am disposed to agree with SPERIEND in thinking Carlyle must be mistaken in saying this substance was not used in Cromwell's time. The ordinary means for drying writing was by means of the fine silver sand, now but rarely used for that purpose; but I have seen pieces of blotting-paper among MSS. of the time of Charles I., so as to lead me to think it was even then used, though sparingly. This is only conjecture; but I can, however, establish its existence at a rather earlier date than 1670. In an "Account of Stationery supplied to the Receipt of the Exchequer and the Treasury, 1666—1668," occur several entries of "one quire of blotting-paper," "two quires of blotting," &c. Earlier accounts of the same kind (which may be at the Rolls House, Chancery Lane) might enable one to fix the date of its introduction. J. B—T.

The following occurs in Townesend's *Preparative to Pleading* (Lond. 12mo. 1675), p. 8.:

> "Let the dusting or sanding of presidents in books be avoided, rather using *fine brown paper to prevent blotting*, if time of the ink's drying cannot be allowed; for sand takes away the good colour of the ink, and getting into the backs of books makes them break their binding."

From this passage it may be inferred, that fine brown paper, to prevent blotting, was then rather a novelty. C. H. COOPER.

Cambridge.

Riddles for the Post-Office (Vol. vii., p. 258.).—The following is an exact copy of the direction of a letter mailed a few years ago by a German living in Lancaster county, Pa.:

> "Tis is fur old Mr. Willy wot brinds de Baber in Lang Kaster ware ti gal is gist rede him assume as it cums to ti Pushtufous."

meaning —

> "This is for old Mr. Willy, what prints the paper in Lancaster, where the jail is. Just read him as soon as it comes to the Post-Office."

Inclosed was an essay *against public schools*.

UNEDA.

Philadelphia.

Mulciber (Vol. viii., p. 102.).—I beg to inform MR. WARDE that in the printed Key to the *Dispensary* it is said, "'Tis the opinion of many that our poet means here Mr. Thomas Foley, a lawyer of notable parts." T. K.

Miscellaneous.

NOTES ON BOOKS, ETC.

Although, like Canning's knife-grinder, we do not care to meddle with politics, we have one volume on our table belonging to that department of life which deserves passing mention, we mean Mr. Urquhart's *Progress of Russia in the West, North, and South, by opening the Sources of Opinion, and appropriating the*

Channels of Wealth and Power, which those who differ most widely from Mr. Urquhart will probably deem worth reading at a moment when all eyes are turned towards St. Petersburgh. It is of course a knowledge of the great interest everywhere felt in the Russian-Turkish question, which has induced Messrs. Longman to reprint in their *Traveller's Library*, in a separate form and with additions, *Turkey and Christendom, an Historical Sketch of the Relations between the Ottoman Empire and the States of Europe.*

The Rev. R. W. Eyton announces for publication by subscription *Antiquities of Shropshire*, which is intended to contain such accessible materials as may serve to illustrate the history of the county during the first two centuries after the Norman Conquest, though that period is not proposed as an invariable limit. The preface to the first Number will give an account of the public authorities which the author has consulted, as well as of the materials which have been supplied or promised by the kindness of individuals. Each Number will contain six sheets (96 pages), and will be accompanied by maps or illustrations referable to the period. Each fourth Number will include an Index. The first part will be put to press as soon as 200 Subscribers are obtained, and the number of copies printed will be limited to those originally subscribed for.

We are again indebted to Mr. Bohn for several valuable additions to our stores of cheap literature. In his *Standard Library* he has published two volumes of *Lectures delivered at Broadmead Chapel, Bristol, by the late John Foster.* In his *Antiquarian Library* he has given us the second volume of *Matthew of Westminster's Flowers of History*, translated by C. D. Yonge, who has added a short but very useful Index: while in his *Classical Library* we have the first volume of *The Comedies of Aristophanes: a New and Literal Translation from the revised Text of Dindorf, with Notes and Extracts from the best Metrical Versions*, by W. J. Hickie. The present volume contains The Acharnians, Knights, Clouds, Wasps, Peace, and Birds.

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Notices to Correspondents.

A CONSTANT READER *is informed that the line* "Tempora mutantur," &c., *is from Borbonius. See* "N. & Q.," Vol. i., pp. 234. 419.

VERUS *has misunderstood our Notice. Our object was to ascertain* where he *had found the Latin lines which formed the subject of his Query.*

J. O. J. H. *would be obliged if our correspondent* J. O. ("N. & Q.," Vol. v., p. 473., May 22, 1852) *would say how a letter may be forwarded to him.*

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VOL. VIII. — No. 200.

Notes.

THE ENGLISH, IRISH, AND SCOTCH KNIGHTS OF THE ORDER OF ST. JOHN OF JERUSALEM.

For the following list of the English, Irish, and Scotch knights of the Order of St. John, who are mentioned in the records of this island when under its rule, I am in a great measure indebted to Dr. Vella, who, after having made at my request a diligent search through very many old volumes and manuscripts, has kindly favoured me with the result of his labours. The names of the knights and places mentioned in this Note are written, in every instance, as Dr. Vella and myself have seen them recorded. Before commencing with the list, I have a few remarks to offer, that the terms peculiar to the Order which I shall make use of may be understood by those of your readers who are unacquainted with its history.

The English tongue comprised the priories of England, Ireland, and Scotland, and thirty-two different commanderies. Its property, which was seized by Henry VIII. in 1534, was afterwards restored by Queen Mary, and finally and effectually confiscated by Elizabeth in the first year of her reign. Her Majesty's order for the seizure of the Irish estates was dated on the 3rd of June, 1559, and addressed to William Fitzwilliam. Vide the "Diplomatic Code of the Order," and Rymer, vol. xv. p. 527.

Although Dr. Vella and myself had every wish to classify the knights of the English tongue under their different languages, still we have failed in our first attempt, and to enable us to succeed we must ask for assistance from your correspondents in England. They must be known by their names; thus, for instance, the Dundas's of 1524 and 1538 were as evidently of Scotch, as the Russells of 1536, 1537, and 1554 were of English descent. We might apply the same remark to many other knights whose names will be found recorded in the following list.

Whenever a vacancy occurred by the death of a grand master, who was always a sovereign prince, the election for his successor could only take place in the convent. It was not necessary that the person elected should be present. Villiers De

L'Isle Adam was residing in France in 1521, when his brethren at Rhodes made him their chief. The grand priors, commanders, and knights, who were absent from Malta, whether employed in the service of the Order or not, had neither a voice nor ballot in the election; and the more effectually to prevent their interference, as also that of the Roman pontiff, only three days were allowed to transpire before a successor was chosen, and proclaimed as the head of the convent.

Henry VIII. addressed L'Isle Adam as follows: "Reverendissimo in Christo Patri Domini, F. de Villers L. Isleadam, Magno Hierosolymitani Ordinis Magistro, et consanguineo, et amico nostro carissimo." George II., as the king of a Protestant country, sent a letter to Emmanuel Pinto, bearing the following superscription: "Eminentissimo Principi Domino Emmanueli Pinto, Magno Ordinis Melitensis Magistro, Consanguineo, et Amico Nostro Carissimo."

Boisgelin has stated in the first volume of his *History of Malta*, p. 194., that the —

"King of England addressed the grand master by the following titles: 'Eminentissime princeps consanguinea et amice noster carissime.' The King of France gave the Order the title of 'Très chers et bons amis;' and the grand master that of 'Très cher et très aimé cousin,' in the same style as he addressed the Dukes of Tuscany."

That this note may not occupy too much space in your interesting publication, I would now merely remark that the "convent" was known as the place where the grand master, or his lieutenant, resided, and the "tongue," according to the code of the Order, was the term applied to a nation. A grand prior was the chief of his language, who resided in his native country. A "Turcopolier" was the title of the conventual bailiff of the venerable language of England, "and it took its name from the Turcopoles, a sort of light horse mentioned in the history of the wars carried on by the Christians in Palestine." The English knights won for themselves this high honour by their gallantry in the Holy Land, and in remembrance it ever after remained with their tongue. A Turcopolier was the third dignity in the convent, and the last knight who enjoyed it was Sir Richard Shelley, Prior of England. At his decease the grand master assumed the title for himself. The two interesting letters addressed by Sir Richard Shelley to Henry VIII., in which he complained of his majesty's treatment to the Order of St. John, and pleaded in its favour, were published in the English language, and five years ago were to be seen in the government library of this island. But, on my asking a short time ago to refer to them, I regretted to find that they had been taken from the library by a *gentleman* who was well introduced to the librarian, and whose conduct in this, and some other transactions where valuable books are concerned, cannot be too strongly condemned. Before returning from this brief digression to the subject of my Note, might I ask if these letters are known in England, and whether copies could be easily procured for a friend who is desirous of having them inserted in a forthcoming publication?

The Knights of St. John being members of a masonic institution, termed each other brothers, as is customary with members of the craft at the present time. And it may not be out of place to remark that several of the chapels, churches, and fortifications of Malta are ornamented with masonic signs and emblems, which have been several times referred to, and cleverly explained within the last three years in different numbers of the *Masonic Quarterly Review*. Those of your readers who take an interest in masonry may peruse these papers of a distinguished mason, now stationed in the West Indies, with instruction and pleasure.

Boisgelin has recorded in the first volume of his *History of Malta*, p. 182., that the Order of St. John of Jerusalem "might with propriety be considered as being at the same time hospitaller, religious, military, republican, aristocratical, monarchical," and lastly, as if these different terms, which, without his explanation, would appear to be incorrect as applying to one institution, were not sufficient, he has added in a note, that in the last days of its existence it might also have been called democratical. He has stated that it was —

"Hospitaller, from having hospitals constantly open for the reception of the sick of all countries and religions, whom the knights attended in person. Religious, because the members took the three vows of chastity, obedience, and poverty, which last consisted in having no property independent of the Order at large, and on that account the Pope was their superior. Military, from being constantly armed, and always at war with the infidels. Republican, as their chief was chosen from among themselves, and could not enact laws, or carry them into execution, without their consent. Aristocratical, since none but the knights and grand master had any share in the legislative and executive power. Monarchical, from having a superior who could not be dispossessed of his dignity, and was invested with the right of sovereignty over the subjects of the order, together with those of Malta and its dependencies. And lastly, Democratical, from the introduction of a language which did not require any proofs of nobility."*

Before taking leave of Boisgelin, it should be recorded that he was a Knight of Malta; and his history, one of the best now extant, appeared in

* The language to which Boisgelin refers, was that of England. A few years after the Reformation, and in 1545, the council decreed that it was no longer required for those who joined the English tongue to be noblemen. Vide fol. 35.

those troubled times, when he hoped by conciliating all governments, to see his Order again restored. Influenced in all things by this hope, vain as it was, his statements should be received with some grains of allowance.

Before calling attention to the following list, I have to state that a knight could not become a commander before he had made four cruises in the galleys, or served five years in the convent. He had also to remain three years a commander before he could claim a pension. Those knights who are known to have been at Malta will be distinguished by a †.

A.

†Aylmer, Sir George - - - - 1521
Commander of Holstone.

Adfil, George - - - - - 1524
Albrit, Oliver - - - - - 1527

B.

Bouth, John - - - - - 1522
Turcopolier, killed at the siege of Rhodes.

Blasly, Robert - - - - - 1526
Boydel, Edward - - - - - 1529
†Babington, John - - - - - 1531
Bailiff of Aguila, Commander of Dalby.

†Babington, Philip - - - - - 1531
†Belingham, Edward - - - - 1531
Commander of Dynmore.

†Balfard, Richard - - - - - 1531
†Brown, Edward - - - - - 1531
†Broke, Richard - - - - - 1531
Commander of Mount St. John.

Boydel, George - - - - - 1532
Boydel, Roger - - - - - 1533
Turcopolier.

†Bentham, Anthony - - - - 1536
Boyse, Andrew - - - - - 1588

C.

Corbet, William - - - - - 1522
Commander of Templebruer.

Cane, Sir Ambrose - - - - 1525
Chanure, John - - - - - 1525
Campledik, Thomas - - - - 1529
Commander of Corbroke.

Chambers, Sir James - - - - 1533

D.

Deston, Claude - - - - - 1522
Docray, Thomas - - - - - 1523
Prior of the English tongue.

Dundas, George - - - - - 1524
Commander of Turfichin in Scotland.

†Dingley, Thomas - - - - - 1531

†Dundas, Alexander - - - - 1538
†Dudley, George - - - - - 1545
Received in the Order at Malta in 1545.

E.

Edward, George - - - - - 1525
†Eluyn, Edmund - - - - - 1545
Received in the Order at Malta in 1545.

F.

Fairfax, Nicholas - - - - - 1522
Commander of Temple Combe.

Fitzmorth, Robert - - - - 1527
Fortescue, Adrian - - - - 1532
This brave knight perished on the scaffold in England at the time of the Reformation (vide "N. & Q.," Vol. vii., p. 628.); was enrolled among the Saints; and his portrait, with a sprig of palm in the hand, as an emblem of his martyrdom, is now to be seen in one of the chapels of St. John's Church at this island. The 8th of July is the day now observed in commemoration of his sufferings, and of those who suffered with him.

Fortescue, Nicholas - - - - 1638
This nobleman, of the same family as the preceding, was received in the Order on his own urgent application; and with the hope that, by his assistance, the English language would be restored.

G.

Golings, Thomas - - - - - 1520
Commander of Bodisford.

†Gonson, Sir David - - - - 1533
The last lieutenant of the Turcopolier at Malta.

†Gerard, Sir Henry - - - - 1541
Glene, Lewis - - - - - 1555

H.

Hyerton, George - - - - - 1523
Hall, Thomas - - - - - 1526
†Halison, James - - - - - 1526
Hussey, Edmund - - - - - 1528
Hussey, Nicholas - - - - - 1531
Hill, Edward - - - - - 1531
†Hornehill, Thomas - - - - 1536

I.

Irving, James - - - - - 1569
Solely by the strenuous exertions of this knight it was decided, in a general chapter held in 1569, that the Scotch should enjoy the same dignities and emoluments which had been previously granted to the English and Irish knights.

J.

Jones, William - - - - - 1522

L.

Layton, Ambrose - - - - - 1527
Commander of Beverly.

Layton, Cuthbert - - - - 1528
Lyndesey, Walter - - - - 1532
Lambert, Nicholas - - - - 1538

M.

Mobysteyn, John - - - - - 1526
Capellano, and Chancellor, of the Provincial Chapter of the English Language.

Massinbert, Oswaldus - - - - 1527

N.

Newport, Thomas - - - - 1528
Bailiff of Aquila, and Commander of Newland.

Nevil, Richard - - - - - 1528
Commander of Willington.

Newton, Thomas - - - - - 1529
Newdegatt, Donston - - - - 1536

O.

Ozis, John.
On the 16th of March, 1533, this knight obtained permission to return to England. Vide fol. 168.

P.

Pole, Alban - - - - - 1520
Commander of Mount St. John.

Philip, Thomas - - - - - 1521
Plunket, Nicholas - - - - 1527
Pool, George - - - - - 1531
Pool, Henry - - - - - 1531
Pemperton, Thomas - - - - 1533
Commander of Mount St. John.

R.

Ransom, John (Senior) - - - 1521
Prior of Ireland.

Roberts, Nicholas - - - - 1522
Roche, Edward - - - - - 1527
Ransom, William - - - - - 1527
†Roger, Anthony - - - - - 1533
†Ransom, John (Junior) - - - 1533
Turcopolier.

†Russell, Philip - - - - - 1536
†Russell, Anthony - - - - - 1537
†Russell, Egidius - - - - - 1554
Governor of the city, and Captain of the forces.

S.

Sheffield, Thomas - - - - - 1521
Commander of Beverly.

Sand, George - - - - - 1528
†Sandiland, James - - - - - 1530
Sutton, John - - - - - 1530
Salisbury, William - - - - 1537
†Starkey, Oliver - - - - - 1555
Confidential secretary of La Valetta, and buried in St. John's Church, at the foot of his tomb.

†Shelley, Sir Richard - - - - 1566
Prior of England, and last Turcopolier of his language. On the 25th of June, 1567, Sir Richard obtained permission to dispose of his property as he wished.

†Shelley, James - - - - - 1566
†Shelley, John - - - - - 1582
†Stuart, Fitzjames - - - - - 1689
A natural son of James II. A letter is now existing in which this monarch requested the Grand Master to receive his son as Grand Prior of the English language, if it should be agreeable to the will of the Pope. It may be noted that the Germans were the only knights in the Convent who would never admit a natural son of a noble or monarch among them.

T.

Theril, William - - - - - 1533
Tyrell, William - - - - - 1535

U.

Urton, George - - - - - 1523
Upton, Nicholas - - - - - 1536
Turcopolier, and greatly distinguished in July, 1551, when, at the head of thirty knights and four hundred mounted volunteers, he very gallantly repulsed Dragut's attack on the island. Returning to the convent he died of his wounds. On the 20th of June, 1565, Dragut fell mortally wounded in the famous siege of Malta, and the point where he was killed still bears his name. His scimetar is now to be seen in the Maltese armoury.

W.

Wagor, John - - - - - 1523
Weston, Sir William - - - - 1525
A brief historical description of Sir William Weston's sufferings, decease, and burial will be found in the second volume of Sutherland's *Knights of Malta*, p. 115., which appears to be a correct translation from Vertot's *History of the Order*.—Vide "N. & Q.," Vol. vii., p. 629.; and Vertot, lib. 10.

Wyhtt, Sir Rowland - - - - 1528
West, Clement - - - - - 1532
This knight was a Turcopolier, and never placed his signature to a document without writing immediately above it "As God wills."

Wise, Andrew - - - - - 1593
Nominally Prior of England in 1598. Being reduced to the greatest extremity, the Roman Pontiff decreed that the language of Castile and Leon should allow him out of its revenue a thousand ducats a-year. The Spanish knights objecting to pay this sum, there was a trial before the Grand Master to enforce it; a report of which is now in the Record Office. The Pope's decree was confirmed.

In looking through the records of the "English tongue," I have met with the name of only one lady, Catherine Burchier, who was prioress of Buckland in 1524. Any information respecting her history, or that of the knights whose names are recorded in the above list, will be most acceptable. WILLIAM WINTHROP.

La Valetta, Malta.

DUPORT'S LINES TO IZAAK WALTON.

Sometime since I met with the following epigrams of the learned scholar, divine, and loyalist James Duport, written on the fly-leaf of a copy of his *Musæ Subsecivæ, seu Poetica Stromata*, presented by him to Izaak Walton. I presume that they have never been printed, and that they were written in Duport's own hand. If so, they may be thought worthy of a place in the columns of "N. & Q." They will be read with some interest by those who respect Duport, and love the memory of good old Izaak Walton. I may add, that the autograph of I. W. is in the book, thus:

"IZAAK WALTON,
Given by the Author,
3° May, 1679."

W. H. G.

Winchester.

"Ad virum optimum mihique amicissimum Isaacum Waltonum, de libris a se editis, mihique dono missis, nec non de vita Hookeri, Herberti, et aliorum:

Munera magna mihi mittis; nec mittis in hamo
Rex Piscatorum sis licet, atque Pater.
Mutus ego ut piscis semper! nunquamne reponam?
Piscibus immo tuis et tibi mitto Sales:
Sed quid pro vitis Sanctorum? mitto Salutem;
Vita etenim non est vita, Salutis inops.
Tuissimus,
J. D."

"Ad eundem de suâ Episcopi Sandersoni Vitâ.

Quem Juvenis quondam didici, Tutore magistro,
Nunc Sandersonum, te duce, disco Senex.
Macte nove o Plutarche Biographe; dans aliorum
Qui vitas, vitam das simul ipse tibi:
Nempe eris æternum in Scriptis, Waltone, superstes,
Non etenim nôrunt hæc monumenta mori.
J. DUPORT."

SHAKSPEARE CORRESPONDENCE.

Zachariah Jackson.—"N. & Q." will not, I am sure, refuse to give his due to Zachariah Jackson, the author of *Shakspeare's Genius Justified*, by showing to how great an extent the conjectures of Jackson had, by *thirty-four* years, anticipated the *Notes and Emendations*. I subjoin a list of the old corrector's emendations, which are also found in Jackson's work:

Play.	Text.	Emendation.	Page in Collier.	Page in Jackson.
Two Gentlemen of Verona, Act II. Sc. 1. -	"In telling her mind."	"In telling *you* her mind."	18.	9.
Merry Wives of Windsor, Act I. Sc. 3. - -	"She *carves*."	"She *craves*."	30.	17.
Measure for Measure, Act I. Sc. 3. - -	"*Propagation* of a dower."	"*Procuration* of a dower."	43.	39.
Ditto Ditto Act III. Sc. 2. - -	"What say'st thou, *trot?*"	"What say'st thou, *troth?*"	49.	44.
Taming of the Shrew, Act IV. Sc. 4. - -	"Except they are busied."	"Except *while* they are busied."	152.	127.
All's Well that Ends Well, Act III. Sc. 1. -	"Happiness *and* prime."	"Happiness *in* prime."	159.	89.
Twelfth Night, Act V. Sc. 1. - - - -	"*Then* cam'st in smiling."	"*Thou* cam'st in smiling."	181.	31.
Winter's Tale, Act IV. Sc. 3. - - -	"So attir'd, *sworn*."	"So attir'd, *so worn*."	192.	142.
Henry V., Act V. Sc. 2. - - - -	"*Untempering* effect."	"*Untempting* effect."	264.	229.

Besides these nine *verbatim* coincidences, the following four are very approximate.

Taming of the Shrew, Induction, Sc. 2.:

Folios.—"And when he says he is, say that he dreams."

Collier MS.—"When he says *what* he is, say that he dreams."—*Notes and Emendations*, p. 142.

Jackson.—"And *what* he says he is, say that he dreams."—*Restorations and Illustrations*, p. 114.

Taming of the Shrew, Act II. Sc. 1.:

Folios.—"No such jade, *Sir*, as you, if me you mean."

Collier MS.—"No such jade *to bear* you, if me you mean."—*Notes and Emendations*, p. 147.

Jackson.—"No such jade as you,—*bear!* if me you mean."—*Restorations and Illustrations*, p. 119.

1 *Henry VI.*, Act V. Sc. 3.:

Folios.—"Confounds the tongue, and makes the senses *rough*."

Collier MS.—"Confounds the tongue, and *mocks* the *sense of touch*."—*Notes and Emendations*, p. 276.

Jackson.—"Confounds the tongue, and makes the senses *touch*."—*Restorations and Illustrations*, p. 233.

Cymbeline, Act III. Sc. 4.:

Folios.—. . . . "Some jay of Italy,
Whose mother was her painting, hath betray'd him."

Collier MS.—"Who *smothers her with painting*, hath betray'd him."—*Notes and Emendations*, p. 495.

Jackson.—"Who *smoother* was: her painting hath betray'd him."—*Restorations and Illustrations*, p. 375.

Besides these four emendations, which at any rate are very suggestive of those in Mr. Collier's folio, I beg to call attention to Jackson's defence of Theobald's (and his own) proposition to read *untread* for *unthread*, in *King John*, Act V. Sc. 4., which is strikingly like Mr. Collier's defence of the same reading in the margin of the Folio 1632.

The whole of Jackson's notes on *King John* are well worth reading. I beg to mention two of these, as illustrations of old Jackson's acuteness, when not under the warping influence of the *cacoëthes emendandi*. His defence of *untrimmed bride*, in Act II. Sc. 1., is most convincing. He says,—

"Constance stimulates [Lewis] to stand fast to his purpose, and not to let the devil tempt him, in the likeness of an *untrimmed* bride, to waver in his determination; for that the influence of the Holy See would strip King John of his present royalty. Where then would be the great dowry Lewis was to receive with his wife? At present he has only the *promise* of five provinces, and 30,000 marks of English coin; therefore, as the dowry has not been paid, Blanche is still an *untrimmed* bride."—*Recollections and Illustrations*, p. 179.

His note on the use of *invisible*, in Act V. Sc. 7., is also excellent:

"Death having prayed upon the reduced body of the king, quits it, and now *invisible*, has laid siege to the mind."

I have elsewhere stated my opinion that "all Jackson's emendations are bad." I should have added that some few are very plausible and specious, and worthy of consideration. I will mention one in *King John*, Act IV. Sc. 2. Pembroke says,—

"If, what *in rest* you have, in right you hold," &c.

Now, *rest* and *right* are no antithesis, nor are they allied in meaning. Jackson inserts a *t* between *in* and *rest*—

"If, what *int'rest* you have in right you hold," &c.—

which he supports by admirable parallels from the same play. I will cite one more example of Jackson's sagacity, from his notes on 1 *Henry IV.*, Act I. Sc. 3. Hotspur says,—

"Never did *bare and* rotten policy," &c.

Jackson reads,—

"Never did *barren*, rotten policy," &c.

Mr. Collier never once refers to Jackson. Mr. Singer, however, talks familiarly about Jackson, in his *Shakspeare Vindicated*, as if he had him at his fingers' ends; and yet, at page 239., he favours the world with an *original* emendation (viz. "He did *behood* his anger," *Timon*, Act III. Sc. 1.), which, however, will be found at page 389. of Jackson's book. I may be in error, but I cannot but think such ignorance, on the part of professional Shakspearians, very culpable.

C. Mansfield Ingleby.

Birmingham.

On Three Passages in "Measure for Measure."—I have to crave a small space in your columns, which have already done much good service for the text of Shakspeare, to make a very few remarks on three passages in the play of *Measure for Measure*. It is no sweeping change of reading that I am about to advocate, nor, as I think, anything over ingenious; inasmuch as, in two of the passages in question, I propose to defend the reading of the first folio, which, I contend, has been departed from unnecessarily; while, in the third, I suggest the simple change of an *f* into an *s*.

In Act II. Sc. 4., these lines occur in Angelo's soliloquy, in my folio of 1623:

"The state whereon I studied
Is like a good thing, being often read,
Growne feard and tedious."

Mr. Knight, and other editors, read *feard*, as in the original, but give no explanation; though such a strange epithet would seem to require one. I propose to read *seared*, *i.e.* dry, the opposite of fresh. This, as the saying is, "requires," I think, "only to be pointed out to be admitted."

Lower down in the same scene we find the following passage, in one of Angelo's addresses to Isabel:

"Such a person,
Whose creadit with the judge, or owne great place,
Could fetch your brother from the manacles
Of the all-building law."

The word *building* has always been a stumbling-block to editors. Johnson first proposed to read *binding*, and his successors have adopted it, and such is now the generally received reading. Mr. Collier's old corrector is also in favour of the same change. I have always felt convinced, however, that *building* was the word which Shakspeare wrote. That which answers to it in the A.-S. is *bytling*, *bytleing*, a building; *bytlian*, to build; which are inflected from *byth*, *biotul*, a hammer or mallet (whence our *beetle*); so that the strict meaning of the verb is *firmare*, *confirmare*, to fasten, close, or bind together. This will give much the same meaning to *building* as that implied in the proposed substitute *binding*.

Not having met with the word used in this peculiar sense by any old writer, I could not venture to maintain the reading of the folio on these grounds, which I have just mentioned, alone. At length, however, I have been successful, and I am now able to quote a passage from a work published very shortly before this play, entitled:

"The Jewel House of Art and Nature," &c., "faithfully and familiarly set downe according to the Author's owne experience, by Hugh Platte, of Lincoln's Inne, gentleman. London, 1594."

in which this word *building* is used in precisely the same sense as that which I defend. In "the Preface of the Author," the following passage occurs:

"I made a condicionall promise of some farther discouerie in arteficiall conceipts, then either my health

or leisure would then permit: I am now resolued (notwithstanding the vnkind acceptation of my first fruits, which then I feared and hath since falne out, is a sufficient release in law of the condition) to make the same in some sort absolute (though not altogether according to the fulnesse of my first purpose), and to become a *building* word unto me."

I apprehend that this parallel instance is all that is wanting to preserve, for the future, the reading of the first folio unimpaired.

The third passage on which I have a remark to offer, is that much tormented one in Act III. Sc. 1., which stands in my first folio thus:

> "*Cla.* The prenzie, Angelo?
> *Isa.* Oh, 'tis the cunning liuerie of hell,
> The damnest bodie to inuest, and couer
> In prenzie gardes."

I need not say a word about the various suggestions of *primzie*, *priestly*, *princely*, *precise*, &c., which have appeared from time to time; my business is solely with the original word in the first folio. I have always felt sure that this is none other than the poet's own word, and no error of the printer; for how could it be possible to make a gross mistake in a word which occurs twice within four lines, and one, moreover, so unusual; the printer must surely have been able to decipher the letters from *one* of the two written specimens. It will be observed that there is a comma after *prenzie* in the original, indicating that the word is a substantive, not an adjective. Now what is the Italian for a prince? Not only *principe*, but also *prenze*; and in like manner we find *principessa* and *prenzessa*. I have no doubt that what Shakspeare *did* write was —

> "The prenzie, Angelo?"

while a little lower down he converted the word into an adjective:

> "To inuest and couer
> In prenzie gardes."

It is obvious to remark that this meaning of *prenzie* exactly fits the sense: Angelo was a prince, and he was clad in robes of office, adorned with princely "gardes," or trappings. Shakspeare, no doubt, was very well acquainted with Italian tales and poems; the word may have become quite familiar to him. His intention here, in putting the term in question into Claudio's mouth, may have been to give an Italian character to the scene, introducing thus the *local term of dignity* of the deputy; thus recalling the audience, by the occurrence of a single word, to the scene of the plot; for though this is said to be in Vienna, yet it is to be observed that not a name throughout the play is German, *everything is Italian*. And let it not be objected that the use of this word involves an obscurity which Shakspeare would have avoided; we are hardly able to judge, now-a-days, whether a particular word was obscure or not in his time: at all events, there would be no difficulty in adducing instances of what we should call more obscure allusions, and I think there can be little doubt that the well-educated in those days well understood the Italian *prenze* to mean a prince.

H. C. K.

—— Rectory, Hereford.

"*Hamlet*" *and G. Steevens.*—In Act I. Sc. 4., Horatio asks Hamlet: "*What does this* mean, my Lord?" (The noise of music within). Hamlet replies:

> "The king doth wake to-night, and takes his rouse,
> Keeps wassel, and *the swaggering up-spring reels.*"

G. Steevens, in a note of this passage, says: "The *swaggering up-spring* was *a German dance.*" Is not the allusion directed to the king, whom Hamlet describes as "a swaggering *up-spring*," or "*upstart?*" Should not the line—

> "*O horrible, O horrible, most horrible!*"

in the Ghost's narrative in the *fifth scene*, be given to Hamlet?

James Cornish.

Falmouth.

Minor Notes.

Sir Francis Drake. — Having traversed the globe within three years, his travels were thus noticed by a poet of his day:

> "Drake, pererrati novit quem terminus orbis,
> Quemque semel mundi vidit uterque Polus.
> Si taceant homines, faciant te sidera notum,
> Sol nescit comitis non memor esse sui."

Clericus (D.)

Similarity of Idea in St. Luke and Juvenal.— Examples of identity of expression existing between the Scriptures and ancient heathen writers have already appeared in "N. & Q." Permit me to add the following passages, which appear to me to afford an instance of similarity of idea:

"Λέγω ὑμῖν, ὅτι ἐὰν οὗτοι σιωπήσωσιν, οἱ λίθοι κεκράξονται."—*Luc.* cap xix. v. 40.

> "Audis,
> Jupiter, hæc, nec labra moves, quum mittere vocem
> Debueras, vel marmoreus, vel aëneus?
> Juven. *Sat.* xiii. v. 113.

The satirist would seem to say (taking the sceptic's view), that even if Jupiter existed only in brass and marble, the very statues would "cry out" against the impious perjury.

I drop my initials, and beg to subscribe myself

Arch. Weir.

Sincere.—Trench, *On the Study of Words*, 4th ed., p. 197., says:

> "They would be pleased to learn that 'sincere' may be, I will not say that it is, without wax (sine cerâ), as the best and finest honey should be."

Is not this derivation erroneous? *Sincere* does not mean "pure, like virgin-honey;" but it expresses the absence of deception. I doubt not that it is derived from —

"The practice of Roman potters to rub wax into the flaws of their unsound vessels when they sent them to market. A sincere [without wax] vessel was the same as a sound vessel, one that had no disguised flaw."

So says Bushnell (*God in Christ*, p. 17.). The derivation is no novelty. I reproduce it merely to correct an error which is obtaining currency under the name of Mr. French. I should be obliged to any of your correspondents who would refer me to, or still better cite, any passages in the Latin classics relating to the practice I have mentioned. C. MANSFIELD INGLEBY.

Birmingham.

Epitaph in Appleby Church-yard, Leicestershire.—

"I was a fine young man,
As you would see in ten.
And when I thought of this,
I took in hand my pen,
And wrote it down so plain
That every one might see;
How I was cut down,
Like blossoms from a tree."

J. G. L.

Queries.

THE CRESCENT.

I shall be obliged to any correspondent of "N. & Q." who will point out the period at which the crescent became the standard of Mahometanism. Poets and romancers freely bestow it upon any time or scene in which Mussulmans are introduced; Sir Walter Scott mentions it in the *Talisman*, but after the strange liberties he has taken with Saladin and Richard, he becomes, on such a question, no higher authority than writers of meaner name. I cannot find it in the history of Mahomet, or in that of his immediate successors. The first time Michaud, in his fine *Histoire des Croisades*, speaks of it is in the reign of Mahomet II., which is many centuries after periods at which modern poets, and even historians, have named it as the antagonistic standard to the cross. The crescent is common upon the reverses of coins of the Eastern empire long before the Turkish conquest, and was, I have reason to believe, in some degree peculiar to the Sclave nations. Was it the standard of the Turks, as contradistinguished from other Saracens? or, was it adopted by Mahomet II. after his conquests of Constantinople and the eastern countries of Europe? I am aware that if this last idea be substantiated, it will make it much more modern than it is generally supposed to be, but our ideas of everything Turkish were for so long a time mixed with the wonderful and the romantic, that we must not expect much correctness on such points. The Turks came into fearful contiguity with the West in the fifteenth century; Europe had as much to dread from them then as from the Russians now. This event and the art of printing were almost cotemporary, and the crescent has been presented to us as the symbol of Mahometanism ever since; but I much doubt it can be proved to have been so at a far remoter period.

W. ROBSON.

Stockwell.

Minor Queries.

The Hebrew Testament. — Having lately completed the above work, so as to be "ready for the press" without much delay, I should be glad, before I resign the MS. to the hands of the printer, to have the advantage of the suggestions of those of your erudite readers who have made sacred criticism their study.

MOSES MARGOLIOUTH.

Dr. Franklin.—I possess the following lines in the handwriting of Dr. Franklin, written in the year 1780. Can any of your readers tell me who was the author of them, and when and where they were first printed?

"When Orpheus went down to the Regions below,
Which men are forbidden to see;
He tun'd up his Lyre, as historians show,
To set his Euridice free.
All Hell was astonish'd, a person so wise
Should so rashly endanger his life,
And venture so far! But how vast their surprise,
When they heard that he came for his *wife*.

"To find out a punishment due to the fault,
Old Pluto had puzzled his brain;
But Hell had not torments sufficient he thought,
So he gave him his *wife* back again.
But pity succeeding, soon mov'd his hard heart,
And, pleas'd with his playing so well,
He took her again, in reward of his Art;
Such power had Music in Hell!"

G. M. B.

Flemish Refugees.—In the troubled times of the Reformation, England was not seldom the refuge for Flemings who, for the sake of religion, abandoned their country. Among these was Mr. Joos Tuck, who, according to a consistorial decision of Dec. 14, 1582, was proposed by G. Van Den Haute, then pastor at Sluis, to the brethren of the Flemish Class, since "they had taken knowledge of the sound and good gifts of their brother." He left Sluis soon after, probably in July, 1583, and withdrew to England. I should be glad to learn what befell him there.

Peter Lambert was a student of the University of Ghent: though, as far as I am aware, he is not

mentioned in Te Water's *History of the Reformed Church and University in Ghent*. On July 21, 1583, a student made known his wish to propose himself as candidate for the ministry; and on August 4 appeared Peter Lambert, student of the University of Ghent, before the consistory, requesting the brethren to grant him the twenty-five guilders which had been promised; because, on account of the troubled state of the country, he wished to flee to England, on which request was decided: "Since a well-known and pious brother, who is compelled to flee, is in need of help, let the deacons and *pensionary* of the town be addressed thereon." Very probably, therefore, he also took refuge in England. Can any one give me farther information?—From the *Navorscher*.

J. H. Van Dale.

"*Sad are the rose leaves*," &c.—Can you or any of your correspondents tell me whence come the following lines?—

> "Sad are the rose leaves which betoken
> That there the dead lie buried low;
> But sadder, when the heart is broken,
> Are smiles upon the lips of woe."

They are quoted from memory from the album of a lady friend. Iseldunensis.

Wanted, the original habitat *of the following Sentences:*

1. "Ministerium circa, non magisterium supra, Scriptures."
2. "Virtus rectorem ducemque desiderat, vitia sine magistro discuntur."
3. "In neeessariis unitas, in non-neeessariis libertas, in omnibus charitas."
4. "Exiguum est ad legem bonum esse." Wetstein assigns this last to Seneca, *Epist.* 17.; but there is some error. It very likely is in Seneca.
5. "Verbum audimus, motum sentimus, præsentiam credimus, modum nescimus." Durandus is the author.
6. "En rem indignam! nos qui jam tot annos sumus doctores S. Theologiæ, denuo cogimur adire ludos literarios." Spoken by the adversaries of Erasmus.

What is the earliest authority for the story of St. John and his partridge?

Will Mr. Bolton Corney be kind enough to explain the occasion of Porson's notable speech recorded on the last page of his *Curiosities Illustrated?*

His sagacity was not at fault in suspecting a French origin for D'Israeli's story, p. 89. See Bassompière, in *Retrospective Review*, xiii. 346.

S. Z. Z. S.

Tea-marks.—Accident threw in my way lately a catalogue of a large sale of teas in Mincing Lane; and my attention was drawn to certain marks against the several lots, which appeared to indicate particular qualities, but to me, as uninitiated, perfectly incomprehensible. In this dilemma I asked one of our principal brokers the meaning of all this, and I was informed that teas are sampled and tasted by the brokers, and divided in the main into seven classes, distinguished as follows:

No. 1.	No. 2.	No. 3.	No. 4.	No. 5.	No. 6.	No. 7.
T	*I*	*II*.ª	*II*.	*I*.ª	*I*.	*I*
Gallows.	Tee.	Good middling A.	Good middling.	Middling A.	Middling.	Ordinary.

Can any of your correspondents tell us when this classification was first introduced, or the origin of the first two characters? Can they be Chinese, and the names given from some fancied resemblance to the gallows, or the letter *T* turned sideways? My friend the broker, though a very intelligent man, could give me no information whatever on these points. W. T.

42. Lowndes Square.

William the Conqueror's Surname.—Had William a surname? If so, what was it? By surname I mean such as is transmitted from father to son, not the epithets he used to bestow on himself in documents, as "I, William the Bastard," "I, William the Conqueror," &c. Tee Bee.

Old Saying.—

> "Merry be the first
> And merry be the last,
> And merry be the first of August."

Having frequently heard this old saying, I take the liberty of asking, through your much valued paper, if any of your readers are able to tell me its origin? Edm. L. Bagshawe.

Bath Literary Institution.

To pluck a Crow with One.—It is a common expression in all ranks, I believe, of this country, to speak of "plucking a crow" with such a one; meaning, to call him to account for some delinquency. Can any of your correspondents inform me of the origin of the phrase? W. W.

"*Well's a fret.*"—When, after a short pause in conversation, any one utters the interjection, "Well!" it is a very common practice in Nottingham to say:

> ". . . . . and *well's a fret*,
> He that dies for love will not be hang'd for debt."

I have asked a great number of persons for an explanation, but they all use the phrase without any meaning. Can you, or any of your readers, tell me if it have any; or if it be only nonsensical doggrel? Devoniensis.

Pay the Piper. — This expression surely has a firm foundation. Can any of your correspondents trace it? W. T. M.

Hong Kong.

Greek Inscription upon a Font, mentioned by Jeremy Taylor. —

"This was ingeniously signified by that Greek inscription upon a font, which is so prettily contrived, that the words may be read after the Greek or after the Hebrew manner, and be exactly the same:

'Νίψον ἀνόμημα, μὴ μόναν ὄψιν,'

'Lord, wash my sin, and not my face only.'" — *Life of Christ*, part i. sect. 9. disc. 6., "On Baptism," vol. ii. p. 235., Eden's edition.

Can any reader of "N. & Q." state the bishop's authority for this ingenious device? A. Taylor.

Acharis. — The following is extracted from Dugdale's *Monasticon:*

"Radulphus Wicliff armiger tenet in Wicliff duas partes decimarum de dominicis quondam *Acharis*, quondam ad 5. s. modò nihil quia ut dicit sunt inclusæ in parco suo, ideo ad consilium."

What is the meaning of the term *Acharis*, and of the passage? It is an extract from the *Rentale spiritualium Possessionum atque temporalium Prioratus Sancti Martini juxta Richmund in agro Eboracensi.* A. W. H.

Attainment of Majority.—Professor De Morgan will, I am sure, permit me to put this question to him:

In a short treatise "On Ancient and Modern Usage in Reckoning," written by him for the *Companion to the Almanac* of 1850, he explains, at page 9., the usage of attainment of majority in these words:

"Nevertheless in the law, which here preserves *the old reckoning*, he is of full age on the 9th: though he were born on the 10th, he is of age to execute a settlement *a minute after midnight* on the morning of the 9th."

I want to have this statement reconciled with the opening scene of Ben Jonson's *Staple of News*, where Pennyboy jun. counts, as his watch strikes — "one, two, three, four, five, six!" —

> "Enough, enough, dear watch,
> Thy pulse hath beat enough
> — The hour is come so long expected," &c.

Then "the fashioner" comes in to fit on the heir's new clothes; he had "waited below 'till the clock struck," and gives, as an excuse, "your worship might have pleaded *nonage*, if you had got 'em on ere I could make just affidavit of the time."

All these particulars are too *verbatim* to admit of doubt as to the peculiar usage of that time; and from other sources I know that Ben Jonson was right: but it is not alluded to in the treatise first mentioned, nor is it stated when the usage was altered to "a minute after midnight." A. E. B.

Leeds.

Hartman's Account of Waterloo. — In the note to the 3rd Canto of *Childe Harold*, Stanza 29, Lord Byron says:

"The place where Major Howard fell was not far from two tall and solitary trees, which stand a few yards from each other at a pathway's side. Beneath these he died and was buried. The body has since been removed to England."

I have a copy on which one has written —

"Hartman's account is full and interesting. He was in conversation with Major Howard when he was killed; and afterwards gave directions for his burial. Though no poet, he could describe graphically what he saw and did."

The position of Hartman, and his apparent familiarity with Major Howard, seem to take him out of the herd of writers on Waterloo; but I cannot learn who he was, or what he wrote. Can any of your readers tell me? The note may have been made in mere wantonness, but it looks genuine. G. D.

Henry Chicheley, Archbishop of Canterbury. — When was Henry Chicheley, Archbishop of Canterbury, born; who, Camden tells us, was the "greatest ornament" of Higham Ferrers? I have seen his birth somewhere stated to have taken place in the year 1360; but no day or month was given. I should also be glad to know to what extent he was a contributor towards the restoration of Croydon Church, the tower and porch of which bear his arms? R. W. Elliot.

Translation of Athenæus. — I find, in the *Classical Journal*, xxxviii. 11., published in 1828, that an English translation of Athenæus had been completed before his death by R. Fenton, Esq., F.R.S., author of the *History of Pembrokeshire*. The writer farther says: "We have reason to believe that the MS. is now in possession of his son, the Rev. S. Fenton, Vicar of Fishguard in Pembrokeshire." Has this version, or any part of it, ever been published? P. J. F. Gantillon, B.A.

Passages from Euripides. — Rogers translates two fine passages from Euripides:

"There is a streamlet issuing from a rock," &c.

and

"Dear is that valley to the murmuring bees," &c.

Where is the original Greek to be found? F.

Anderson's Royal Genealogies. — Is there any memoir or biographical account extant of James Anderson, D.D., the learned compiler of that most excellent and valuable work bearing the above title, and published in London, 1732, fol.? G.

Minor Queries with Answers.

Louis le Hutin. — When or for what reason was the *sobriquet* "Hutin" attached to Louis X. of France? And what is the meaning of "Hutin?"

F. S. A.

[*Hutin* is defined by Roquefort, *brusque, emporté, querelleur*, from the Low Latin *Hutinus;* and in illustrating the word he furnishes the following reply to our correspondent's Query: "Mezerai rapporte que Louis X. fut surnommé *Hutin*, parceque, dès son enfance, il aimait à quereller et à se battre, et que ce surnom fut lui donné par allusion à un petit maillet dont se servent les tonneliers, appelé *hutinet*, parcequ'il fait beaucoup de bruit."]

Replies.

BEE-PARK — BEE-HALL.

(Vol. v., pp. 322. 498.)

Enjoying as we do the advantages of the extension of scientific knowledge, and its application to our routine of daily wants, we are apt to forget that our forefathers were without many things we deem essentials. Your correspondents C. W. G. and B. B. have touched upon a curious feature of antiquity, which science and commerce have rendered obsolete. Yet, before the introduction of sugar, bees were important ministers to the luxuries of the great, as mentioned at the above-cited pages. I was struck with the following passage in the first forest charter of King Henry III.:

"Every freeman . . . shall likewise have the honey which shall be found in his woods."

This, in a charter second only in importance, perhaps, to Magna Charta itself, sounds strange to our ideas; moderns would not think it a very royal boon. But the note with which Mr. R. Thomson (*Historical Essay on the Magna Charta of King John*, p. 352.) illustrates this passage is interesting, and, though rather long, may be worth insertion in your columns:

"The second part of this chapter secures to the woodland proprietor all the honey found in his woods; which was certainly a much more important gift than it would at first appear, since the Hon. Daines Barrington remarks, that perhaps there has been no lawsuit or question concerning it for the last three hundred years. In the middle ages, however, the use of honey was very extensive in England, as sugar was not brought hither until the fifteenth century; and it was not only a general substitute for it in preserving, but many of the more luxurious beverages were principally composed of it, as mead, metheglin, pigment, and morat, and these were famous from the Saxon days, down even to the time of the present charter (1217). In the old Danish and Swedish laws bees form a principal subject; and honey was a considerable article of rent in Poland, in which it was a custom to bind any one who stole it to the tree whence it was taken. The Baron de Mayerberg also relates, that when he travelled in Muscovy in 1661, he saw trees there expressly adapted to receive bees, which even those who felled their own wood were enjoined to take down in such a manner that they who prepared them should have the benefit of the honey. Nor was the wax of less importance to the woodland proprietors of England, since candles of tallow are said to have been first used only in 1290, and those of wax were so great a luxury, that in some places they were unknown: but a statute concerning wax-chandlers, passed in 1433 (the 11th of Henry VI. chap. 12.), states that wax was then used in great quantities for the images of saints. Only referring, however, to the well-known use of large wax tapers by King Alfred in the close of the ninth century, it may be observed that in the laws of Hoel Dha, king of South Wales, which are acknowledged as authentic historical documents, made about A. D. 940, of much older materials, is mentioned the right of the king's chamberlain to as much wax as he could bite from the end of a taper." — *Coke; Manwood; Barrington; Statutes of the Realm.*

Perhaps you will allow a few words more in illustration of B. B.'s Query (Vol. v., p. 498.). A recent correspondent, writing of some modern experiments on the venom of toads, suggests the propriety of contributing to a list of "vulgar errors" which have proved to be "vulgar truths." It would not much surprise me to learn that, after all, the popular belief in the efficacy of the rough music of the key and warming-pan might be added to his list. At all events the reason stated by B. B. to prove its uselessness, viz. that bees have no sense of hearing, must, I think, be abandoned, as a Query of Mr. Sydney Smirke (Vol. vii., p. 499.), and an answer (Vol. vii., p. 633.), will show. That all insects are possessed of hearing, naturalists seem now as well convinced of as that they have eyes; though some naturalists formerly considered they were not, as Linnæus and Bonnet; while Huber (his interesting observations on bees notwithstanding) seems to have been quite undecided on the point. Bees, as well as all other insects, hear through the medium of their antennæ, which in a subordinate degree are used as feelers; observing which, perhaps, Huber and others were indisposed to ascribe to them the sense in question.

In reference to Mr. Sydney Smirke's Query, so far from other naturalists confirming Huber's observations as to the effect produced by the sound emitted by the *Sphynx atropos* on the bees, besides Dr. Bevan (quoted Vol. vii., p. 633.), the intelligent entomologist, Mr. Duncan, author of the entomological portion of *The Naturalist's Library* (vol. xxxiv. pp. 53—55.), completely disproves them. He tells us that he has closely watched bees, and has seen the queen attack the larva cells; but the sentinels, notwithstanding the reiteration of the queenly sound, so far from remaining mo-

tionless, held their sovereign in check, and stubbornly persisted in the defence of their charge against the attacks of their queen and mother. Besides this disproval of the incapaeitation of bees by the emission of a sound, another from the experiments of Huber himself may be mentioned. He introduced a *Sphynx atropos* into a hive in the daytime, and it was immediately attacked and killed by the workers. Query, Might not the explanation of the robbery of hives by this moth be, that the darkness of night incapacitates the bees, while it is the time nature has provided for the wanderings of the *Sphynx?* TEE BEE.

MILTON'S WIDOW.

(Vol. vii., p. 596.; Vol. viii., pp. 12. 134.)

A contribution of mine to the miscellaneous vol. of the Chetham Society's publications having been introdnced to your readers by the handsome notice of MR. HUGHES, I feel bound to notice the objection raised by your correspondent GARLICHITHE (Vol. viii., p. 134.), who has confounded Randle the *grandfather* and Randle the *son* of the writer of these letters quoted by Mr. Hunter. Richard Minshull, who was the writer of these letters in 1656, and died in the following year, had several sons, of whom the eldest, Randle, correctly described by MR. HUGHES as the great-great-grandson of the Minshull who first settled at Wistaston, had seven ehildren, of whom Elizabeth, the widow of Milton, was one. She was baptized at Wistaston on the 30th Dec. 1638. In 1680 (about six years after her husband's death), by means of a family arrangement with Richard Minshull of Wistaston, frame-work knitter, who, there can be little doubt, was her brother, evidenced by a bond in my possession, she acquired a leasehold interest in a farm at Brindley, near Nantwich. On the 20th July, 1720, by her name and description of Elizabeth Milton, of Nantwich, widow, she administered to the effects of her brother, John Minshull, in the Consistory Court of Chester; and her will, the probate of which is also in my possession, is dated 22nd August, and proved 10th October, 1727. MR. HUGHES having given a reference to the volume where this information will be found in detail, a reference to it might have saved GARLICHITHE the trouble of starting an objection, and shown him that, so far from the facts stated being irreconcilable with Mr. Hunter's tract, that gentleman's reference to Randle Holme's *Correspondence* was suggested by a communication of my own to *The Athenæum*, and in its turn furnished me with the clue from which I eventually ascertained the particulars of Mrs. Milton's birth and parentage. I am sorry to say that I have wholly failed in finding the register of her marriage: it is not in the register-book of her native place. It might be worth while to search the register of the parishes in which Milton's residence in Jewin Street, and Dr. Paget's in Coleman Street, are situate. There is no uncertainty as to the date, which Aubrey tells us was in "the yeare before the sicknesse."

Though CRANMORE (Vol. v., p. 327.) is said to be a deserter from the ranks of "N. & Q.," I hope he is known to some of your readers, and that they will convey to him a hint that he is under something like a promise to furnish information, which, as regards Dr. Paget's connexion with the poet's widow, will still be welcome. J. F. MARSH.

Despite his acknowledged infidelity, I must tender my thanks to GARLICHITHE for his obliging reference to Mr. Hunter's tract; albeit there is, I may be permitted to suggest, no position assumed in my note upon Milton's widow which that tract in any way contravenes or sets aside. The fact is, GARLICHITHE, in the outset, entirely misapprehends the nature of my argument; and so leads himself, by a sort of literary "Will-o'-the-wisp," unconsciously astray.

It was not Randle the *grandfather* of Richard Minshull, writer of the two letters transcribed by Mr. Hunter, but Randle the eldest *son* of this Richard Minshull to whom I referred as the father of Elizabeth Milton. Nor is it *possible* that this Elizabeth could have "died in infancy," seeing that I possess a copy of a bond (the original is also extant) from her brother Richard, then of Wistaston, where he was baptized April 7, 1641, secured to her as Elizabeth *Milton*, dated June 4, 1680.

As to the marriage itself, it may have taken place in London, where the poet resided; or, which is more probable, at or near the residence of their mutual friend, Dr. Paget. Milton was certainly not over-careful about ritual observances, and it is not therefore unlikely that the rigid Puritan preferred a private, or what is termed a civil marriage, to one religiously and properly conducted in the church of his forefathers.

T. HUGHES.

PECULIAR ORNAMENT IN CROSTHWAITE CHURCH.

(Vol. viii., p. 55.)

It is probable that these circles with eight radiations are the original dedication-crosses of the church. Such crosses are still to be seen painted on the piers of the nave in Roman Catholic churches. Durandus, describing the consecration of a church, says:

"In the meanwhile within the building twelve lamps be burning before twelve crosses, which be depicted on the walls of the church. . . . . Lastly, he [the bishop] anointeth with chrism the twelve crosses

depicted on the wall."—Durandus *On Symbolism*, ed. Neale and Webb, p. 115.

In the Pontifical, *De Ecclesiæ Dedicatione*, the rubric directs,—

"Item, depingantur in parietibus Ecclesiæ intrinsecùs per circuitum duodecim cruces, circa decem palmos super terram, videlicet tres pro quolibet, ex quatuor parietibus. Et ad caput cujuslibet crucis figatur unus clavus, cui affigatur una candela unius unciæ."

Dedication-crosses occur at Salisbury Cathedral, and at Uffington Church, Berks, and in both cases on the exterior of the buildings.

The crosses at Salisbury are seven in number, viz. one over each side-door at the west end, two on the buttresses of the north and south transepts, two on the buttresses of the east end, and one in the centre of the east wall. The number at Uffington is twelve, disposed as follows: Three under the east window, three under the west window, one under the south window of the south transept, one under the north window of the north transept, one on the south wall of the nave, one on the north wall of the nave, one on the south wall of the chancel, and one in the east wall of the south transept. In each case the crosses have been of brass inlaid in the wall, with the exception of one, which is of stone, and of more elaborate design. The *rationale* of dedication-crosses, according to Durandus, is,—

"First, as a terror to evil spirits, that they, having been driven forth thence, may be terrified when they see the sign of the cross, and may not presume to enter therein again. Secondly, as a mark of triumph; for crosses be the banners of Christ, and the signs of his triumph. . . . . Thirdly, that such as look on them may call to mind the passion of Christ, by which he hath consecrated his Church, and their belief in his passion," &c.—Page 125.

Under these aspects the exterior would seem the more fitting, and may have been the original position of them. Perhaps Mr. Elliot will inform us what is the number of crosses at Crosthwaite?

Cheverells.

CURIOUS MISTRANSLATIONS.

(Vol. vi., p. 321.)

I have found, in D'Israeli's *Curiosities of Literature*, two or three instances in which he mistranslates from the French. The first occurs in the following passage in the article headed "Inquisition:"

"Once all were Turks when they were not Romanists. Raymond, Count of Toulouse, was constrained to submit. *The inhabitants were passed on the edge of the sword*, without distinction of age or sex."

From the words which I have marked for Italics, it is clear that D'Israeli translated the passage from some French author; but not being aware of the idiomatic expression "passer au fil de l'épée," and that it means "to put to the sword," he translated the words in their literal sense, which in English is no sense at all.

The second example will be found in the article headed "Mysteries, Moralities," &c. D'Israeli quotes some extracts from the *Mystery of St. Dennis*, and concludes with the following on the subject of baptism:

"Sire, oyez que fait ce fol prestre:
Il prend de l'yaue *en* une escuelle,
Et gete aux gens sur le cervele,
Et dit que *partants* sont sauvés."

which he translates thus:

"Sir, hear what this mad priest does:
He takes water *out of* a ladle,
And, throwing it at people's heads,
He says that *when they depart* they are saved!"

The error of "out of" for "into" is unimportant; but not so where he renders "partants" by "when they depart." The word "partant," in the original, is an adverb, and means "thereupon," "forthwith." This D'Israeli has mistaken for "partant," the participle of "partir:" and hence the erroneous construction given to the passage.

A third sample occurs in the same article, where the author quotes from one of the dramas called *Sotties*, a passage in which are these lines:

"Tuer les gens pour leurs plaisirs,
Jouer le leur, l'autrui saisir."

These he translates as follows:

"Killing people for their pleasures,
Minding their own interests, and seizing on what belongs to another."

Here we have "jouer le leur," to gamble, rendered by "to mind their own interests;" a rather equivocal method, it must be confessed, of accomplishing that object.

These are among the very few instances in which D'Israeli, by quoting from the original authorities, enables us to form an opinion as to the correctness of his anecdotes; and when we consider that by far the greater proportion of these are drawn from French sources, there is reason to apprehend that they may not have always been given with sufficient fidelity. I am confirmed in this view by another quotation which D'Israeli seems to have misunderstood. He is speaking of the feudal custom of the French barons, according to which they were allowed to cohabit with the new bride during the first three nights after marriage. Upon this he remarks:

"Montesquieu is infinitely French when he could turn this shameful species of tyranny into a *bon mot*; for he boldly observes on this: 'C'était bien ces trois nuits là qu'il fallait choisir; car pour les autres on

n'aurait pas donné beaucoup d'argent.' The legislator, in the wit, forgot the feelings of his heart."

I have never been able to conceive what meaning D'Israeli could have attached to this quotation from Montesquieu, so as to torture it into a *bon mot.* Not only is there nothing of the kind in the words he quotes, but there is not even an attempt at it. The writer merely suggests a reason for the preference given to the first three nights; and in doing so he expresses the sentiments of the barons, and not his own. And yet, it is upon this strange misapprehension of Montesquieu's meaning, that D'Israeli lays at the door of that illustrious man the imputation of being "infinitely French," and of forgetting, for the sake of a *bon mot,* the feelings of his heart! HENRY H. BREEN.

St. Lucia.

"TO SPEAK IN LUTESTRING."

(Vol. iii., p. 188.)

The Query on the meaning of the phrase "to speak in lutestring," used by Philo-Junius, has remained so long without an answer, that to attempt to give one now seems almost to require an apology. I will however do so. In Letter XLVII., dated May 28, 1771, Philo-Junius says:

"I was led to trouble you with these observations by a passage, which, *to speak in lutestring,* 'I met with this morning in the course of my reading,' and upon which I mean to put a question to the advocates for privilege."

Now we know, that if two lutes, or other stringed instruments, be placed near each other, when a chord of one of them is struck, the corresponding chord of the other will vibrate in unison, and give a similar note; one lutestring will echo the other. The story of the maiden who believed that the spirit of her dead lover was near her, because his harp sounded responsive notes to hers, and who died heart-broken when she was undeceived, is sufficiently well known. "To speak in lutestring" is then to speak as another man's echo; and Philo-Junius here was the echo of the Duke of Grafton, and used this affected phrase derisively, as being a favourite, or at least well-known expression of his. In a letter which is appended as a note to Letter XX., and which is dated six days previous to the one just quoted, viz. May 22, 1771, he says:

"But Junius has a great authority to support him, which, *to speak with the Duke of Grafton,* 'I accidentally met with this morning in the course of my reading.' It contains an admonition which cannot be repeated too often," &c.

I have not found the phrase "to speak in lutestring" anywhere else; but I think, from a comparison of these two quotations, that it must mean what I have supposed it to mean — to speak as the echo or exact repeater of another man's words. Where can instances be found of the Duke of Grafton's using this expression, which Philo-Junius ridicules? W. FRASER.

Tor-Mohun.

BURIAL IN UNCONSECRATED PLACES.

(Vol. vi. *passim.*)

So many interesting notices have been made by your correspondents on the subject of peculiar interments, — skipping about from one part of the country to another, and dropping down from the south into Lincolnshire, as if in search of farther instances, — that I am induced to add to the number of records, by stating the fact as to the late Mr. Dent, of Winterton, whose body, at his particular request, was deposited after his death in his own garden, on the south of the house in Winterton, where he not only lived but died.

Friend Jonathan, as he was familiarly called, was a man of shrewd understanding, and possessing strong common sense; yet, like others, he had his failings, and amongst them the *amor nummi* was not the least obtrusive. As a very wealthy man he was looked up to by a little aspiring community of Quakers in the neighbourhood; and his own dress, when in a better suit, exhibited an appearance of his connexion with that fraternity.

The Quakers had a small burial-ground at Thealby, in the parish of Burton-upon-Stother, which I some years ago had the curiosity to inspect, but such a forlorn lost place for such a sober and serious purpose I never in my life before looked upon; it is posited at a little distance from the public road entering Thealby from Winterton, where no doubt at one time stood a lot of cottages and crofts, surrounded by common stone walls, made from the flat stone of the neighbourhood. But so small and so neglected was this burial place, that I could compare it to nothing better than an old parish pinfold; it had been so little attended to when I visited it, that the whole area was under a most luxuriant crop of flourishing nettles, six or seven feet high. And as to graves, or the purport of its occupation, we could see nothing; and yet its position was such that with ordinary attention it might have been even a picturesque spot, having three or four large trees overlooking it.

Upon an after inquiry I was told that a funeral had lately taken place here, at which Friend Jonathan was the presiding attendant. But in preparation for this ceremony they had found so much difficulty in stubbing up the strong nettles, and digging the roots to form a decent grave; and it was after all so difficult to find comfortable standing-room about the grave, that I have ever

since concluded that Mr. Dent must have been disgusted with it, as, upon depositing their lost friend in the earth, he, as spokesman, thought it unnecessary to make any observations, and he recommended that they should at once cover the body up; and so it was done.

That Mr. Dent had any antipathy to the church I do not know, but that he had a great dislike to paying unnecessary fees I have a good recollection of. Before his death he requested that his body should be deposited in his own garden; and his request was attended to by his nephew.

After the old gentleman's death, the present Mr. Dent, with a praiseworthy attention, repaired and restored in the Elizabethan style the old dilapidated dwelling-house and homestead where his uncle lived. And I one day paid a visit to the grave, which is an unpretending ridge on a well-mown grass-plat, and which, with the house and ground, appeared to be properly attended to; and so, I presume, it continues to be.

Wm. T. Hesleden.

J. H. M., in bringing forward Baskerville as an example of this unusual occurrence, says, that "he directed he should be buried under a *windmill* near his garden." In a volume of Epitaphs, printed at Ipswich in 1806, once the property of Archdeacon Nares, and containing several MS. notes by him, Baskerville's is given, with a note by the editor, in which he is stated to have been "inurned according to his own desire in a *conical building* near his late widow's house." The epitaph, written by Baskerville himself, commences with these lines —

"Stranger,
Beneath this *cone*, in *unconsecrated* ground,
A friend to the liberties of mankind directed
His body to be inurned."

The expression in each case, respecting the place of his interment, seems scarcely strong enough for us to conclude it was a *windmill*. Perhaps J. H. M. will kindly favour me with the authority for his statement. Nares has made the following note on the epitaph at the bottom of the page:

"I heard John Wilkes, after praising Baskerville, add, 'But he was a terrible infidel; he used to shock me!'"

R. W. Elliot.

Clifton.

PHOTOGRAPHIC CORRESPONDENCE.

[At the suggestion of several correspondents we have reprinted from *The Athenæum* of the 22nd Nov. 1851, the article detailing the new process by Mr. Muller referred to by the Rev. Mr. Sisson in our last Number.]

Mr. Muller's Process.—"The following photographic process has been communicated to us by Mr. C. J. Muller, from Patna in the East Indies. We have submitted it to an experienced photographer; and he informs us that it offers many advantages over the Talbotype or the Catalisso-type of Dr. Woods, which it somewhat resembles; that it is easy in all its manipulatory details, and certain in its results. We give Mr. Muller's own words:—

"'A solution of hydriodate of iron is made in the proportion of eight or ten grains of iodide of iron to one ounce of water. This solution I prepare in the ordinary way with iodine, iron-turnings, and water.—The ordinary paper employed in photography is dressed on one side with a solution of nitrate of lead (fifteen grains of the salt to an ounce of water). When dry, this paper is iodized either by immersing it completely in the solution of the hydriodate of iron, or by floating the leaded surface on the solution. It is removed after the lapse of a minute or two, and lightly dried with blotting-paper. This paper now contains iodide of lead and protonitrate of iron. While still moist, it is rendered sensitive by a solution of nitrate of silver (one hundred grains to the ounce) and placed in the camera. After an exposure of the duration generally required for Talbot's paper, it may be removed to a dark room. If the image is not already out, it will be found speedily to appear in great strength and with beautiful sharpness *without any farther application*. The yellow tinge of the lights may be removed by a little hyposulphite of soda, though simple washing in water seems to be sufficient to fix the picture. The nitrate of lead may be omitted; and plain paper only, treated with the solution of the hydriodate of iron, and acetic acid may be used with the nitrate of silver, which renders it more sensitive. The lead, however, imparts a peculiar colorific effect. The red tinge brought about by the lead may be changed to a black one by the use of a dilute solution of sulphate of iron:—by which, indeed, the latent image may be very quickly developed. The papers however will not keep after being iodized.'

"Mr. Muller suggests, that as iodide of lead is completely soluble in nitrate of silver, it might furnish a valuable photographic fluid, which could be applied at any moment when required.

"No small degree of interest attaches to this process, originating in experiments carried on in Central India. It appears perfectly applicable to the albumenized glass and collodion processes."

Detail on Negative Paper.—I have not observed before this, that any photographic operator has "noted" the burnishing of the iodized paper previous to adding the exciting solution, though I know it is usual to burnish before taking a proof. This is a very useful adjunct to obtaining minuteness, and it is a plan I have sometimes adopted. I at first thought it would injure or knock off the iodized surface, but no injury whatever arises from the rubbing. I use a small piece of glass rod, polished flat at one end, so that it may present

a facet about half an inch square; but I should imagine a better instrument might be manufactured with a proper handle, and some mode of obtaining pressure; not obtaining sufficient is the cause of a little after-disarrangement if the nitrate of silver is laid on with a brush, but if floated the polish remains.

It cannot be doubted but paper is adequate to any detail; and when a paper shall be manufactured of a perfect kind, there is no reason to suppose but paper generally will rival collodion for most purposes.

Nothing prevents it at present but the uneven surface of paper. It is very nearly perfect in the French negative paper; but that has so many other drawbacks to its use that it cannot be safely depended upon. Our manufacturers have still some improvements to make; for if Canson Frères had left out the blackening chemical in the paper, it would have been better than any of ours in my estimation. WELD TAYLOR.

Ammonio-nitrate of Silver. — Will any of your scientific correspondents explain the chemical cause of my inability to form the ammonio-nitrate of silver from a solution of nitrate of silver upon which albumenized paper has been previously floated? Having excited some albumenized paper on a forty-grain solution of nitrate of silver, I kept the solution which had not been consumed for the purpose of converting it into the ammonio-nitrate. But on dropping in the ammonia, not only did no precipitate take place, but the ammoniacal smell which usually gives place to the tarry odour remained. No albumen appeared to be dissolved from the paper, and the solution had lost none of its silver, which I subsequently collected by means of having formed a chloride. This has occurred to me more than once, and I call attention to it, as the investigation of it may lead to some new results. PHILO-PHO.

Replies to Minor Queries.

"*Up, Guards, and at them!*" (Vol. v., p. 426.; Vol. viii., pp. 111. 184.).—It will, I hope, close all debate on this anecdote, to state that the account I gave of it in Vol. v., p. 426., was from the Duke himself. I thought it very unlike him to have given his order in such a phrase, and I asked him how the fact was, and he answered me to the effect I have already stated. C.

German Heraldry (Vol. viii., p. 150.). — Your Querist will probably find what he inquires for in Fursten's *German Arms*, published at Nurenberg in folio, 1696. The plates are sometimes divided and bound in three or four oblong volumes. The work known as Fursten's *German Arms* was commenced by Siebmacker, continued by Furst and Helman, and, in 1714, by Weigel. It is often quoted under these respective names; but of later years, more frequently under that of Weigel's *Book of German Arms* (Weigel Wapenbuch). It consists of six Parts, and professes to give the arms of the principal nobility of the Roman kingdom: dukes, princes, princely counts; lords and persons of position, foregone and existing, in all the provinces and states of the German empire. The Prefacc is by John David Köhler. G.

In the year 1698 a book was published by J. A. Rudolphi, at Nurenberg, entitled *Heraldica Curiosa*. It is in German, a thin folio, with an innumerable quantity of engravings of the arms of German families. J. B.

The Eye (Vol. viii., p. 25.).—I hope that interesting question raised by your correspondent H. C. K., respecting the term "apple of the eye," will meet with attention from some philologist. It might help to solve it, if it could be discovered when the phrase first came into use in our language. Is it possible that the word "apple" is a corruption of the Latin "pupilla?" or is it, according to H. C. K.'s suggestion, that the iris, and not the pupil, is taken to represent an apple? Doubtless your learned correspondent is aware that in Zech. ii. 12. the Hebrew phrase is varied, the word בָּבָה being used, and occurring only in this passage. If Gesenius's derivation of this word be correct, which makes it to signify "the gate of the eye," we have this idea put into a fresh shape. Have not the Arabs a phrase, "He is dearer to me than the *pupil* of mine eye," as well as the other one, "The man of the eye?" Curiously enough, the Greeks express this idea by another word than κόρη, viz. γλήνη (*i. e.* κόρης αὐγή, the splendour of the pupil (kin. αἴγλη), or the pupil itself, οφθαλμου κόρη), in which the change of signification is exactly the converse of what it is in κόρη; viz., 1st, pupil; 2nd, a little girl; whence, as a term of reproach, ἔρρε κακὴ γλήνη. QUÆSTOR.

Canute's Point, Southampton (Vol. vii., p. 380.). —A correspondent having noticed the inscription on the Canute Castle Inn, Southampton, inquires for proof to authenticate the locality of the tradition referred to. I submit the following extract from a local history:

"Canute's Point was a projection of the shore near the mouth of the Itchen, where it is supposed the celebrated but much-embellished reproof to his courtiers was administered; and it was preserved by a line of piles driven into the beach, until the construction of the docks, which effaced the old beach line. Of Canute's Palace there are still a few remains, and the position fully justifies the presumption of its identity."

These piles were, I believe, in existence in the year 1836, when the act for the construction of the docks was obtained. WILLIAM SPOOR.

Symon Patrick, Bishop of Ely — Durham — Weston (Vol. viii., p. 103.).—

"Edward Weston, A.B. 1723, A.M. 1727, born at Eton, son of Steven Weston of 1682, Bishop of Exeter. He was secretary to Lord Townsend at Hanover, during the king's residence there in 1729. He continued several years in the office of Lord Harrington as secretary. He was also *transmitter* (query, *translator?*) of the State Papers, and one of the clerks to the Signet. In 1741 he was appointed gazetteer, a place of considerable emolument. In 1746 he was secretary to Lord Harrington, Lord-Lieutenant of Ireland, and became a privy councillor of that kingdom. He published, though a layman, a volume of sermons. His son is now [viz. 1797] a prebendary of Durham and St. Paul's, and rector of Therfield near Royston."—Harwood's *Alumni Etonenses*, p. 300., under 1719.

Corkenhatch must be Cockenhatch, near Barkway. J. H. L.

Battle of Villers en Couché (Vol. viii., pp. 8. 127.).—An authoritative record of this action may be found in—

"An Historical Journal of the British Campaign on the Continent, in the year 1794; with the Retreat through Holland, in the year 1795. By Captain L. T. Jones, of the 14th regiment. Dedicated, by permission, to his Royal Highness Field Marshal the Duke of York. Printed for the Author. Birmingham, 1797."

The list of subscribers contains about a hundred names. There is a copy of it in the British Museum. The one now before me is rendered more valuable by copious marginal notes, evidently written by the author, which are at the service of your correspondents. They furnish the following extraordinary instance of personal bravery:

"The same officer of this corps (3rd dragoon guards), who bore off the corpse of General Mansell, relates some particulars in the action of the 24th, under Gen. Otto:—that a man of the name of Barnes, who had been unfortunately reduced from a serjeant to the ranks, had bravely advanced, doing execution on the enemy, till his retreat was foreclosed, and he was seen engaged with five French dragoons at once; all of these he fairly cut down, when nine more came upon him, whom he faced and fairly kept at bay, till one of them got behind him, and shot the brave fellow in the head."

In reference to the action of the 26th, Captain Jones observes:

"It is not possible to describe the bravery of the army on that day, nearly the whole of the British cavalry were engaged, and gained immortal honour."

The Duke of York's address to the army, published on the 28th of April, thus concludes:

"His Royal Highness has, at all times, had the highest confidence in the courage of the British troops in general, and he trusts that the cavalry will now be convinced that whenever they attack with the firmness, velocity, and order which they showed on this occasion, no number of the enemy (we have to deal with) can resist them."

Bibliothecar. Chetham.

Curious Posthumous Occurrence (Vol. viii., p. 5.).—Though the worthy grave-digger's account, reported by A. B. C., may be chargeable with some exaggeration as to the *generality* of body-turning, and though the decomposing reason assigned may not be true, yet, that many dead human bodies are found with their faces downwards, is nevertheless quite correct.

Works are now in progress, at the east end of this metropolis, under my own immediate observation, where this fact has been incontestably verified. How long since, or on what occasion, these remains of mortality were placed there, I know not; but, in the course of excavation required for the foundations, they are frequently met with, and, in many instances, in this strange position.

I had come to the conclusion, that, during some raging pestilence (and which may indeed again occur, unless an acceleration takes place in our wounded-snake-like motion in the way of sanitary improvement), I say, it had been my impression, that during some such awful calamity, the anxiety of the uncontaminated to avoid infection had induced them to remove their less fortunate fellow-creatures out of the way with so much haste as actually to bury them alive! and in some convulsive struggle between life and death, they had turned themselves over! R. M.

In reply to this Note, I would remark that I have consulted a grave-digger "grown old in the service" here, and he tells me he never remembers a case where, after interment, in process of time the occiput takes the place of the facial bones; but, he says, very frequently the head drops either on one side or the other—a circumstance which any one conversant with the human skeleton and the connexion of the cranium with the vertebræ would deem most natural.

Bristoliensis.

Passage in Job (Vol. vii., p. 14.).—This question is answered, as far as it seems possible, by Barnes, in his *Notes on Job*, which Mr. Edwin Jones may easily consult. The fact appears to be that we have no information respecting the passage in question beyond what is furnished by itself. B. H. C.

St. Paul and Seneca (Vol. viii., p. 88.).—There is an account of the work referred to in the July number of the *Journal of Sacred Literature*, edited by Dr. Kitto. It will be found among the "Foreign Intelligence." B. H. C.

Haulf-naked (Vol. vii., pp. 432. 558.).—As my Query in reference to this place has drawn forth a

Note or two from some correspondents of yours, allow me to thank them, and at the same time to inform them that "A general Collection of all the Offices of England, with the Fees, in the Queene's guifte," a manuscript temp. Elizabeth, contains the following reference. Under the head "Castles," &c. occurs,—

"*Com. Sussex.*

		£	s.	d.
Walberton and Haulf-naked.	Keeper of the Manor of Half-naked and Goodwood - - -	20	0	0
	Keeper of the Wood and Chace of Walberton -	3	0	10."

CHARLES REED.

Books chained to Desks in Churches (Vol. viii., p. 94.).—An engraving of a very fine perpendicular lettern, having a book fastened to it by a chain, is given in the *Proceedings of the Arch. Inst.* for 1846, as existing at that time in the church of St. Crux, York. In 1851 I noticed the upper part of one in Chesterton Church near Cambridge, placed on the sill of the east window of the south aisle with a book lying upon it, very much torn and wanting the title-page. I ascertained the subject of it at the time; but omitted to make a note of it, and I am sorry to say it has now slipped my memory.

Rutter, in his *Somersetshire*, speaks of some old reading-desks, which were still remaining in 1829 in Wrington Church, fastened to the walls of the chancel, on which were several books, "especially Fox's *Martyrs*, and the *Clavis Bibliorum* of F. Roberts, who was rector of the parish in 1675." There was one also about the same time at Chew Magna Church, Somersetshire; with a copy of Bishop Jewel's *Defence of the Church* chained to it. In Redcliff Church, Bristol, there is a small mahogany one supported by a bracket, with a brass chain attached, near the vestry on the north side of the choir. Until within a very few years, a desk, with Fox's *Martyrs* lying upon it, was in the Holy Trinity Church, Hull, affixed to one of the pillars in the nave.

A fine old Bible and chain is shown amongst the relics at Trinity Church, Stratford-upon-Avon.

It would appear that theological works were not the only ones secured in this manner: for I find (Rutter's *Somersetshire*, p. 258.) that one Captain S. Sturmy of Easton in Gordano published a folio, entitled *The Mariner's or Artisan's Magazine*, a copy of which he gave to the parish to be chained and locked in the desk, until any ingenious person should borrow it, leaving 3*l.* as a security in the hands of the trustees against damage, &c. R. W. ELLIOTT.

It is somewhat strange that I should have omitted the following passage whilst writing on this subject in a recent Number, as the work to which it refers, Bishop Jewel's *Defence of his Apology for the Church of England*, is so well known:

"At the desire of Archbishop Parker, a copy of the *Defence* was set up soon after Jewel's death, in almost every parish church in England; and fragments of it are still to be seen in some churches, together with the chain by which it was attached to the reading-desk provided for it."

This extract is taken from the *Life of Bishop Jewel*, prefixed to the English translation of the *Apology*, edited by Dr. Jelf for the Society for promoting Christian Knowledge (8vo. Lond. 1849), p. xx.

An order for the setting up of "the *Paraphrases* of Erasmus in English upon the gospels" in some convenient place within all churches and chapels in the province of York, will be found in Archbishop Grindal's *Injunctions for the Laity*, § 4. (*Remains, &c.*, Parker Society, p. 134.) See also the *Articles to be enquired of within the Province of Canterburie*, § 2. (Ibid. p. 158.)

W. SPARROW SIMPSON.

In Malvern Abbey Church is a stand to which two books are chained. The one is a commentary on the Book of Common Prayer; the other is a treatise on Church Unity. In Kinver Church (Worcestershire) are three books placed in a desk (*not* chained) in the south aisle: being *The Whole Duty of Man* (1703); *A Sermon made in Latine in the Reigne of Edward the Sixte*, by John Jevvel, Bishop of Sarisburie; and *The Actes and Monumentes of Christian Martyrs* (1583).

CUTHBERT BEDE, B. A.

At Bowness Church, on Windermere Lake, there is (or at least was, in 1842) a copy of Erasmus's *Paraphrase* chained. If I am not mistaken, some of Jewel's works will also be found there. E. H. A.

Scheltrum (Vol. vi., p. 364.). — KARL will find *scheltrum*, variously written "scheltrun, sheltrun, shiltroun, schetrome," of very common occurrence in the translation of the Old Testament by Wicliff and his followers; it is there rendered from the Lat. *acies*. The instances quoted by Jamieson, from the Latin *testudo*, come nearer to the origin, *shield*. Q.

Bloomsbury.

Quarrel (Vol. vi., p. 172.). — BALLIOLENSIS will be pleased with Mr. Trench's ingenious account of our conversion of a *complaint* into a *quarrel*.

"The Latin word (*querela*) means properly 'complaint,' and we have in 'querulous' this its proper meaning coming distinctly out. Not so, however, in 'quarrel,' for Englishmen, being wont not merely to 'complain,' but to set vigorously about righting and redressing themselves, their griefs being also grievances, out of this word, which might have given them only

'querulous' and 'querulousness,' have gotten 'quarrel' as well." — *On the Study of Words*, p. 57.

"We might safely conclude," Mr. Trench premises, "that a nation would not be likely tamely to submit to tyranny and wrong, which made 'quarrel' out of 'querela.'"

This, I say, is very ingenious, but did *this* nation make *quarrel* out of *querela?* Did they not take it ready made from their neighbours, the French, Italian, Spanish, who have all performed, and, I presume, led the way in performing, the same exploit; showing that they must all have had the same disposition inhering in them to set about righting and redressing themselves, though not always, perhaps, with so prompt and active a vigour as that ascribed to the English by Mr. Trench. Q.

Bloomsbury.

Wild Plants, and their Names (Vol. vii., p. 233.). — A preparation from St. John's Wort, called red oil, is used in the United States for the cure of bruises and cuts. It may have been formerly used in England. St. John's Wort is one of the commonest weeds in the Middle States. Uneda.

Philadelphia.

Jeremy Taylor and Christopher Lord Hatton (Vol. vii., p. 305.). — Bishop Taylor uses the word *relative* in the sense of a dependant or humble friend in several places in his works; a fact which his editor, Bishop Heber, missed observing, as appears from a passage in the Preface to Taylor's *Works*. M. E.

Philadelphia.

Burial on the North Side of Churches (Vol. vi., p. 112. &c.). — The opinion of your correspondent Seleucus, that the avoidance of burial on the north side of a churchyard is to be attributed to its being generally the unfrequented side of the church, is borne out by the fact, that in the rare cases where the entrance to the church is *only* on the north side, the graves are also to be found there in preference to being on the south, which in such a case would of course be "the back of the church." Seleucus mentions one instance of a church entered only from the north. To this example may be added the little village church of Martin Hussingtree, between Worcester and Droitwich, where the sole entrance is on the north, and where *all* the burials are on the same side of the church. Cuthbert Bede, B. A.

Rubrical Query (Vol. vii., p. 247.). — The contradiction of the two rubrics is purely imaginary. Both are to be closely construed. The *first* enjoins notice to be given of Communion as of any other festival; the *second* provides that in the same service (notice having been so given) the Exhortation shall be the last impression on the thoughts of the congregation. S. Z. Z. S.

Stone Pillar Worship (Vol. vii., p. 383.). — The Rowley Hills near Dudley, twelve in number, and each bearing a distinctive name, make up what may be called a mountain of basaltic rock, which extends for several miles in the direction of Hales Owen. From the face of a precipitous termination of the southern extremity of these hills rises a pillar of rock, known as the "The Hail Stone." I conjecture that the word *hail* may be a corruption of the archaic word *haly*, holy; and that this pillar of rock may have been the object of religious worship in ancient times. The name may have been derived directly from the Anglo-Saxon *Haleg stan*, holy stone. It is about three quarters of a mile distant from an ancient highway called "The Portway," which is supposed to be of British origin, and to have led to the salt springs at Droitwich. I have no knowledge of any other place bearing the name of Hail Stone, except a farm in the parish of West Fetton in Shropshire, which is called "The Hail Stones." No stone pillars are now to be found upon it: there is a quarry in it which shows that the sand rock lies there very near the surface. Dr. Plot, in his *History of Staffordshire* (p. 170.), describes the rock on the Rowley Hills as being "as big and as high on one side as many church steeples are." He relates that he visited the spot in the year 1680, accompanied by a land-surveyor, who, ten years before that time, had noticed that at this place the needle of the compass was turned six degrees from its due position. The influence which the iron in basaltic rocks has on the needle was not known at that period, and the Doctor makes two conjectures in explanation of the phenomenon observed. First, he says, "there must be in these lands that miracle of Nature we call a loadstone;" and he adds, "unless it come to pass by some old armour buried hereabout in the late civil war." The sonorous property of the rock led him to conjecture "that there might be here a vault in which some great person of ancient times might be buried under this natural monument; but digging down by it as near as I could where the sound directed, I could find no such matter."

Plot does not mention the name by which this rock was known. It is not mentioned at all by either Erdeswick, Shaw, or Pitt, in their Histories of Staffordshire. N. W. S.

Bad (Vol. vi., p. 509.). — Horne Tooke's etymology may, perhaps, satisfy B. H. Cowper's inquiry, or at least gratify his curiosity. He assumes the *bay* or bark of a dog to be excited by what it *abhors, hates, defies;* and farther, that our epithet of *bad* is applied by us to that, which, for reasons which we may call moral (*æsthetic*, I be-

lieve I ought to say) reasons or feelings, we *hate*, or *abhor*. And he forms it thus, *bay-ed*, bay'd, ba'd, *bad*. Q.

Bloomsbury.

Porc-pisee (Vol. vi., p. 579.).—Mr. Warde will find that this is the old English way of writing *porpoise*, more nearly to the French and Italian. Spenser writes *porcpisces*, and Ray *porpesse*, i. e. *porc-pesee*. Both are quoted in Richardson.

"*Wheal* instead of milk," is *whey* or *whig*. "To *flesh* in sin," is to indulge in, to accustom to, to inure to, the gratification of the sinful lusts of the *flesh*. Johnson has from Hales the same expression "fleshed in sin," which he interprets "hardened." Q.

Bloomsbury.

Lowbell (Vol. vii., pp. 181. 272.).—Your correspondents H. T. W. and M. H. will find sufficient reasons from Nares' quotations to convince them that *lowbell* is so called from its sound; and the usage by Hammond (in Johnson) that the verb, to *lowbell*, was used consequentially to signify to frighten into a snare, and thus, to ensnare. And the noun, a snare, allurement, temptation.

"Now commonly he who desires to be a minister looks not at the work, but at the wages; and by that *lure* or *lowbell* may be toll'd from parish to parish all the town over."—Milton, "Hirelings," &c., *Works*, vol. i. p. 529.

Q.

Bloomsbury.

Praying to the West (Vol. viii., p. 102.).—*The isles of the West*, by which is understood what we term the British Isles, in the ancient Hindoo writings are described as *the Sacred Isles*, or the abode of religion. The Celtic tribes used the practice of turning to the West in their religious rites, having adopted it in a very early age from a reason similar to that which led the *Turks* in a later age to turn towards Mecca, and *other nations* towards the East; that is, the superior sanctity attached by each to these several points. This practice the Celtic tribes brought with them in their migration from the East to those parts in which we now find it in the West; where it has been retained by their descendants after the circumstances which gave rise to it had been long forgotten. G. W.

Stansted, Montfichet.

Old Dog (Vol. iv., p. 21.).—See *The Observer* (Cumberland's), No. 131.:—"Uncle Antony was *an old dog* at a dispute." P. J. F. Gantillon, B.A.

Contested Elections (Vol. vii., p. 208.).—An account of many of the English contested elections may be found in Oldfield's *Representative History of Great Britain and Ireland*, 6 vols.: London, 1816. I hope that X. Y. Z. does not rank this among the "wretched compilations." Oldfield was a man of much experience as a parliamentary agent, and his book is entertaining—at least, to us Americans. M. E.

Philadelphia.

"*Rathe*" *in the Sense of* "*early*" (Vol. vii., p. 634. *et alibi*.).—See *The Antiquary*, cap. xxxix. (vol. i. p. 468. People's Edition), where Maggie Mucklebacket says:

"I havena had the grace yet to come down to thank your honour for the credit ye did puir Steenie, wi' laying his head in a *rath* grave."

The Glossary explains the word as *ready*, *quick*, *early*. P. J. F. Gantillon, B. A.

Chip in Porridge (Vol. i., p. 382.).—Though a long time has elapsed, I see nothing more on the subject of this phrase than Q. D.'s application for information regarding it.

I take it to mean a nonentity, a thing of no importance, and to have no more distinctive origin than the innumerable other cant sayings in daily use.

In a book recently published, *Personal Adventures of our own Correspondent*, by M. B. Honan, vol. i. p. 151., occurs this passage:

"It is very easy to stand well with all by being, what is vulgarly called, 'a chip in porridge.'"

W. T. M.

Hong Kong.

"*A saint in crape is twice a saint in lawn*" (Vol. viii., p. 102.).—See Pope's *Moral Essays*, Ep. 1. l. 136. F. B—w.

Gibbon's Library (Vol. vii., p. 407.)—*West's Portrait of Franklin* (Vol. vii., p. 409.).—Gibbon's library was sold at Lausanne in 1833. I have a copy of *Le Théâtre de Marivaux*, four volumes 12mo. (Amst. et à Leipzig, 1756), which contains the following MS. note on the fly-leaf of the first volume: "Gibbon's copy, bought at the sale of his library at Lausanne, Sept. 1833.—John Wordsworth." You will find a reference to this gentleman, "N. & Q.," Vol. v., p. 604. About four hundred of Gibbon's books were in the library of the late Rev. Samuel Farmar Jarvis, of Connecticut, who bought them at Lausanne. Among them was Casiri, *Bibliotheca Arabico-Hispania*. Some of these books had his name, E. Gibbon, printed in them in Roman letters; others had his coat of arms. Dr. Jarvis's library was sold by Lyman and Rawdon in New York on the 14th of October, 1851, for very good prices. I possess Gibbon's copy of Herrera's *America*, in English, 6 vols. 8vo.

I think there must be some mistake about the portrait of Dr. Franklin by West, mentioned by

your correspondent H. G. D. I have never heard of but *one* portrait by West of Dr. Franklin, and that was painted for my grandfather, Mr. Edward Duffield, one of the executors of the Doctor's will, and sent to him by the Doctor himself. It is now in my possession, in excellent preservation. A short notice of it will be found in the ninth volume of Franklin's *Writings* (Sparks's ed.), p. 493.

EDWARD D. INGRAHAM.

Walnut Street, Philadelphia.

Derivation of "Island" (Vol. viii., p. 49.).—H. C. K.'s derivation of *island* from *eye*, the visual orb, because each are surrounded by water, seems to me so like a banter on etymologists, that I am doubtful whether I ought to notice it; but as our Editor seems, by the space he has given it, to take it as serious, I shall venture to say two or three words upon it. H. C. K. begins by begging the question: he says that "the etymon from the Fr. *isle*, It. *isola*, Lat. *insula*, is *manifestly erroneous*." Now I think I can prove—and that by a single word—that it is "manifestly" the true one. I only reverse his order of placing these words; they should stand, the mother first, the children after; *insula* Lat., *isola* It., *isle* Fr., and to them I add my *single word*, which H. C. K. has chosen to ignore altogether, *isle* English; as, *Isle* of Wight, *Isle* of Man, *Isle* of Thanet, *Isles* of Arran, &c. This single word, thus supplied, is to my mind a sufficient answer to H. C. K.'s theory; but I may add, as a corroboration, the peculiarity of retaining in *spelling*, and dropping in *pronunciation*, the *s* in the English *isle* and *island*, just as it is in the French *isle* and *islot*. Indeed the relation between the French and English words is, in this case, not *derivation* but *identity*. I may also observe that the Scotch and Irish names for an island, *inch*, *innis*, *ennis*—as, *Inch*-keith, *Innis*-fallen, *Ennis*-killen—are "manifestly" derived from *insula*, the common parent of all. I half suspect that H. C. K. is a wag, and meant to try whether we should take seriously what he meant as *all my eye!* C.

Spur (Vol. vi., pp. 242. 329.).—To *spur* is to *spere*, by Gower written *sper*, to search or seek, to inquire into; and your correspondents might have found the word fully treated and illustrated by Jamieson, and more briefly by Richardson. To *ask* at church is a common expression, and *Spur* Sunday is merely *Asking* Sunday. Q.

Bloomsbury.

On the Use of the Hour-glass in Pulpits (Vol. vii., p. 489.; Vol. viii., p. 82.).—The complete iron framework of an hour-glass remained affixed to the pulpit of Shelsley Beauchamp Church, Worcestershire, until the restoration of the church, about eight years ago, by the present rector, the Rev. D. Melville, who carefully preserved the hour-glass relic. In order to show how much had been done for the church, I drew interior and exterior views of the old building, with its great dilapidations and unusually-monstrous disfigurements, which drawings were hung in the vestry, at the suggestion of the rector, as parish memorials; a proceeding which I think might be copied with advantage in all cases of church restoration. In the one drawing mentioned the hour-glass stand is a conspicuous object. CUTHBERT BEDE, B.A.

The following extract is from a tract published by the Cambridge Camden Society, entitled *A few Hints on the Practical Study of Ecclesiastical Antiquities:*

"*Hour-glass Stand.* A relick of Puritanick times. They are not very uncommon; they generally stand on the right-hand of the pulpit, and are made of iron. Examples: Coton, Shepreth. A curious revolving one occurs at Stoke D'Abernon, Surrey, and in St. John Baptist, Bristol, where the hour-glass itself remains. Though a Puritanick innovation, it long kept its place: for Gay in his *Pastorals* writes:

'He said that Heaven would take her soul no doubt,
And spoke the *hour-glass* in her praise quite out:'

and it is depicted by the side of a pulpit in one of Hogarth's paintings."

I saw, a few weeks ago, an iron hour-glass stand affixed to the pulpit in Odell Church, Beds.

W. P. STORER.

Olney, Bucks.

"The inventorie of all such church goods, etc. . . . . which the churchwardens [of Great Staughton, co. Hunt.] are and stand charged with. May 31, 1640.

[*Inter alia.*]

"Itm. A pulpit standinge in the church, having a cover over the same, and an houre-glasse adjoininge."

JOSEPH RIX.

St. Neots.

Selling a Wife (Vol. vii., pp. 429. 602.).—There can be no question that this offence is an indictable misdemeanor. I made, at the time, a memorandum of the following case:

"West Riding Yorkshire Sessions, June 28, 1837. Joshua Jackson, convicted of selling his wife, imprisoned for one month with hard labour."

S. R.

Chiswick.

Impossibilities of History (Vol. viii., p. 72.).—St. Bernard, according to Gibbon, lived from 1091 to 1153. Henry I., who did rebel against his father, was twelve years older than the Saint, and ascended the throne at the age of twenty-one in the year 1100, when the Saint was nine years old. The descent from the devil alludes, I should think, to Robert le Diable, the father of the Conqueror. The historian of *The Tablet* found the authority most probably in some theatrical review or fly-leaf of the libretto. J. H. L.

Lad and Lass (Vol. vii., p. 256.). — *Lass*, Hickes (quoted by Lye in Junius) says, was originally written, and is a corruption of *laddess*; thus, we may suppose *laddess*, *ladse*, *lass*: and *lad* may correlate with the Gr. ἀγωγὸς, a leader, so familiar to us in the sneered at pæd-*agogue*, *i. e.* the boy-*leader*. The *lad*, from the Anglo-Saxon *lædian*, to lead (says Junius), is the *leăd* — "One who, on account of his tender years, is under a *leader*, a guide, a director."

We apply the common expression "He is yet in *leading* strings" to him who has not strength or courage to go alone, to act independently for himself. Q.

Bloomsbury.

Enough (Vol. vii., p. 455.). — Enough was not, and is not always, nor was it originally, pronounced *enuf*. The old way of writing was "ynou, inouh, ynowgh;" and in Gower, *enough* is made to rhyme with *slough*, i. e. *slow* or *slew*, the past tense of *slay*. Mr. Wright will find this to be so by looking into Richardson's quotations. The word, he will see also, was from very early times written, as still not unfrequently pronounced, *enew* or *enow*. Q.

Bloomsbury.

Miscellaneous.

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Notices to Correspondents.

Arterus *has misunderstood our Notice. Our object was to ascertain* where *he had found the Latin lines which formed the subject of his Query. They shall appear as soon as he has given us such reference.*

C. M. I. *will see that his wish has been complied with. The others we hope soon. We have not inserted his Note respecting a certain learned Professor, who, we think we can assure* C. M. I., *does not belong to the sect which he mentions.*

J. N. R. *We cannot just now comply with this Correspondent's request, being away from our papers. It shall be attended to at the earliest opportunity.*

S. L. P. *Clarke's* Heraldry, *a small volume published by Routledge, and Porny's* Heraldry, *which may be picked up for a few shillings, would probably furnish what our Correspondent desires.*

R. W. E.*'s offer of the MS. Notes on Shakspeare are declined with thanks, on the grounds stated by our Correspondent, viz. that "they are not calculated to afford much assistance towards the elucidation of difficult passages."*

J. C. E., *who writes respecting Milton's* Lycidas, *is requested to favour us with a full communication on the subject.*

F. A.*'s Query respecting A. E. I. O. U. in an epitaph was anticipated in* Vol. iv., p. 22., *which was replied to at* p. 132. *of the same volume.*

J. O. *If* J. H. *will send in his letter for this Correspondent, we are now in a position to forward it.*

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Errata. — Vol. ii., p. 134., 2nd col., for "Hobbes" read "Nabbes." — Vol. vi., p. 502., 2nd col., for "Sir Thos. Browne" read "Tom. Brown."—Vol. viii., p. 40., 2nd col., for "scrakin" read "kraken;" p. 118., 2nd col., for "sounds" read "names."

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Notes.

"THAT SWINNEY."

Junius thus wrote to H. S. Woodfall in a private note, to which Dr. Good has affixed the date July 21st, 1769 (vol. i. p. 174.*):

"That Swinney is a wretched but dangerous fool. He had the impudence to go to Lord G. Sackville, whom he had never spoken to, and to ask him whether or no he was the author of Junius: take care of him."

This paragraph has given rise to a great deal of speculation, large inferences have been drawn from it, yet no one has satisfactorily answered the question, who was "that Swinney?"

That neither Dr. Good nor Mr. George Woodfall, the editors of the edit. of 1812, knew anything about him, is manifest from their own bald note of explanation, "A correspondent of the printers." Some reports say that he was a collector of news for the *Public Advertiser*, and subsequently a bookseller at Birmingham, but I never saw any one fact adduced tending to show that there was any person of that name so employed. Others that the Rev. Dr. Sidney Swinney was the party referred to: and Mr. Smith, in his excellent notes to the *Grenville Papers*, vol. iii. p. lxviii., *assumes* this to be the fact. I incline to agree with him, but have only inference to strengthen conjecture. What may be the value of that inference will appear in the progress of this inquiry, Who was Dr. Sidney Swinney?

Reports collected by Mr. Butler, Mr. Barker, Mr. Coventry, and others, say that the Doctor had been chaplain to the Russian Embassy, chaplain to the Embassy at Constantinople, and chaplain to one of the British regiments serving in Germany. Mr. Falconer, in his *Secret Revealed*, p. 22., quotes a paragraph from one of Wray's letters to Lord Hardwick with reference to the proceedings at the Royal Society:

"Dr. Swinney, your Lordship's friend, presented his father-in-law Howell's book."

Swinney's father-in-law, here called Howell, was John Zephaniah Holwell, a remarkable man, whose name is intimately associated with the early history of British India, one of the few survivors of the Black Hole imprisonment, the successor of

Clive as governor, and a writer on many subjects connected with Hindoo antiquities. Swinney enrols him amongst his heroes,

"Holwell, Clive, York, Lawrence, Adams, Coote,
Of Draper, Bath-strung for his baffled suit."

And he refers, in a note, to those

"Ungrateful monsters (heretofore in a certain trading company), who have endeavoured to vilify and sully one of the brightest characters that ever existed."

I learn farther, from a volume of *Fugitive Pieces*, published by Dr. Swinney, that he was the son of Major Mathew Swinney, whom after his flourishing fashion he calls on another occasion "Mathew Swinney of immortal memory;" from one of his dedications that the Doctor himself was educated at Eton; from the books of the Royal Society that he was of Clare Hall, Cambridge; from dates and dedications, that from 1764 to 1768, he was generally resident at Scarborough; and from the *Gentleman's Magazine*, that he died there 12th November, 1783.

That Swinney had been chaplain to the Russian Embassy I have no reason to believe; but that he had been in the East for a time, possibly as chaplain to the Embassy at Constantinople, is asserted in the brief biographical notice in the *Gentleman's Magazine*, and would *seem to be proved* by a work which he published in 1769, called —

"A Tour through some parts of the Levant: in which is included An Account of the Present State of the Seven Churches in Asia. Also a brief Explanation of the Apocalypse. By Sidney Swinney, D.D."

Nothing, however, can be inferred from a title-page of Swinney's. Here we have two or three distinct works referred to: — *A Tour*, including "An Account of the Seven Churches," and the "Explanation of the Apocalypse." Now I must direct attention to the fact, that from the peculiar punctuation and phraseology — the full-stop after Asia in this title-page — it may have been Swinney's intention to indicate, without asserting, that the Account of the Apocalypse *only* was by Sidney Swinney. If so, though Swinney's name alone figures in the title-page of the work, he is responsible only for one or two notes!

I would not have written conjecturally on this subject if I could have avoided it; but though Swinney was a F.A.S. F.R.S., and though the work is dedicated to the Fellows of those Societies, no copy of it is to be found in the libraries of either, or in the British Museum. I cannot, therefore, be sure that my own copy is perfect. What that copy contains is thus set forth in half a dozen lines of introduction:

"Before I [S. S.] enter upon the more important part of my dissertation [The Explanation of the Apocalypse], it may not be improper to give you some account of the present state of the Seven Churches in Asia, as they are, *which was communicated to me* by a certain *friend of mine*, in the description of a short tour which *he* made through the principal parts of the Levant: should they be accompanied with a few casual notes *of my own*, I trust the work will not be less acceptable to you on that account."

It must be obvious, after this declaration, that the *Tour* set forth so conspicuously in the title-page, was not written by Swinney. Now the "Itinerary" which follows is advowedly "wrote by *the author of the preceding account*," and this brings the reader and the work itself to "The End!"

The truth I suspect to have been this: — Swinney was not prudent and was poor, and raised money occasionally, after the miserable fashion of the time, by publishing books on subscription, and receiving subscriptions in anticipation of publication.

About this time, from 1767 to 1769, he published a *Sermon*; *The Ninth Satire of Horace*, a meaningless trifle of a hundred lines, swollen, by printing the original and notes, into a quarto; a volume of *Fugitive Pieces*; and the first canto of *The Battle of Minden, a Poem in three Books, enriched with critical Notes by Two Friends, and with explanatory Notes by the Author*. Of the latter work, as of the *Tour*, I have never seen but one copy, a splendid specimen of typography, splendidly bound, containing the first and second canto. Whether the third canto was ever published is to me doubtful; some of your correspondents may be able to give you information. My own impression is that it was not, and for the following reasons.

Swinney, it appears, had received subscriptions for the work, and promised in his prospectus *a plan of the battle*, and *portraits* of the heroes, which the work does not contain. "However, to make some little amends" to his "generous subscribers," Swinney announces his intention to present them with "*three* books instead of *one*."

The first book is dedicated to Earl Waldegrave, who commanded "the six British regiments of infantry" on the "ever memorable 1st August, 1759," and a note affixed states that "Book the Second" will be published on 1st January, and "Book the Third" on 1st of August.

But the public, as Swinney says, were kept "in suspense" almost three years for the second book, which was not published until 1772; and in the dedication of this second book, also to Earl Waldegrave, Swinney says:

"Doubtless many of my subscribers have thought me very unmindful of the promise I made them in my printed proposal, in which I undertook to publish my poem out of hand. Ill health has been the sole cause of my disappointing their expectations. A fever of the nerves . . . for these four years, has rendered me incapable. . . . In my original proposals I undertook to publish this work in two books. [In the introduction he says, as I have just quoted, *one* book.] Poetical

matter hath increased upon me to such a degree, in the genial climate of Languedoc, as to have enabled me to compose several more books on this interesting subject, all which I purpose presenting my subscribers with at the original price of half a guinea. . . . Many months ago this Second Book was printed off; but on my arrival in town from Montauban (whither I purpose to return), I found there were so many faults and blunders in it throughout, that I was under the necessity of condemning five hundred copies to the inglorious purpose of defending pye bottoms from the dust of an oven. . . . Profit, my Lord, has not been my motive for publishing: if it had, I should be egregiously disappointed, for instead of gaining I shall be a considerable loser by the publication; and yet many of my subscribers have *given me four, five, and six times over and above the subscription-price for my Poem. How even the remaining books will see the light must depend entirely upon my pecuniary, not my poetical abilities.* The work is well nigh completed; but not one solitary brother have I throughout the airy regions of Grub Street who is poorer than I. It is not impossible, however, but when *some of my partial friends shall know this*, they may *enable me by their bounty* to publish out of hand."

This leads me to doubt whether the third book was ever published, for I think the most "partial" of his friends — those who had given "four, five, and six times over and above the subscription price" — must have had enough in two books. If it were not published, it is a curious fact that, in a poem called *The Battle of Minden*, the battle of Minden is not mentioned; though not more extraordinary perhaps than the omissions of the "Explanation of the Apocalypse" in his previous work.

I come now to the question, Why did Junius speak so passionately and disrespectfully of Swinney, and what are the probabilities that Swinney had never before (July) 1769 spoken to Lord G. Sackville? These I must defer till next week.

T. S. J.

MONUMENTAL INSCRIPTION IN PETERBOROUH CATHEDRAL.

The following Notes occur on a fly-leaf at the end of a copy of Gunton's *History of Peterborough Cathedral*, and appear to have been written soon after that book was printed:

"Among other things omitted in this history, I cannot but take notice of one ancient inscription upon a tomb in y^e^ body of the church, written in old Saxon letters, as followeth:

✠ 'WS : KI : PAR : CI : PASSEZ : PVR : LE : ALME : ESTRAVNGE : DE : WATERVILLE : PRIEZ.'

"This inscription may seem to challenge some relation to William de Waterville, one of the abbots of this church. (See p. 23.)"

"On Sennour Gascelin de Marrham's tomb, mentioned p. 94., these letters seem to be still legible:

'CI : GIST : EDOVN : GASCELIN : SENNOVR : DE MARRHAM : IADIS : DE : RI : ALM . . ^{DI} EV EST MERCIS : PATER : NOSTER.'"

"In St. Oswald's Chapel, on y^e^ ground round the verge of a stone:

'HIC IACET COR . . . . ROBERTI DE SVTTON ABBATIS ISTIVS MONASTERII CVIVS ANIMA REQVIESCAT IN PACE. AMEN.'"

"In y^e^ churchyard is this inscription:

✠ 'ANA IOANNIS DE SCO IVONE QVOA PORIS PMA A M DIIII PACE REQVIESCAT. AMEN.'

"This may probably relate to Ivo, sub-prior of this monastery, whose anniversary was observed in y^e^ Kalends of March. (See page 324. of this book.)"

"In y^e^ churchyard:

'Joannes Pocklington, S. S. Theologiæ doctor, obiit Nov. 14, A. D^i^ 1642.'

'Anne Pocklington, 1655.'

'Mary, y^e^ wife of John Towers, late Lord Bp. of Peterborough, dyed Nov. 14, A.D. 1672.'

'Quod mori potuit præstantissimæ fœminæ
Compton Emery
Filiæ Joannis Towers S. T. P.
Hujus Ecclesiæ quondam Episcopi
Viduæ Roberti Rowell LL. D.
Nec non charissimæ conjugis
Richardi Emery Gen:
In hoc tumulo depositum: Feb. 4.
A° Ætatis 54,
A° Domini 1683.'"

A marginal note states that "The Chapter-house and Cloyster sold in 1650 for 800*l.*, to John Baker, Gent., of London."

H. THOS. WAKE.

FOLK LORE.

Superstition of the Cornish Miners (Vol. viii., p. 7.). — I cannot find the information desired by your correspondent in the Cornish antiquaries, and have in vain consulted other works likely to explain this tradition; but the remarks now offered will perhaps be interesting in reference to the *nation* alluded to. The Carthaginians being of the same race, manners, and religion as the Phœnicians, there are no particular data by which we can ascertain the time of their first trading to the British coast for the commodity in such request among the traders of the East. The genius of Carthage being more martial than that of Tyre, whose object was more commerce than conquest, it is not improbable that the former might by force of arms have established a settlement in the Cassiterides, and by this means have secured that monopoly of tin which the Phœnicians and their colonies indubitably enjoyed for several centuries. Norden, in his *Antiquities of Cornwall*, mentions it as a tradition universally received by the inhabitants, that their tin mines were formerly wrought by the Jews. He adds that these old works are there at this day called Attal Sarasin, the ancient

cast-off works of the Saracens, in which their tools are frequently found. Miners are not accustomed to be very accurate in distinguishing traders of foreign nations, and these Jews and Saracens have probably a reference to the old merchants from Spain and Africa; and those employed by them might possibly have been Jews escaped the horrors of captivity and the desolation which about that period befel their country.

"The Jews," says Whitaker (*Origin of Arianism*, p. 334.), "denominated themselves, and were denominated by the Britons of Cornwall, *Saracens*, as the genuine progeny of Sarah. The same name, no doubt, carried the same reference with it as borne by the genuine, and as usurped by the spurious, offspring of Abraham."

BIBLIOTHECAR. CHETHAM.

Northamptonshire Folk Lore (Vol. vii., p. 146.). — In Norfolk, a ring made from nine sixpences freely given by persons of the opposite sex is considered a charm against epilepsy. I have seen nine sixpences brought to a silversmith, with a request that he would make them into a ring; but 13½*d.* was not tendered to him for making, nor do I think that any threehalfpences are collected for payment. After the patient had left the shop, the silversmith informed me that such requests were of frequent occurrence, and that he supplied the patients with thick silver rings, but never took the trouble to manufacture them from the sixpences.

A similar superstition supposes that the sole of the left shoe of a person of the same age, but opposite sex, to the patient, reduced to ashes is a cure for St. Anthony's fire. I have seen it applied with success, but suppose its efficacy is due to some astringent principle in the ashes. E. G. R.

SHAKSPEARE CORRESPONDENCE.

On Two Passages in Shakspeare. — Taking up a day or two since a Number of "N. & Q.," my attention was drawn to a new attempt to give a solution of the difficulty which has been the torment of commentators in the following passage from the Third Act of *Romeo and Juliet:*

> "Gallop apace, you fiery-footed steeds,
> Towards Phœbus' mansion; such a waggoner
> As Phaeton would whip you to the West,
> And bring in cloudy night immediately. —
> Spread thy close curtain, love-performing Night,
> That *runaways'* eyes may wink, and Romeo
> Leap to these arms, untalk'd of and unseen."

"Runaways'" being a manifest absurdity, the recent editors have substituted "unawares," an uncouth alteration, which, though it has a glimmering of sense, appears to me almost as absurd as the word it supplies. In this dilemna your correspondent MR. SINGER ingeniously suggests the true reading to be, —

> "That *rumourers'* eyes may wink, and Romeo
> Leap to these arms, untalk'd of and unseen."

No doubt this is a felicitous emendation, though I think it may be fairly objected that a rumourer, being one who deals in what he hears, as opposed to an observer, who reports what he sees, there is a certain inappropriateness in speaking of a rumourer's eyes. Be this as it may, I beg to suggest another reading, which has the merit of having spontaneously occurred to me on seeing the word "runaways'" in your correspondent's paper, as if obviously suggested by the combination of letters in that word. I propose that the passage should be read thus:

> "Spread thy close curtain, love-performing Night,
> That *rude day's* eyes may wink, and Romeo
> Leap to these arms, untalk'd of and unseen."

A subsequent reference to Juliet's speech has left no doubt in my mind that this is the true reading, and so obviously so, as to make it a wonder that it should have been overlooked. She first asks the "fiery-footed steeds" to bring in "cloudy night," then night to close her curtain (that day's eyes may wink), that darkness may come, under cover of which Romeo may hasten to her. In the next two lines she shows why this darkness is propitious, and then, using an unwonted epithet, invokes night to give her the opportunity of darkness:

> "Come, *civil* night,
> Thou sober suited matron all in black,
> And learn me how to lose a winning game," &c.

The peculiar and unusual epithet "civil," here applied to night, at once assured me of the accuracy of the proposed reading, it having evidently suggested itself as the antithesis of "rude" just before applied to day; the civil, accommodating, concealing night being thus contrasted with the unaccommodating, revealing day. It is to be remarked, moreover, that as this epithet *civil* is, through its ordinary signification, brought into connexion with what precedes it, so is it, through its unusual meaning of *grave*, brought into connexion with what follows, it thus furnishing that equivocation of sense of which our great dramatist is so fond, rarely missing an opportunity of "paltering with us in a double sense."

I think, therefore, I may venture to offer you the proposed emendation as rigorously fulfilling all the requirements of the text, while at the same time it necessitates a very trifling literal disturbance of the old reading, since by the simple change of the letters *naw* into *ded*, we convert "runaways'" into "rude day's," of which it was a very easy misprint.

Having offered you an emendation of my own, I cannot miss the opportunity of sending you

another, for which I am indebted to a critical student of Shakspeare, my friend Mr. W. R. Grove, the Queen's Counsel. In *All's Well that ends Well*, the third scene of the Second Act opens with the following speech from Lafeu:

"They say miracles are past; and we have our philosophical persons to make modern and familiar things, supernatural and causeless. Hence is it that we make trifles of terrors; ensconcing ourselves in a seeming knowledge when we should submit ourselves to an unknown fear."

On reading this passage as thus printed, it will be seen that the two sentences of which it is composed are in direct contradiction to each other; the first asserting that we have philosophers who give a causeless and supernatural character to things ordinary and familiar: the second stating as the result of this, "that we make trifles of terrors," whereas the tendency would necessarily be to make "terrors of trifles." The confusion arises from the careless pointing of the first sentence. By simply shifting the comma at present after "things," and placing it after "familiar," the discrepancy between the two sentences disappears, as also between the two members of the first sentence, which are now at variance. It should be pointed thus:

"They say miracles are past; and we have our philosophical persons to make modern and familiar, things supernatural and causeless."

It is singular that none of the editors should have noticed this defect, which I have no doubt will hereafter be removed by the adoption of a simple change, that very happily illustrates the importance of correct punctuation. R. H. C.

Shakspeare's Skull. — As your publication has been the medium of many valuable comments upon Shakspeare, and interesting matter connected with him, I am induced to solicit information, if you will allow me, on the following subject. I have the *Works of Shakspeare*, which being in one volume 8vo., I value as being more portable than any other edition. It was published by Sherwood without any date affixed, but probably about 1825. There is a memoir prefixed by Wm. Harvey, Esq., in which, p. xiii., it is stated that while a vault was being made close to Shakspeare's, when Dr. Davenport was rector, a young man perceiving the tomb of Shakspeare open, introduced himself so far within the vault that he could have brought away the skull, but he was deterred from doing so by the anathema inscribed on the monument, of —

"Curs'd be he that moves my bones."

This is given upon the authority of Dr. Nathan Drake's work on Shakspeare, in two vols. 4to. Now in this work much is given which is copied into the memoir, but I do not there find this anecdote, and perhaps some reader of "N. & Q." may supply this deficiency, and state where I may find it. I may be allowed to state, that Pope's skull was similarly stolen and another substituted.

I annex Wheler's remark that no violation of the grave had, up to the time of his work, taken place.

"Through a lapse of nearly two hundred years have his ashes remained undisturbed, and it is to be hoped no sacrilegious hand will ever be found to violate the sacred repository." — *History of Stratford-upon-Avon*, by R. B. Wheler (circa 1805?), 8vo.

A SUBSCRIBER.

On a Passage in "Macbeth." — MR. SINGLETON (Vol. vii., p. 404.) says, "Vaulting ambition, that *o'erleaps* itself," is nonsense — the thing is impossible; and proposes that "vaulting ambition" should "rest his hand upon the pommel, and *o'erleap* the saddle (sell)," a thing not uncommon in the feats of horsemanship.

Did MR. SINGLETON never *o'erleap* himself, and be too late — later than *himself* intended? Did he never, in his younger days, amuse himself with a *soprasalto*; or with what Donne calls a "vaulter's sombersault?" Did he never hear of any little plunderer, climbing a wall, *o'erreaching* himself to pluck an apple, and falling on the other side, into the hands of the gardener? "By like," says Sir Thomas More, "the manne there *overshotte* himself."

What was the *manne* about? Attempting such a perilous gambol, perhaps, as correcting Shakspeare.

To overleap overreach overshoot	himself are	merely, to leap, reach, shoot, over or beyond the mark himself intended.

Q.

Bloomsbury.

P.S. — MR. ARROWSMITH reminds us of the old saw, that "great wits jump." He should recollect also that they sometimes *nod*.

Minor Notes.

Lemon-juice administered in Gout and Rheumatism. — At a time when lemon-juice seems to be frequently administered in gout and rheumatism, as though it were an entirely new remedy, I have been somewhat amused at the following passage, which may also interest some of your readers; it occurs in *Scelta di Lettere Familiari degli Autori più celebri ad uso degli studiosi della lingua Italiana*, p. 36., in a letter "Di Don Francesco a Teodoro Villa":

"Io non posso star meglio di quel che sto, e forse perchè uso di spesso il bagno freddo, e beo limonata a pranzo e a cena da molti mesi. Questa è la mia quotidiana bevanda, e dacchè mi ci sono messo, m' ha fatto un bene che non si puo dire. Di quelle doglie di capo,

che un tempo mi sconquassavano le tempie, non ne sento più una. Le vertigini, che un tratto mi favorivano sì di spesso, se ne sono ite. Sino un reumatismo, che m' aveva afferrato per un braccio, s' e dileguato, così ch' io farei ora alla lotta col più valente marinaro calabrese che sia. L' appetito mio pizzica del vorace. Che buona cosa il sugo d' un limone spremato nell' acqua, e indolciato con un po' di zucchero! Fa di provarlo, Teodoro. Chi sa che non assesti il capo e lo stomaco auche a te."

S. G. C.

Weather Proverbs. — Are these proverbs worth recording?

"Rain before seven, fine before eleven."

"A mackerel sky and mare's tails,
Make lofty ships carry low sails."

"If the rain comes before the wind,
Lower your topsails and take them in:
If the wind comes before the rain,
Lower your topsails and hoist them again."

The expressions in the latter two are maritime, and the rhymes not very choice; but they hold equally in terrestrial matters, and I have seldom found them wrong. RUBI.

Dog Latin.—The answer of one of your late correspondents (E. M. B., Vol. vii., p. 622.) on the subject of "Latin—Latiner," has revived a Query in your First Volume (p. 230.) as to the origin of this expression which does not appear to have been answered. I do not remember having seen any explanation of the term, but I have arrived at one for myself, and present it to your readers for what it is worth. Nothing, it must be admitted, can be more inconsistent with the usual forms of language than the Latin of mediæval periods; it is often, in fact, not Latin at all, but merely a Latin form given to simple English or other words, and admitting of the greatest variety. Now of all animals the distinctions of breed are perhaps more numerous in the canine race than any other. The word "mongrel," originally applied to one of these quadruped combinations of variety, has long been used to signify anything in which mixture of class existed, especially of a debasing kind, to which such mixture generally tends. Nothing could be more appropriate than the application of the term to the "infima latinitas" of the Middle Ages; and from "mongrel" the transition to the name of the genus from that of the degencrate species appears to me to be very easy, though fanciful. J. B—T.

Thomas Wright of Durham. — In the *Philosophical Magazine* for April, 1848, I gave an account of the "Original Theory or new Hypothesis of the Universe" of Thomas Wright, whose anticipations of modern speculation on the milky way, the central sun, and some other points, make him one of the most remarkable astronomical thinkers of his day. In the biography in the *Gentleman's Magazine* for 1793, he is described as struggling for a livelihood when a young man, and no account is given of the manner in which he obtained the handsome competence with which he emerges in 1756, or thereabouts. A few days after my account was published, I was informed (by Captain James, R.E.) that a large four-foot orrery, constructed by Wright for the Royal Academy at Portsmouth, was still in that town; and that by the title of "J. Harrises Use of the Globes" it appears that he (Wright) kept his shop at the *Orrery*, near Water Lane, Fleet Street (No. 136.), under the title of instrument-maker to his Majesty. In an edition of Harris (the 8th, 1767), which I lately met with, the above is described as "late the shop of Thomas Wright," &c. By the advertisements which this work contains, Wright must have had an extensive business as a philosophical instrument-maker. The omission in the biography is a strange one. Possibly some farther information may fall in the way of some of your readers.

A. DE MORGAN.

A Funeral Custom. — At Broadwas, Worcestershire, in the valley of the Teame, it is the custom at funerals, on reaching "the Church Walk," for the bearers to set down the coffin, and, as they stand around, to bow to it. CUTHBERT BEDE, B.A.

Queries.

LITTLECOTT — SIR JOHN POPHAM.

Every one knows the tradition attached to the manor of Littlecott in Wiltshire, and the alleged means by which Chief Justice Sir John Popham acquired its possession. It is told by Aubrey, Sir Walter Scott, and many others, and is too notorious to be here repeated. Let me ask you or your learned correspondents whether there exists any refutation of a charge so seriously detrimental to the character of any judge, and so inconsistent with the reputation which Chief Justice Popham enjoyed among his cotemporaries? See Lord Ellesmere's notice of him in the case of the Postnati (*State Trials*, ii. 669.), and Sir Edward Coke's flattering picture of him at the end of Sir Drew Drury's case (*Reports*, vi. 75.). Are there any records showing that a Darell was ever in fact arraigned on a charge of murder, and the name of the judge who presided at the trial? Is the date known of the death of the last Darell who possessed the estate, or that of Sir John Popham's acquisition of it? The discovery of these might throw great light on the subject, and possibly afford a complete contradiction.

Sir Francis Bacon, in his argument against Sir John Hollis and others for traducing public justice, states that —

"Popham, a great judge in his time, was complained of by petition to Queen Elizabeth; it was committed

to four privy councillors, but the same was found to be slanderous, and the parties punished in the court."—*State Trials*, vol. ii. p. 1029.

If this petition could be discovered, and it should turn out that the slander complained of in it had reference to this story, the investigation which it then underwent by the four privy councillors, and the chief justice's enjoyment of his high office for so many subsequent years, would go far to prove the utter falsehood of the charge. This is a "consummation devoutly to be wished" by every one who feels an interest in the purity of the bench, and particularly by the present possessors of the estate, who must be anxious for their ancestor's fame.

Your useful publication has acted the part of the "detective police" in the elucidation of many points of history less interesting than this, and I trust you will consider the case curious enough to justify a close examination. EDWARD FOSS.

EARLY EDITION OF THE NEW TESTAMENT.

I should be greatly obliged if I could obtain through "N. & Q." when, where, and by whom an imperfect black-letter copy of the New Testament, lately come into my possession, was printed, and also who was the translator of it.

It is bound in boards, has three thongs round which the sheets are stitched, seems never to have been covered with cloth, leather, or other material like our modern books, has had clasps, and is four inches long and two inches thick.

The chapters are divided generally into four or five parts by means of the first letters of the alphabet. The letters are neither placed equidistant, nor do they always mark a fresh paragraph.

It is not divided into verses. There are a few marginal references, and the chapter and letter of the parallel passages are given.

Crosses are placed at the heads of most chapters, and also throughout the text, without much apparent regularity. It contains a few rude cuts of the Apostles, &c. The Epistles of St. Peter and St. John are placed before that to the Hebrews.

Letters are frequently omitted in the spelling, and this is indicated by a dash placed over the one preceding the omitted letter. A slanting mark (/) is the most frequent stop used. I will transcribe a few lines exactly as they occur, only not using the black-letter.

"B. As some spake of the temple/ howe yt was garnesshed with goodly stones and iewels he sayde. The dayes will come/ when of these thyngis which ye se shall not be lefte stone upon stone/ that shall not be throwen doune. And they asked hym sayinge/ Master whē shall these thynges be? And what sygnes wil there be/ when suche thynges shal come to passe."—St. Luke, ch. xxi.

Land is spelt *londe*; saints, *sainctis*; authority, *auctorite*, &c. A. BOARDMAN.

P.S. It commences at the 19th chapter of St. Matthew, and seems perfect to the 21st chapter of Revelation.

Minor Queries.

Ravilliac.—I have read that a pyramid was erected at Paris upon the murder of Henry IV. by Ravilliac, and that the inscription represented the Jesuits as men —

"Maleficæ superstitionis, quorum instinctu peculiaris adolescens (Ravilliac) dirum facinus instituerat."—*Thesaur. Hist.*, tom. iv. lib. 95, ad ann. 1598.

We are also informed that he confessed that it was the book of Mariana the Jesuit, and the traitorous positions maintained in it, which induced him to murder the king, for which cause the book (condemned by the parliament and the Sorbonne) was publicly burnt in Paris. Is the pyramid still remaining? If not, when was it taken down or destroyed, and by whom or by whose authority? CLERICUS (D).

Emblem on a Chimney-piece.—In the committee room of the Church Missionary Society, Nos. 16. and 17. Upper Sackville Street, Dublin, a curious emblem-picture is carved on the centre of the white marble chimney-piece. An angel or winged youth is sleeping in a recumbent posture; one arm embraces a sleeping lion, in the other hand he holds a number of bell flowers. In the opposite angle the sun shines brightly; a lizard is biting the heel of the sleeping youth. I shall not offer my own conjectures in explanation of this allegorical sculpture, unless your correspondents fail to give a more satisfactory solution.

ATH CHLIATH.

"*To know ourselves diseased*," *&c.*—

"To know ourselves diseased, is half the cure."

Whence? C. MANSFIELD INGLEBY.

Birmingham.

"*Pætus and Arria.*"—Can you inform me who is the author of *Pætus and Arria, a Tragedy*, 8vo., 1809?

In Genest's *Account of the English Stage*, this play is said to be written by a gentleman of the University of Cambridge. Can you tell me whether this is likely to be W. Smyth, the late Professor of Modern History in that university, who died in June, 1849? GW.

Heraldic Query.—A. was killed in open rebellion. His son B. lived in retirement under a fictitious name. The grandson C. retained the assumed name, and obtained new arms. Query,

Can the descendants of C. resume the arms of A.? If so, must they substitute them for the arms of C., or bear them quarterly, and in which quarters?
FRANCIS P.

Lord Chancellor Steele. — Is any pedigree of William Steele, Esq, Lord Chancellor of Ireland temp. Commonwealth, extant; and do any of his descendants exist?

It is believed he was nearly related to Captain Steel, governor of Beeston Castle, who suffered death by military execution in 1643 on a charge of cowardice. STATFOLD.

"*A Tub to the Whale.*" — What is the origin of this phrase? PIMLICO.

Legitimation (Scotland). — Perhaps some of your Scotch readers "learned in the law" would obligingly answer the subjoined Queries, referring to some decisions.

1. Will entail property go to a *bastard, legitimated before the Union* under the great seal (by the law of Scotland)?
2. Will titles and dignities descend?
3. Will armorial bearings? M. M.

Inner Temple.

"*Vaut mieux,*" *&c.* — The proverb "Vaut mieux avoir affaire à Dieu qu'à ses saints" has a Latin origin. What is it? M.

Shakspeare First Folio. — Is there any *obtainable* edition of Shakspeare which follows, or fully contains, the first folio? M.

The Staffordshire Knot. — Can any of your readers give the history of the Staffordshire knot, traced on the carriages and trucks of the North Staffordshire Railway Company? T. P.

Sir Thomas Elyot. — I shall be extremely obliged by a reference to any sources of information respecting Sir Thomas Elyot, Knight, living in the time of Henry VIII., son of Sir Richard Elyot, Knight, of Suffolk.

I shall be glad also to know whether a short work (among others of his in my possession) entitled *The Defence of good Women*, printed in London by Thomas Berthelet, 1545, is at all a rare book? H. C. K.

"*Celsior exsurgens pluviis,*" *&c.* —

> "Celsior exsurgens pluviis, nimbosque cadentes,
> Sub pedibus cernens, et cæca tonitrua calcans."

Can you oblige me by stating where the above lines are to be found? They appear to me to form an appropriate motto for a balloon. J. P. A.

The Bargain Cup. — Can the old English custom of drinking together upon the completion of a bargain, be traced back farther than the Norman era? Did a similar custom exist in the earlier ages? Danl. Dyke, in his *Mysteries* (London, 1634), says:

> "The Jews being forbidden to make couenants with the Gentiles, they also abstained from drinking with them; because that was a ceremonie vsed in striking of couenants."

This is the only notice I can find among old writers touching this custom, which is certainly one of considerable antiquity: though I should like confirmation of Dyke's words, before I can recognise an ancestry so remote. R. C. WARDE.

Kidderminster.

School-Libraries.—I am desirous of ascertaining whether any of our public schools possess any libraries for the general reading of the scholars, in which I do not include mere school-books of Latin, Greek, &c., which, I presume, they all possess, but such as travels, biographies, &c.

Boys fresh from these schools appear generally to know nothing of general reading, and from the slight information I have, I fear there is nothing in the way of a library in any of them. If not, it is, I should think, a very melancholy fact, and one that deserves a little attention: but if any of your obliging correspondents can tell me what public school possesses such a thing, and the facilities allowed for reading in the school, I shall take it as a favour. WELD TAYLOR.

Bayswater.

Queen Elizabeth and her "true" Looking-glass. — An anecdote is current of Queen Elizabeth having in her later days, if not during her last illness, called for a *true* looking-glass, having for a long time previously made use of one that was in some manner purposely falsified.

What is the original source of the story? or at least what is the authority to which its circulation is mainly due? An answer from some of your correspondents to one or other of these questions would greatly oblige VERONICA.

Bishop Thomas Wilson. — In Thoresby's *Diary*, A. D. 1720, April 17 (vol. ii. p. 289.), is the following entry:

> "Easter Sunday . . . after evening prayers supped at cousin Wilson's with the Bishop of Man's son."

Was there any relationship, and what, between this "cousin Wilson," and the bishop's son, Dr. Thomas Wilson? I should be glad of any information bearing on any or on all these subjects. WILLIAM DENTON.

Bishop Wilson's Works. — The REV. JOHN KEBLE, Hursley, near Winchester, being engaged in writing the life and editing the works of Bishop Wilson (Sodor and Man), would feel obliged by

the communication of any letters, sermons, or other writings of the bishop, or by reference to any incidents not to be found in printed accounts of his life.

Hobbes, Portrait of. — In the *Memoirs* of T. Hobbes, it is stated that a portrait of him was painted in 1669 for Cosmo de Medici.

I have a fine half-length portrait of him, on the back of which is the following inscription:

"Thomas Hobbes, æt. 81. 1669.
Jo^s. Wick Wrilps, Londiensis, Pictor Caroli 2^di. R. pinx^t."

Is this painter the same as John Wycke, who died in 1702, but who is not, I think, known as a portrait painter?

Can any of your readers inform me whether a portrait of Hobbes is now in the galleries at Florence, and, if so, by whom it was painted? It is possible that mine is a duplicate of the picture which was painted for the Grand Duke.

W. C. Trevelyan.

Wallington.

Minor Queries with Answers.

Brasenose, Oxford. — I am anxious to learn the origin and meaning of the word *Brasenose*. I have somewhere heard or read (though I cannot recall where) that it was a Saxon word, *brasen haus* or "brewing-house;" and that the college was called by this name, because it was built on the site of the brewing-house of King Alfred. All that Ingram says on the subject is this:

"This curious appellation, which, whatever was the origin of it, has been perpetuated by the symbol of a brazen nose here and at Stamford, occurs with the modern orthography, but in one undivided word, so early as 1278, in an Inquisition, now printed in the *Hundred Rolls*, though quoted by Wood from the manuscript record." — See his *Memorials of Oxford*.

Cuthbert Bede, B.A.

[Our correspondent will find the notice of King Alfred's brew-house in the review of Ingram's *Memorials* in the *British Critic*, vol. xxiv. p. 139. The writer says, "There is a spot in the centre of the city where Alfred is said to have lived, and which may be called the native place or river-head of three separate societies still existing, University, Oriel, and Brasenose. Brasenose claims his palace, Oriel his church, and University his school or academy. Of these Brasenose College is still called, in its formal style, 'the King's Hall,' which is the name by which Alfred himself, in his laws, calls his palace; and it has its present singular name from a corruption of *brasinium*, or *brasinhuse*, as having been originally located in that part of the royal mansion which was devoted to the then important accommodation of a brew-house." Churton, in his *Life of Bishop Smyth*, p. 277., thus accounts for the origin of the word: — "Brasen Nose Hall, as the Oxford antiquary has shown, may be traced as far back as the time of Henry III., about the middle of the thirteenth century; and early in the succeeding reign, 6th Edward I., 1278, it was known by the name of Brasen Nose Hall, which peculiar name was undoubtedly owing, as the same author observes, to the circumstance of a nose of brass affixed to the gate. It is presumed, however, this conspicuous appendage of the portal was not formed of the mixed metal, which the word now denotes, but the genuine produce of the mine; as is the nose, or rather face, of a lion or leopard still remaining at Stamford, which also gave name to the edifice it adorned. And hence, when Henry VIII. debased the coin, by an alloy of *copper*, it was a common remark or proverb, that 'Testons were gone to Oxford, to study in *Brasen* Nose.'"]

G. Downing. — Can any one point out to me a biography of G. Downing, or at least indicate a work where the dates of the birth and death of this celebrated statesman may be found? He was English ambassador in the Hague previous to and in the year 1664, and to him Downing Street in London owes its name. A very speedy answer would be most welcome. — From the *Navorscher*.

A. T. C.

[In Pepys's *Diary*, vol. i. p. 2. edit. 1848, occurs the following notice of Sir George Downing: — "Wood has misled us in stating that Sir George Downing was a son of Dr. Calibut Downing, the rector of Hackney. He was beyond doubt the son of Emmanuel Downing, a London merchant, who went to New England. It is not improbable that Emmanuel was a near kinsman of Calibut; how related has not yet been discovered. Governor Hutchinson, in his *History of Massachusetts*, gives the true account of Downing's affiliation, which has been farther confirmed by Mr. Savage, of Boston, from the public records of New England. Wood calls Downing a sider with all times and changes; skilled in the common cant, and a preacher occasionally. He was sent by Cromwell to Holland, as resident there. About the Restoration, he espoused the King's cause, and was knighted and elected M. P. for Morpeth, in 1661. Afterwards, becoming Secretary to the Treasury and Commissioner of the Customs, he was in 1663 created a Baronet of East Hatley, in Cambridgeshire, and was again sent ambassador to Holland. His grandson of the same name, who died in 1749, was the founder of Downing College, Cambridge. The title became extinct in 1764, upon the decease of Sir John Gerrard Downing, the last heir male of the family." According to Hutchinson, Sir George died in 1684.]

Unkid. — Can any of your readers inform me as to the derivation of this word, or give any instance of its recent use? I have frequently heard it in my childhood (the early part of the present century) among the rural population of Oxon and Berks. It was generally applied to circumstances of a melancholy or distressing character, but sometimes used to express a peculiar state of feeling, being apparently intended to convey nearly the same meaning as the *ennui* of the French. I re-

collect an allusion to the phrase somewhere in Miss Mitford's writings, who speaks of it as peculiar to Berks; but as I was then ignorant of Captain Cuttle's maxim, I did not "make a note of it," so that I am unable to lay my hand on the passage. G. T.

Reading.

[Mr. Sternberg also found this word in Northamptonshire: for in his valuable work on *The Dialect and Folk Lore* of that county occurs the following derivation of it:—"Unked, Hunkid, *s.* lonely, dull, miserable. 'I was so *unked* when ye war away.' 'A *unked* house,' &c. Mr. Bosworth gives, as the derivative, the A.-S. *uncyd*, solitary, without speech. In Batchelor's *List of Bedfordshire Words*, it is spelt *ungkid*."]

Pilgrim's Progress.—The common editions contain a *third* part, setting forth the life of *Tender-conscience:* this third part is thought not to have been written by Bunyan, and is omitted from some, at least, of the modern editions. Can any of your readers explain by whom this addition was made, and all about it? The subject of the *Pilgrim's Progress* generally—the stories of a similar kind which are said to have preceded—especially in Catholic times—the history of its editions and annotations, would give some interesting columns. M.

[Mr. George Offor, in his Introduction to *The Pilgrim's Progress*, published by the Hanserd Knollys Society in 1847, notices the third part as a forgery:—"In a very few years after Bunyan's death, this third part made its appearance; and although the title does not directly say that it was written by Bunyan, yet it was at first generally received as such. In 1695, it reached a second edition; and a sixth in 1705. In 1708, it was denounced in the title to the ninth edition of the second part, by a 'Note, *the third part, suggested to be J. Bunyan's, is an imposture.*' The author of this forgery is as yet unknown." Mr. Offor has also devoted fifty pages of his Introduction to the conjectured prototypes of Bunyan's *Pilgrim's Progress*. He says, "Every assertion or suggestion that came to my knowledge has been investigated, and the works referred to have been analysed. And beyond this, every allegorical work that could be found, previous to the eighteenth century, has been examined in all the European languages, and the result is a perfect demonstration of the complete originality of Bunyan."]

John Frewen.—What is known of this divine? He was minister at Northiam in Sussex in 1611; and published, the following year, a small volume of *Sermons*, bearing reference to some quarrel between himself and parishioners. Are these *Sermons* rare? Any particulars would be acceptable. R. C. Warde.

Kidderminster.

[Accepted Frewen, Archbishop of York, was the eldest son of John Frewen, "the puritanical Rector of Northiam," as Wood calls him, and indeed his name carries a symbol of his father's sanctity. Wood has given a few particulars of John, who, he says, "was a learned divine, and a frequent preacher of the time, and wrote, 1. *Fruitful Instructions and Necessary Doctrine, to edify in the Fear of God, &c.*, 1587. 2. *Fruitful Instructions for the General Cause of Reformation, against the Slanders of the Pope and League, &c.*, 1589. 3. *Certain Choice Grounds and Principles of our Christian Religion, with their several Expositions, by Way of Questions and Answers, &c.*, 1621, and other things. He died in 1627 (about the latter end), and was buried in Northiam Church, leaving then behind these sons, viz. Accepted, Thankful, Stephen, Joseph, Benjamin, Thomas, Samuel, John, &c., which John seems to have succeeded his father in the Rectory of Northiam; but whether the said father was educated at Oxford, I cannot tell."]

Histories of Literature.—Can any correspondent inform me of the best, or one or two principal Histories of Literature, published in the English language, with the names of the author and publisher; as well as, if possible, the size and price? Ilmonasteriensis.

[Our correspondent cannot do better than procure Hallam's *Introduction to the Literature of Europe in the Fifteenth, Sixteenth, and Seventeenth Centuries*, 3 vols. 8vo. (36*s.*). He may also consult with advantage Dr. Maitland's *Dark Ages*, which illustrates the state of religion and literature in from the ninth to the twelfth centuries, 8vo., 12*s.*; and Berrington's *Literary History of the Middle Ages*, 3*s.* 6*d.*]

"*Mrs. Shaw's Tombstone.*"—In Leigh's *Observations* (London, 1660) are several quotations from a work entitled *Mrs. Shaw's Tombstone*. Where may a copy of this be seen? R. C. Warde.

Kidderminster.

[Mrs. Dorothy Shaw's *Tombstone, or the Saint's Remains*, 1658, may be seen in the British Museum. Press-mark, 1418. i. 41.]

Replies.

CRANMER AND CALVIN.

(Vol. viii., p. 182.)

A correspondent who seems to delight in sibilants, signing himself S. Z. Z. S., invites me to "*preserve*, in your columns, the letter of Calvin to Cranmer, of which Dean Jenkyns has only given extracts," as noticed by me in your Vol. vii., p. 621.

I would not shrink from the trouble of transcribing the whole letter, if a complete copy were only to be found in the short-lived columns of a newspaper, as inserted in the *Record* of May 15, 1843, by Merle d'Aubigné; but the Dean has given a reference to the volume in which both the letters he cites are preserved and accessible, viz. *Calvin Epistles*, pp. 134, 135., Genev. 1616.

S. Z. Z. S. justly observes that there are two points to be distinguished: first, Cranmer's wish that Calvin should assist in a general union of the churches protesting against Romish errors; second, Calvin's offer to assist in settling the Church of England. He adds, "The latter was declined; and the reason is demonstrated in Archbishop Laurence's *Bampton Lectures*." I neither possess those lectures, nor the volume of Calvin's epistles; but all I have seen of the correspondence between him and Cranmer, in the Parker Society's editions of Cranmer, and of original letters between 1537–58, and in Jenkyns' *Remains of Cranmer*, indisposes me to believe that Calvin made any "offer to assist in settling the Church of England." It appears from Dean Jenkyns' note, vol. i. p. 346., that Archbishop Laurence made a mistake in the order of the correspondence, calculated to mislead himself; and as to Heylyn's assertion, *Eccles. Restaur.*, p. 65., that Calvin made such an offer, and "that the Archbishop (Cranmer) *knew* the man and refused his offer," the Dean says:

"He gives no authority for the latter part of his statement, and it can hardly be reconciled with Cranmer's letter to Calvin of March 20, 1552."

The contemptuous expression, he "knew the man and refused his offer," is, in fact, utterly irreconcilable with Cranmer's language in all his three letters to Melancthon, to Bullinger, and to Calvin (Nos. 296, 297, 298. of Parker Society's edition of *Cranmer's Remains*, and Nos. 283, 284, 285. of Jenkyns' edition), where he tells each of the other two that he had written to Calvin from his desire —

"Ut in Anglia, aut alibi, doctissimorum et *optimorum* virorum synodus convocaretur, in qua de puritate ecclesiasticæ doctrinæ, et præcipue de consensu controversiæ sacramentariæ tractaretur."

Or, as he said to Calvin himself:

"Ut docti et pii viri, qui alios antecellunt eruditione et judicio, convenirent."

Your correspondent seems to have used the word "demonstrated" rather in a surgical than in its mathematical sense.

Having taken up my pen to supply you with an answer to this historical inquiry, I may as well notice some other articles in your No. 199. For example, in p. 167., L. need not have referred your readers to Halliwell's *Researches in Archaic Language* for an explanation of Bacon's word "bullaces." The word may be seen in Johnson's *Dictionary*, with the citation from Bacon, and instead of vaguely calling it "a small black and tartish plum," your botanical readers know it as the *Prunus insititia*.

Again, p. 173., J. M. may like to know farther, that the Duke of Wellington's clerical brother was entered on the boards of St. John's College, Cambridge, as Wesley, where the spelling must have been dictated either by himself, or by the person authorised to desire his admission. It continued to be spelt Wesley in the Cambridge annual calendars as late as 1808, but was altered in that of 1809 to Wellesley. The alteration was probably made by the desire of the family, and without communicating such desire to the registrary of the university. For it appears in the edition of *Graduati Cantabrigienses*, printed in 1823, as follows:

"Wesley, Gerard Valerian, Coll. Joh. A. M. 1792. Comitis de Mornington, Fil. nat. 4tus." See p. 255

In p. 173., C. M. INGLEBY may like to know, as a clue to the origin of his *apussee and*, that I was taught at school, sixty years ago, to call & *And per se*, whilst some would call it *And-per-se-and*.

In the same page, the inquirer B. H. C. respecting the word *mammon*, may like to know that the history of that word has been given at some length in p. 1. to p. 68. of the Parker Society's edition of Tyndale's *Parable of the wicked Mammon*, where I have stated that it occurs in a form identical with the English in the Chaldee Targum of Onkelos on Exod. xviii. 21., and in that of Jonathan on Judges, v. 9., as equivalent to riches; and that in the Syriac translation it occurs in a form identical with Μαμωνᾶ, in Exod. xxi. 30., as a rendering for כֹּפֶר, the price of satisfaction. In B. H. C.'s citation from Barnes, *even* seems a misprint for *ever*. The Jews did not again fall into actual idolatry after the Babylonish captivity; but we are told that in the sight of God covetousness is idolatry. HENRY WALTER.

Hasilbury Bryan.

BARNACLES.

(Vol. viii., p. 124.)

A Querist quoting from Porta's *Natural Magic* the vulgar error that "not only in Scotland, but in the river Thames, there is a kind of shell-fish which get out of their shells and grow to be ducks, or such like birds," asks, what could give rise to such an absurd belief? Your correspondent quotes from the English translation of the *Magia Naturalis*, A. D. 1658; but the tradition is very ancient, Porta the author having died in 1515 A.D. You will find an allusion in *Hudibras* to those—

"Who from the most refin'd of saints,
As naturally grow miscreants,
As *barnacles* turn Soland geese,
In th' islands of the Orcades."

The story has its origin in the peculiar formation of the little mollusc which inhabits the multivalve shell, the *Pentalasmis anatifera*, which by a fleshy pedunele attaches itself by one end to the bottoms of ships or floating timber, whilst from the other

there protrudes a bunch of curling and fringe-like cirrhi, by the agitation of which it attracts and collects its food. These cirrhi so much resemble feathers, as to have suggested the leading idea of a bird's tail: and hence the construction of the remainder of the fable, which is thus given with grave minuteness in *The Herbal, or General Historie of Plants*, gathered by John Gerarde, Master in Chirurgerie: London, 1597:

"What our eyes have seen, and our hands have touched, we shall declare. There is a small island in Lancashire called the Pile of Foulders, wherein are found the broken pieces of old and bruised ships, some whereof have been east thither by shipwreck; and also the trunks or bodies, with the branches of old and rotten trees, east up there likewise, whereon is found a certain spume or froth, that in time breedeth unto certain shells, in shape like those of a mussel, but sharper pointed, and of a whitish colour; wherein is contained a thing in form like a lace of silk finely woven as it were together, of a whitish colour; one end whereof is fastened unto the inside of the shell, even as the fish of oysters and mussels are; the other end is made fast unto the belly of a rude mass or lump, which in time cometh to the shape and form of a bird. When it is perfectly formed, the shell gapeth open, and the first thing that appeareth is the foresaid lace or string; next come the legs of the bird hanging out, and as it groweth greater, it openeth the shell by degrees, till at length it is all come forth, and hangeth only by the bill. In short space after it cometh to full maturity, and falleth into the sea, where it gathereth feathers, and groweth to a fowl, bigger than a mallard, and lesser than a goose; having black legs, and a bill or beak, and feathers black and white, spotted in such manner as our magpie, called in some places a Pie-Annet, which the people of Lancashire call by no other name than a tree-goose; which place aforesaid, and all those parts adjacent, do so much abound therewith, that one of the best may be bought for threepence. For the truth hereof, if any doubt, may it please them to repair unto me, and I shall satisfy them by the testimony of credible witnesses."—Page 1391.

Gerarde, who is doubtless Butler's authority, says elsewhere, that "in the north parts of Scotland, and the islands called Orcades," there are certain trees whereon these tree-geese and barnacles abound.

The conversion of the fish into a bird, however fabulous, would be scarcely more astonishing than the metamorphosis which it actually undergoes—the young of the little animal having no feature to identify it with its final development. In its early stage (I quote from Carpenter's *Physiology*, vol. i. p. 52.) it has a form not unlike that of the crab, "possessing eyes and powers of free motion; but afterwards, becoming fixed to one spot for the remainder of its life, it loses its eyes and forms a shell, which, though composed of various pieces, has nothing in common with the jointed shell of the crab."

Though Porta wrote at Naples, the story has reference to Scotland; and the tradition is evidently northern, and local. As to Sperienn's Query, What could give rise to so absurd a story? it doubtless took its origin in the similarity of the tentacles of the fish to feathers of a bird. But I would add the farther Query, whether the ready acceptance and general credence given to so obvious a fable, may not have been derived from giving too literal a construction to the text of the passage in the first chapter of Genesis:

"And God said, Let the *waters bring forth abundantly* the moving creature that hath life, and *the fowl* that may fly in the open firmament of heaven?"

J. Emerson Tennent.

Drayton (1613) in his *Poly-olbion*, iii., in connexion with the river Dee, speaks of—

"Th' anatomised fish, and fowls from planchers sprung."

to which a note is appended in Southey's edition, p. 609., that such fowls were "*barnacles*, a bird breeding upon old ships." In the *Entertaining Library*, "Habits of Birds," pp. 363—379., the whole story of this extraordinary instance of ignorance in natural history is amply developed. The barnacle shells which I once saw in a sea-port, attached to a vessel just arrived from the Mediterranean, had the brilliant appearance, at a distance, of flowers in bloom*; the foot of the *Lepas anatifera* (Linnæus) appearing to me like the stalk of a plant growing from the ship's side: the shell had the semblance of a calyx, and the flower consisted of the fingers (*tentacula*) of the shell-fish, "of which twelve project in an elegant curve, and are used by it for making prey of small fish." The very ancient error was to mistake the foot of the shell-fish for the neck of a goose, the shell for its head, and the *tentacula* for a tuft of feathers. As to the body, *non est inventus*. The Barnacle Goose is a well-known bird: and these shell-fish, bearing, as seen out of the water, resemblance to the goose's neck, were ignorantly, and without investigation, confounded with geese themselves, an error into which Albertus Magnus (d. 1280) did not fall, and in which Pope Pius II. proved himself infallible. Nevertheless, in France, the Barnacle Goose may be eaten on fast-days by virtue of this old belief in its marine origin.

T. J. Buckton.

DIAL INSCRIPTIONS.

(Vol. iv., p. 507.; Vol. v., p. 155., &c.)

In the churchyard of Areley-Kings, Worcestershire (where is the singular memorial to Sir Harry Coningsby, which I mentioned at Vol. vi,

* See *Penny Cycl.*, art. Cirripeda, vii. 208., reversing the woodcut.

p. 406.), is a curious dial, the pillar supporting which has its four sides carved with figures of Time and Death, &c., and the following inscriptions.

On the south side, where is the figure of Time:

"Aspice — ut aspicias."

"Time's glass and scythe
Thy life and death declare,
Spend well thy time, and
For thy end prepare."

Consider

"O man, now or never;
While there is time, turn unto the Lord,
And put not off from day to day."

On the north side, where is the figure of Death standing upon a dead body, with his dart, hour-glass, and spade:

"Three things there be in very deede,
Which make my heart in grief to bleede:
The first doth vex my very heart,
In that from hence I must departe;
The second grieves me now and then,
That I must die, but know not when;
The third with tears bedews my face,
That I must die, nor know the place.
I. W.
fecit, Anno Dm̄i.
1687."

"Behold my killing dart and delving spade;
Prepare for death before thy grave be made;
for
After death there's no hope."

"If a man die he shall live again.
All the days of my appointed time
Will I wait till my days come."—*Job* xiv. 14.

"The death of saints is precious,
And miserable is the death of sinners."

The east side of the pillar has the following:

"Si vis ingredi in vitam,
Serva mandata."

"Judgments are prepared for sinners."—*Prov.* xiv. 9.

And on the west:

"Sol non occidat
Super iracundiam vestram."

"Whatsoever ye would that men
Should do unto you,
Do ye even so unto them."

I subjoin a few other dial inscriptions, copied from churches in Worcestershire.

Kidderminster (parish church):

"None but a villain will deface me."

Himbleton (over the porch):

"Via Vitæ."

Bromsgrove:

"We shall —" (*i.e.* we shall die-all).

Shrawley:

"Ab hoc momento pendet æternitas."

CUTHBERT BEDE, B.A.

THE "SALTPETER MAKER."

(Vol. vii., pp. 377. 433. 460. 530.)

The following humble petition will give an idea of the arbitrary power exercised by the "Saltpeter maker" in the days of Good Queen Bess; and of the useful monopoly that functionary contrived to make of his employment, in defiance of county government:

"Righte honorable, our humble dewties to yo^r good Lordshippe premised, maye it pleasc the same to be advertised, that at the Quarter sessions holden at Newarke within this countie of Nottingham, There was a generall Complaynte made unto us by the Whole Countrie, that one John Ffoxe, saltpeter maker, had charged the Whole Countrie by his precepts for the Caryinge of Cole from Selsonn, in the Countie of Nottingham, unto the towne of Newarke w^thin the same countie; beinge sixteene myles distante for the makeinge of saltpeter, some townes w^th five Cariages and some w^th lesse, or els to geve him foure shillinges for everie Loade, whereof he hath Recyved a great parte. Uppon w^ch Complaynte we called the same Ffoxe before some of us at Newarke at the Sessions, there to answere the premisses, and also to make us a propcion what Loades of Coales would serve to make a thowsand of saltpeter, To thend we might have sett some order for the preparing of the same: But the said Ffoxe will not sett downe anie rate what would serve for the makeinge of a Thowsande. Therefore we have thoughte good to advertise your good Lordshippe of the premisses, and have appoynted the clarke of the peace of this countie of Nottingham to attend yo^r good Lordshippe to know yo^r Lordshippes pleasure about the same, who can further informe yo^r good Lordshippe of the particularities thereof, if it shall please yo^r good Lordshippe to geve him hearinge, And so most humblie take our Leaves, Newarke, the viij^th of Octob^r, 1589.

"Your L^pp most humblie to Comaunde,

Ro. MARKHAM,	WILLIAM SUTTON,
RAUF BARTON, 1589,	NIHS ROOS,
BRIAN LASSELS,	JOHN THORNHAGH."

The document is addressed on the back "To the Right Honorable our verie good Lord the Lord Burghley, Lord Heighe Threasoro^r of England, yeve theis;" and is numbered LXI. 72. among the Lansdowne MSS., B. M.

The proposal quoted below has no date attached, but probably belongs to the former part of the seventeenth century:

"THE SERVICE.

"1. To make 500 Tunne of refined Saltpetre within his Ma^ties dominions yearely, and continually, and cheaper.

2. *Without digging of houses or charging of carts, or any other charge to the subject whatsoever.*

3. To performe the whole service at our owne cost.
4. Not to hinder any man in his owne way of makeing saltpetre, nor importation from forreine parts."

The following memorandum is underwritten:

"Mr. Speaker hath our Bill; Be pleased to-morrow to call for it."

The original draft of the above disintcrested offer may be seen Harl. CLVIII. fol. 272.

FURVUS.

St. James's.

TSAR.

(Vol. viii., p. 150.)

The difficulty in investigating the origin of this word is that the letter *c*, "the most wonderful of all letters," says Eichhoff (*Vergleichung der Sprachen*, p. 55.), sounds like *k* before the vowels *a*, *o*, *u*, but before *e*, *i*, in French, Spanish, Portuguese, and Dutch, as *s*, in Italian as *tsh*, in German as *ts*. It is always *ts* in Polish and Bohemian. In Russian it is represented by a special letter Ц, *tsi*; but in Celtic it is always *k*. Conformably with this principle, the Russians, like the Germans, Poles, and Bohemians, pronounce the Latin *c* as *ts*. So Cicero in these languages is pronounced *Tsitsero*, very differently from the Greeks, who called him *Kikero*. The letter *tsi* is a supplementary one in Russian, having no corresponding letter in the Greek alphabet, from which the Russian was formed in the ninth century by St. Cyril. The word to be sought then amongst cognate languages as the counterpart of *tsar* (or as the Germans write it *czar*) is *car*, as pronounced in English, French, Spanish, Portuguese, and Dutch. The most probable etymological connexion that I can discover is with the Sanscrit चर् *car*, to move, to advance; the root of the Greek κάρδον, in English *car*, Latin *curro*, French *cours*. So Sanscrit *caras*, *carat*, movable, nimble; Greek χράων, Latin *currens*. And Sanscrit *câras*, motion, Greek χόρος, Latin *currus*, *cursus*, French *char*, English *car*, *cart*, &c. The early Russians were doubtless wanderers, an off-shoot of the people known to the Greeks as Scythians, and to the Hebrews and Arabians as Gog and Magog, who travelled in *cars*, occupying first one territory with their flocks, but not cultivating the land, then leaving it to nature and taking up another resting-place. It is certain that the Russians have many Asiatic words in their vocabulary, which must necessarily have occurred from their being for more than two centuries sometimes under Tatar, and sometimes under Mongol domination; and the origin of this word *tsar* or *car* may have to be sought on the plateaus of North-east Asia. In the Shemitic tongues (Arabic, Hebrew, Persian, &c.) no connexion of sound or meaning, so probable as the above Indo-European one, is to be found. The popular derivations of Nabupolassar, Nebuchadnezzar, Belshazzar, &c., are not to be trusted. It is remarkable, however, that these names are significant in Russian. (See "N. & Q.," Vol. vii., pp. 432, 433, *note*.) The cuneatic inscriptions may yet throw light on these Assyrian names. In Russian the kingdom is *Tsarstvo*, the king *Tsar*, his queen *Tsarina*, his son is *Tsarevitch*, and his daughter *Tsarevna*. The word is probably pure Russian or Slavic. The Russian tsar used about two hundred years ago to be styled duke by foreign courts, but he has advanced in the nomenclature of royalty to be an emperor. The Russians use the word *imperatore* for emperor, *Kesar* for Cæsar, and *samodershetse* for sovereign.

T. J. BUCKTON.

Birmingham.

In Voltaire's *History of the Russian Empire*, it is stated that the title of Czar may possibly be derived from the *Tzars* or *Tchars* of the kingdom of Casan. When John, or Ivan Basilides, Grand Prince of Russia, had completed the reduction of this kingdom, he assumed this title, and it has since continued to his successors. Before the reign of John Basilides, the sovereigns of Russia bore the name of *Velike Knez*, that is, great prince, great lord, great chief, which in Christian countries was afterwards rendered by that of great duke. The Czar Michael Federovitz, on occasion of the Holstein embassy, assumed the titles of Great Knez and Great Lord, Conservator of all the Russias, Prince of Wolodimir, Moscow, Novogorod, &c., Tzar of Casan, Tzar of Astracan, Tzar of Siberia. The name of *Tzar* was therefore the title of those Oriental princes, and therefore it is more probable for it to have been derived from the *Tshas* of Persia than from the Roman Cæsars, whose name very likely never reached the ears of the Siberian Tzars on the banks of the Oby. In another part of Voltaire's *History*, when giving an account of the celebrated battle of Narva, where Charles XII., with nine thousand men and ten pieces of cannon, defeated "the Russian army with eighty thousand fighting men, supported by one hundred and forty-five pieces of cannon," he says, "Among the captives was the son of a King of Georgia, whom Charles sent to Stockholm; his name was *Mittelesky Czarowitz*, or Czar's Son, which is farther proof that the title of Czar or Tzar was not originally derived from the Roman Cæsars." To the above slightly abbreviated description may not be uninterestingly added the language of Voltaire, which immediately follows the first reference:

"No title, how great soever, is of any signification, unless they who bear it are great and powerful of themselves. The word *emperor*, which denoted only the *general of an army*, became the title of the sove-

reigns of Rome; and it is now conferred on the supreme governor of all the Russias."

A HERMIT AT HAMPSTEAD.

I beg to inform J. S. A. that the right word is *Tsar*, and that it is the Russian word answering to our king or lord, the Latin *Rex*, the Persian *Shah*, &c. There may be terms in other languages that have an affinity with it, but I believe we should seek in vain for a derivation. T. K.

"LAND OF GREEN GINGER."

(Vol. viii., p. 160.)

I wish that R. W. ELLIOT of Clifton, whom I recognise as a former inhabitant of Hull, had given the authority on which he states, that "It is so called from the sale of ginger having been chiefly carried on there in early times." The name of this street has much puzzled the local antiquaries; and having been for several years engaged on a work relative to the derivations, &c., of the names of the streets of Hull, I have spared no pains to ascertain the history and derivation of the singular name of this street.

I offer then a conjecture as to its derivation as follows:—The ground on which this street stands was originally the property of De la Pole, Duke of Suffolk, on which he had built his stately manor-house. On the attainder of the family it was seized by the king; and Henry VIII. several times held his court here, on one of his visits having presented his sword to the corporation. It was then, 1538, called Old Beverley Street, as seen in the survey made of the estates of Sir William Sydney, Kt. In a romance called *Piraute el Blanco*, it is stated: "The morning collation at the English Court was *green ginger* with good Malmsey, which was their custom, because of the coldness of the land." And in the *Fœdera*, vii. 233., it is stated that, among other things, the cargo of a Genoese ship, which was driven ashore at Dunster, in Somersetshire, in 1380, consisted of green ginger (ginger cured with lemon-juice). In Hollar's Map of Hull, 1640, the street is there laid out as built upon, but without any name attached to it. No other plans of Hull are at present known to exist from the time of Hollar, 1640, to Gent, 1735. In Gent's plan of Hull, it is there called "The Land of Green Ginger;" so that probably, between the years 1640 and 1735, it received its peculiar name.

I therefore conjecture that, as Henry VIII. kept his Court here with his usual regal magnificence, green ginger would be one of the luxuries of his table; that this portion of his royal property, being laid out as a garden, was peculiarly suitable for the growth of ginger—the same as Pontefract was for the growth of the liquorice plant; and that, upon the property being built upon, the remembrance of this spot being so suitable for the growth of ginger for the Court, would eventually give the peculiar name, in the same way that the adjoining street of Bowl-Alley-Lane received its title from the bowling-green near to it. JOHN RICHARDSON.

13. Savile Street, Hull.

This has long been a puzzle to the Hull antiquaries. I have often inquired of old persons likely to know the origin of such names of places at that sea-port as "The Land of Green Ginger," "Pig Alley," "Mucky-south-end," and "Rotten Herring Staith;" and I have come to the conclusion, that "The Land of Green Ginger" was a very dirty place where horses were kept: a mews, in short, which none of the Muses, not even with Homer as an exponent, could exalt ("Ἕπεα πτεροέντα ἐν ἀθανάτοισι θεοῖσι") into the regions of poesy.

Ginger has been cultivated in this country as a *stove* exotic for about two hundred and fifty years. In one of the histories of Hull, ginger is supposed to have grown in this street, where, to a recent period, the stables of the George Inn, and those of a person named Foster opposite, occupied the principal portion of the short lane called "Land of Green Ginger." It is hardly possible that the true zingiber can have grown here, even in the manure heaps; but a plant of the same order (*Zingiberaceæ*) may have been mistaken for it. Some of the old women or marine school-boys of the Trinity House, in the adjoining lane named from that guild, or some druggist, may have dropped, either accidentally or experimentally, a root, if not of the ginger, yet of some kindred plant. The magnificent *Fuchsia* was first noticed in the possession of a seaman's wife by Fuchs in 1501, a century prior to the introduction of the ginger plant into England. T. J. BUCKTON.

Birmingham.

PHOTOGRAPHIC CORRESPONDENCE.

Stereoscopic Angles. — The discussion in "N. & Q." relative to the best angle for stereoscopic pictures has gone far towards a satisfactory conclusion: there are, however, still a few points which may be beneficially considered.

In the first place, the kind of stereoscope to be used must tend to modify the mental impression; and secondly, the *amount* of reduction from the size of the original has a considerable influence on the final result.

If in viewing a stereoscopic pair of photographs, they are placed *at the same distance* from the eyes as the *length of the focus of the lens used in producing them*, then without doubt the distance between the eyes, viz. about two and a quarter

inches, is the best difference between the two points of view to produce a perfectly natural result; and if the points of operation be more distant from one another, as I have before intimated, an effect is produced similar to what would be the case if the pictures were taken from a *model* of the object instead of the object itself.

When it is intended that the pictures taken are to be viewed by an instrument that requires their distance from the eyes to be *less* than the focal length of the lens used in their formation, what is the result? Why, that they subtend an angle larger than in nature, and are consequently apparently *increased* in bulk; and the obvious remedy is to *increase* the angle between the points of generation in the exact ratio as that by which the visual distance is to be lessened. There is one other consideration to which I would advert, viz. that as we judge of *distance*, &c. mainly by the degree of *convergence* of the optic axes of our two eyes, it cannot be so good to arrange the camera with its two positions quite parallel, especially for objects at a short or medium distance, as to let its centre radiate from the principal object to be delineated; and to accomplish this desideratum in the readiest way (for portraits especially), the ingenious contrivance of Mr. Latimer Clark, described in the *Journal* of the Photographic Society, appears to me the best adapted. It consists of a modification of the old parallel ruler arrangement on which the camera is placed; but one of the sides has an adjustment, so that within certain limits any degree of convergence is attainable. Now in the case of the pictures alluded to by Mr. H. Wilkinson in Vol. viii., p. 181., it is probable they were taken by a camera placed in two positions parallel to one another, and it is quite clear that only a *portion* of the two pictures could have been really stereoscopic. It is perfectly true that two indifferent negatives will often combine and form one good stereoscopic positive, but this is in consequence of one possessing that in which the other is deficient; and at any rate two *good* pictures will have a *better* effect: consequently, it is better that the two views should contain exactly the same *range* of vision. Geo. Shadbolt.

Protonitrate of Iron.—"Being in the habit of using protonitrate of iron for developing collodion pictures, the following method of preparing that solution suggested itself to me, which appears to possess great advantages:—

Water - - - -	1 oz.
Protosulphate of iron -	14 grs.
Nitrate of potash - -	10 grs.
Acetic acid - - - -	½ drm.
Nitric acid - - - -	2 drops.

In this mixture nitrate of potash is employed to convert the sulphate of iron into nitrate in place of nitrate of baryta in Dr. Diamond's formula, or nitrate of lead as recommended by Mr. Sisson; the advantage being that no filtering is required, as the sulphate of potash (produced by the double decomposition) is soluble in water, and does not interfere with the developing qualities of the solution.

"The above gives the bright deposit of silver so much admired in Dr. Diamond's pictures, and will be found to answer equally well either for positives or negatives. If the nitric acid be omitted, we obtain the effects of protonitrate of iron prepared in the usual way. John Spiller."

(From the *Photographic Journal.*)

Photographs in natural Colours.—As "N. & Q." numbers among its correspondents many residents in the United States, I hope you will permit me to inquire through its columns whether there is really any foundation for the very startling announcement, in Professor Hunt's *Photography*, of Mr. Hill of New York having "obtained more than fifty pictures from nature in all the beauty of native coloration," or whether the statement is, as I conclude Professor Hunt is inclined to believe, one of those hoaxes in which many of our transatlantic friends take so much delight.

Matter-of-Fact.

Photographs by artificial Lights.—May I ask for references to any manuals of photography, or papers in scientific journals, in which are recorded any experiments that have been made with the view of obtaining photographs by means of artificial lights? This is, I have no doubt, a subject of interest to many who, like myself, are busily occupied during the day, and have only their evenings for scientific pursuits: while it is obvious, that if such a process can be successfully practised, there are many objects—such as *prints, coins, seals, objects of natural history and antiquity*—which might well be copied by it, even though artificial light should prove far slower in its action than solar light. A Clerk.

Replies to Minor Queries.

Vandyke in America (Vol. viii., p. 182.).—I would take the liberty of asking Mr. Balch of Philadelphia whom he means by Col. Hill and Col. Byrd, "worthies famous in English history, and whose portraits by Vandyke are now on the James River?" I know of no Col. Hill or Byrd whom Vandyke could possibly have painted. I should also like to know what proof there is that the pictures, whomsoever they represent, are by *Vandyke*. Mr. Balch says that he favours us with this information "*in answer to the query*" (Vol. vii., p. 38.); but I beg leave to observe that it is by no means "in answer to the query," which was about an *engraved* portrait and not *picture*, and

his thus bringing in the Vandykes *à propos de bottes* makes me a little curious about their authenticity. C.

Title wanted — Choirochorographia (Vol. viii., p. 151.). — The full title of the book inquired after is as follows:

"Χοιροχωρογραφια: sive, Hoglandiæ Descriptio.— *Plaudite Porcelli Porcorum pigra Propago* (Eleg. Poet.): Londini, Anno Domini 1709. Pretium 2^{d}," 8vo.

The printer, as appears from the advertisement at the end of the volume, was Henry Hills. The middle of the title-page is occupied by a coarsely executed woodcut, representing a boar with a barbed instrument in his snout, and a similar instrument on a larger scale under the head, surmounted with some rude characters, which I read

"TURX TRVYE BEVIS O HAMTVN."

The dedication is headed, "Augusto admodum & undiquaq; Spectabili Heroi Domini H—— S—— Maredydius Caduganus Pymlymmonensis, S.P.D." The entire work appears to be written in ridicule of Hampshire, and to be intended as a retaliation for a work written by Edward Holdsworth, of Magd. Coll. Oxford, entitled *Muscipula, sive* Καμβρο-μυο-μαχια, published by the same printer in the same year, and translated by Dr. Hoadly in the fifth volume of Dodsley's *Miscellany*, p. 277., edit. 1782.

Query, Who was the author? and had Holdsworth any farther connexion with Hampshire than that of having been educated at Winchester School? J. F. M.

Second Growth of Grass (Vol. viii., p. 102.).— R. W. F. of Bath inquires for other names than "fog," &c. In Sussex we have "rowens," or "rewens" (the latter, I believe, a corruption), used for the second growth of grass.

Halliwell, in his *Dictionary of Archaic and Provincial Words*, has "*Rowens*, after-grass," as a Suffolk word. Bailey gives the word, with a somewhat different signification; but he has "*Rowen hay*, latter hay," as a country word.

WILLIAM FIGG.

Lewes.

In Norfolk this is called "aftermath eddish," and "rowans" or "rawins."

The first term is evidently from the A.-S. *mæth*, a mowing or math: Bosworth's *Dictionary*. Eddish is likewise from the A.-S. *edisc*, signifying the second growth; it is used by Tusser, *October's Husbandry*, stanza 4.:

"Where wheat upon *eddish* ye mind to bestow,
Let that be the first of the wheat ye do sow."

Rawings also occurs in Tusser, and in the *Promptorium Parvulorum*, *rawynhey* is mentioned. In Bailey's *Dictionary* it is spelt *rowen* and *roughings*: this last form gives the etymology, for *rowe*, as may be seen in Halliwell, is an old form for *rough*. E. G. R.

I have always heard it called in Northumberland, *fog*; in Norfolk, *after-math*; in Oxfordshire, I am told, it is *latter-math*. This term is pure A.-Saxon, *mæth*, the mowing; the former word *fog*, and *eddish* also, are to be found in dictionaries, but their derivation is not satisfactory. C. I. R.

Snail eating (Vol. viii., p. 34.). — The beautiful specimens of the large white snails were brought from Italy by Single-speech Hamilton, a gentleman of *vertù* and exquisite taste, and placed in the grounds at Paynes Hill, and some fine statues likewise. On the change of property, the snails were dispersed about the country; and many of them were picked up by my grandfather, who lived at the Grove under Boxhill, near Dorking. They were found in the hedges about West Humble, and in the grounds of the Grove. I had this account from my mother; and had once some of the shells, which I had found when staying in Surrey. JULIA R. BOCKETT.

Southcote Lodge.

The snails asked after by MR. H. T. RILEY are to be met with near Dorking. When in that neighbourhood one day in May last, I found two in the hedgerow on the London road (west side) between Dorking and Box Hill. They are much larger than the common snail, the shells of a light brown, and the flesh only slightly tinged with green. I identified them by a description and drawing given in an excellent book for children, the *Parent's Cabinet*, which also states that they are to be found about Box Hill. G. ROGERS LONG.

The large white snail (*Helix pomatia*) is found in abundance about Box Hill in Surrey. It is also plentiful near Stonesfield in Oxfordshire, where have, at different periods, been discovered considerable remains of Roman villas; and it has been suggested that this snail was introduced by the former inhabitants of those villas. W. C. TREVELYAN.

Wallington.

Sotades (Vol. vii., p. 417.). — Sotades is the supposed inventor of Palindromic verses (see Mr. Sands' *Specimens of Macaronic Poetry*, p. 5., 1831. His enigma on "Madam" was written by Miss Ritson of Lowestoft). S. Z. Z. S.

The Letter "h" in "humble" (Vol. viii., p. 54.). — The question has been raised by one of your correspondents (and I have not observed any reply thereto), as to whether it is a peculiarity of Londoners to pronounce the *h* in *humble*. If, as a Londoner by birth and residence, I might be allowed to answer the Query, I should say that

the *h* is never heard in *humble*, except when the word is pronounced from the pulpit. I believe it to be one of those, either Oxford or Cambridge, or both, peculiarities, of which no reasonable explanation can be given.

I should be glad to hear whether any satisfactory general rule has been laid down as to when the *h* should be sounded, and when not. The only rule which occurs to me is to pronounce it in all words coming to us from the Celtic "stock," and to pass it unsounded in those which are of Latin origin. If this rule be admitted, the pronunciation sanctioned by the pulpit and Mr. Dickens is condemned. BENJAMIN DAWSON.

London.

Lord North (Vol. vii., p. 317.; Vol. viii., p. 184.). — Is M. E. of Philadelphia laughing at us, when he refers us to a *woodcut* in some American pictorial publication on the American Revolution for a true portraiture of the figure and features of King George III.; different, I presume, from that which I gave you. His woodcut, he says, is taken "from an English engraving;" he does not tell us who either painter or engraver was—but no matter. We have hundreds of portraits by the best hands which confirm my description, which moreover was the result of personal observation: for, from the twentieth to the thirtieth years of my life, I had frequent and close opportunities of approaching his Majesty. I cannot but express my surprise that "N. & Q." should have given insertion to anything so absurd—to use the gentlest term—as M. E.'s appeal to his "woodcut." C.

Singing Psalms and Politics (Vol. viii., p. 56.). — One instance of the misapplication of psalmody must suggest itself at once to the readers of "N. & Q.," I mean the melancholy episode in the history of the Martyr King, thus related by Hume:

"Another preacher, after reproaching him to his face with his misgovernment, ordered this Psalm to be sung,—

'Why dost thou, tyrant, boast thyself,
Thy wicked deeds to praise?'

The king stood up, and called for that Psalm which begins with these words,—

'Have mercy, Lord, on me, I pray;
For men would me devour.'

The good-natured audience, in pity to fallen majesty, showed for once greater deference to the king than to the minister, and sung the psalm which the former had called for."—Hume's *History of England*, ch. 58.

W. FRASER.

Tor-Mohun.

Dimidiation by Impalement (Vol. vii., p. 630.).— Your correspondent D. P. concludes his notice on this subject by doubting if any instance of "Dimidiation by Impalement" can be found since the time of Henry VIII. If he turn to Anderson's *Diplomata Scotiæ* (p. 164. and 90.), he will find that Mary Queen of Scots bore the arms of France dimidiated with those of Scotland from A.D. 1560 to December 1565. This coat she bore as Queen Dowager of France, from the death of her first husband, the King of France, until her marriage with Darnley. T. H. DE H.

"*Inter cuncta micans*," *&c.* (Vol. vi., p. 413.; Vol. vii., p. 510.). — The following translation is by the Rev. Geo. Greig of Kennington. It preserves the acrostic and mesostic, though not the telestic, form of the original:

"In glory rising see the sun, Illustrious orb of day,
Enlightening heaven's wide expanse, Expel night's gloom away.
So light into the darkest soul, JESUS, Thou dost impart,
Uplifting Thy life-giving smiles Upon the deaden'd heart:
Sun Thou of Righteousness Divine, Sole King of Saints Thou art."

H. T. GRIFFITH.

Hull.

Marriage Service (Vol. viii., p. 150.). — I have seen the Rubric carried out, in this particular, in St. Mary's Church, Kidderminster.

CUTHBERT BEDE, B. A.

Widowed Wife (Vol. viii., p. 56.). — *Eur. Hec.* 612. "Widowed wife and wedded maid," occurs in Vanda's prophecy; Sir W. Scott's *The Betrothed*, ch. xv. S. Z. Z. S.

Pure (Vol. viii., p. 125.). — The use of the word *pure* pointed out by OXONIENSIS is nothing new. It is a common provincialism now, and was formerly good English. Here are two examples from Swift (*Letters*, by Hawkesworth, vol. iv. 1768, p. 21.):

"Ballygall will be a *pure* good place for air."

Ibid. p. 29.:

"Have you smoakt the Tattler yet? It is much liked, and I think it a *pure* one."

C. MANSFIELD INGLEBY.

Birmingham.

"Purely, I thank you," is a common reply of the country folks in this part when accosted as to their health. I recollect once asking a market-woman about her son who had been ill, and received for an answer: "Oh he's quite *fierce* again, thank you, Sir." Meaning, of course, that he had quite recovered. NORRIS DECK.

Cambridge.

Mrs. Tighe (Vol. viii., p. 103.).—"There is a likeness of Mrs. Henry Tighe, the authoress of 'Psyche,' in the *Ladies' Monthly Museum* for February, 1818. It is engraved by J. Hopwood, jun., from a drawing by Miss Emma Drummond. Underneath the engraving referred to, are the words 'Mrs. Henry Tighe;' but she is called in

the memoir, 'wife of William Tighe, Esq., M.P. for Wicklow, whose residence is Woodstock, county of Kilkenny, author of *The Plants*, a poem, 8vo.: published in 1808 and 1811; and *Statistical Observations on the County of Kilkenny*, 1800. Mrs. Tighe is described as having had a pleasing person, and a countenance that indicated melancholy and deep reflection; was amiable in her domestic relations; had a mind well stored with classic literature; and, with strong feelings and affections, expressed her thoughts with the nicest discrimination, and taste the most refined and delicate. Thus endued, it is to be regretted that Mrs. Tighe should have fallen a victim to a lingering disease of six years at the premature age of thirty-seven, on March 24, 1810.'—The remainder of the short notice does not throw any additional light on Mrs. Tighe, or family; but if you, Sir, or the Editor of "N. & Q." wish, I will cheerfully transcribe it.—I am, Sir, yours in haste, Vix.

"Belfast, Aug. 15."

[We are indebted for the above reply to the *Dublin Weekly Telegraph*, which not only does us the honour to quote very freely from our pages, but always most liberally acknowledges the source from which the articles so quoted are derived.]

Satirical Medal (Vol. viii., p. 57.).—I have seen the same medal of Sir R. Walpole (the latest instance of the mediæval *hell-mouth* with which I am acquainted) bearing on the obverse—"THE GENEROUSE (*sic*) DUKE OF ARGYLE;" and at the foot—"NO PENTIONS." S. Z. Z. S.

"*They shot him dead at the Nine-Stone Rig*" (Vol. viii., p. 78.).—Your correspondent the Borderer will find the fragment of the ballad he is in search of, commencing with the above line, in the second volume of the *Minstrelsy of the Scottish Border*, p. 114. It is entitled "Barthram's Dirge," and "was taken down," says Scott, "by Mr. Surtees, from the recitation of Anne Douglas, an old woman, who weeded his garden."

Since the death of Mr. Surtees, however, it has been ascertained that this ballad, as well as "The Death of Featherstonhaugh," and some others in the same collection, were composed by him and passed off upon Scott as genuine old Scottish ballads.

Farther particulars respecting this clever literary imposition are given in a review of the "Memoir of Robert Surtees," in the *Athenæum* of August 7, 1852. J. K. R. W.

Hendericus du Booys: Helena Leonora de Sievéri (Vol. v., p. 370.).—Are two different portraits of each of these two persons to be found? By no means. There exists, however, a plate of each, engraved by C. Visscher; but the first impressions bear the address of E. du Booys, the later that of E. Cooper. As I am informed by Mr. Bodel Nijenhuis, Hendericus du Booys took part in the celebrated three-days' fight, Feb. 18, 19, and 20, 1653, between Blake and Tromp.—From the *Navorscher*. M.

House-marks, &c. (Vol. vii., p. 594.; Vol. viii., p. 62.).—May I be allowed to inform Mr. Collyns that the custom he refers to is by no means of modern date. Nearly all the cattle which come to Malta from Barbary to be stall-fed for consumption, or horses to be sold in the garrison, bring with them their distinguishing marks by which they may be easily known.

And it may not be out of place to remark, that being one of a party in the winter of 1830, travelling overland from Smyrna to Ephesus, we reached a place just before sunset where a roving band of Turcomans had encamped for the night. On nearing these people we observed that the women were preparing food for their supper, while the men were employed in branding with a hot iron, under the camel's upper lip, their own peculiar mark,—a very necessary precaution, it must be allowed, with people who are so well known for their pilfering propensities, not only practised on each other, but also on all those who come within their neighbourhood. Having as strangers paid our tribute to their great dexterity in their profession, the circumstance was published at the time, and to this day is not forgotten.

W. W.

Malta.

"*Qui facit per alium, facit per se.*"—In Vol. vii., p. 488., I observe an attempt to trace the source of the expression, "Qui facit per alium, facit per se." A few months since I met with the quotation under some such form as "Qui facit per alium, per se facere videtur," in the preface to a book on *Surveying*, by Fitzherbert (printed by Berthelet about 1535), where it is attributed to St. Augustine. As I know of no copy of the works of that father in these parts (though I heard him quoted last Sunday in the pulpit), I cannot at present verify the reference. J. Sleednot.

Halifax.

Engin-à-verge (Vol. vii., p. 619.; Vol. viii., p. 65.).—H. C. K. is mistaken in his conjecture respecting this word, as the following definition of it will show:

"*Engins-à-verge.* Ils comprenaient les diverses espèces de catapultes, les pierriers, &c."—Bescherelle, *Dictionnaire National.*

B. H. C.

Campvere, Privileges of (Vol viii., p. 89.).—"Jus Gruis liberæ." Does not this mean the privilege of using a crane to raise their goods free of dues, municipal or fiscal? *Grus, grue, krahn,*

kraan, all mean, in their different languages, crane the bird, and crane the machine. J. H. L.

Humbug — Ambages (Vol. viii., p. 64.). — May I be permitted to inform your correspondent that Mr. May was certainly correct when using the word "ambages" as an English word in his translation of Lucan.

In Howell's *Dictionary*, published in London in May 1660, I find it thus recorded:

"Ambages, or circumstances."
"Full of ambages."

W. W.

Malta.

"*Going to Old Weston*" (Vol. iii., p. 449.).—In turning over the pages of the third volume of "N. & Q." recently, I stumbled on ARUN's notice of the above proverb. It immediately struck me that I had heard it used myself a few days before, without being conscious at the time of the singularity of the expression. I was asking an old man, who had been absent from home, where he had been to? His reply was, "To Old Weston, Sir. You know I must go there before I die." Knowing that he had relatives living there, I did not, at the time, notice anything extraordinary in the answer; but, since reading ARUN's note, I have made some inquires, and find the saying is a common one on this (the Northamptonshire) side of Old Weston, as well as in Huntingdonshire. I have been unable to obtain any explanation of it, but think the one suggested by your correspondent must be right. One of my informants (an old woman upwards of seventy) told me she had often heard it used, and wondered what could be its meaning, when she was a child. W. W.

B—— Rectory, Northamptonshire.

Reynolds's Nephew (Vol. viii., p. 102.).—I think I can certify A. Z. that two distinct branches of the Palmer family, the Deans, and another claiming like kindred to Sir Joshua Reynolds, still exist; from which I conclude that Sir Joshua had at least two nephews of that name. I regret that I cannot inform your correspondent as to the authorship of the piece about which he inquires; but, in the event of A. Z. not receiving a satisfactory answer to his Query through the medium of your publication, if he will furnish me with any farther particulars he may possess on the subject, I shall be happy to try what I can do towards possessing him with the desired information.

J. SANSOM.

Oxford.

The Laird of Brodie (Vol. viii., p. 103.). — I. H. B. mistakes, I think, the meaning of the lines. The idea is not that the Laird was less than a gentleman, but that he was a gentleman of mark; at least, I have never heard any other interpretation put upon it in Scotland, where the ballad of "We'll gang nae mair a-roving," is a great favourite. King James is the *subject* of the ballad. That merry monarch made many lively escapades, and on this occasion he personated a beggarman. The damsel, to whom he successfully paid his addresses, saw through the disguise at first; but from the king's good acting, when he pretended to be afraid that the dogs would "rive his meal pokes," she began to think she had been mistaken. Then she expressed her disgust by saying, that she had thought her lover could not be anything less than the Laird of Brodie, the highest untitled gentleman probably in the neighbourhood: implying that she suspected he might be peer or prince. W. C.

Mulciber (Vol. viii., p. 102.). — It may not be a sufficient answer to MR. WARD's Query, but I wish to state that there was no "Mayor of Bromigham" until after the passing of the Reform Bill. I think that it may be inferred from the extract given below, that the mayor was no more a reality than the shield which he is said to have wrought:

"His shield was wrought, if we may credit Fame,
By Mulciber, the Mayor of Bromigham.
A foliage of dissembl'd senna leaves
Grav'd round its brim, the wond'ring sight deceives.
Embost upon its field, a battle stood,
Of leeches spouting hemorrhoidal blood.
The artist too expresst the solemn state,
Of grave physicians at a consult met;
About each symptom how they disagree!
But how unanimous in case of fee!
And whilst one ass-ass-in another plies
With starch'd civilities — the patient dyes."

N. W. S.

Voiding Knife (Vol. vi., pp. 150. 280.). — The following quotation from Leland will throw more light on the ancient custom of *voyding*:

"In the mean time the server geueth a voyder to the carver, and he doth *voyde* into it the trenchers that lyeth under the *knyues* point, and so cleanseth the tables cleane." — *Collectanea*, vol. vi. p. 11., "The Intronization of Nevill."

Q.

Bloomsbury.

Sir John Vanbrugh (Vol. viii., pp. 65. 160.). — Previous to sending you my Query about the birthplace of Sir John Vanbrugh, I had carefully gone through the Registers of the Holy Trinity parish, Chester, and had discovered the baptisms or burials of seven sons and six daughters of Mr. Giles Vanbrugh duly registered therein. Sir John's name is not included in the list; therefore, if he was born in Chester, his baptism must have been registered at one of the many other parish churches of this city. The registers of St. Peter's Church, a neighbouring parish, have also been

examined, but contain no notice of the baptism of the future knight. I will, however, continue the chace; and should I eventually fall in with the object of my search, will give my fellow-labourers the benefit of my explorations. Mr. Vanbrugh sen. died at Chester, and was buried with several of his children at Trinity Church, July 19, 1689.

T. HUGHES.

Chester.

Portrait of Charles I.—The portrait of Charles I. by Vandyke (the subject of MR. BREEN'S Query, "N. & Q.," Vol. viii., p. 151.) is no less than the celebrated picture in which the monarch is represented standing, with his right hand resting on a walking cane, and his left (the arm being beautifully foreshortened) against his hip; and immediately behind him his horse is held by an equerry, supposed to be the Marquis of Hamilton. The picture hangs in the great square room at the Louvre, close on the left hand of the usual entrance door, and is undoubtedly one of the finest in that magnificent collection. As a portrait, it is without a rival. It is well known in this country by the admirable engraving from it, executed in 1782, by Sir Robert Strange.

The description of this picture in the Catalogue for 1852 *du Musée Nationale du Louvre*, is as follows: —

"Gravé par Strange; par Bonnefoy; par Dupare; —Filhol, t. I. pl. 5.

"Collection de Louis XV. — Ce tableau, qui a été exécuté vers 1635, ne fut payé à van Dyck que 100 livres sterling. En 1754, il faisait partie, suivant Descamps, du cabinet du marquis de Lassay. On trouve cette note dans les mémoires secrets de Bachaument," &c.

Then follows the passage quoted by MR. BREEN. I can find no mention of a Dubarry among the ancestors of the monarch.

H. C. K.

Burial in an erect Posture (Vol. viii., p. 59.). —

"Pass, pass, who will yon chantry door,
And through the chink in the fractured floor
Look down, and see a grisly sight,
A vault where the bodies are buried upright;
There face to face and hand by hand
The Claphams and Mauleverers stand."

Wordsworth, *White Doe of Rylstone*, Canto I., p. 59., line 17., new edition, 1837.

See note on line 17 taken from Whitaker's *Craven:*

"At the east end of the north aisle of Bolton Priory Church is a chantry belonging to Bethmesley Hall, and a vault where, according to tradition, the Claphams were buried upright."

F. W. J.

Strut-Stowers and Yeathers or Yadders (Vol. viii., p. 148.). — The former of these words is, I believe, obsolete, or nearly so. It means bracing-stakes: *strut*, in carpentry, is to *brace;* and *stower* is a small kind of stake, as distinguished from the "ten stakes" mentioned in the legend quoted by MR. COOPER.

The other word, *Yeather* or *Yadder*, is yet in use in Northumberland (vid. Brockett's *Glossary*), and is mentioned by Charlton in his *History of Whitby*. The legend referred to by MR. COOPER is, I suspect, of modern origin; but Dr. Young, in his *History of Whitby*, vol. i. p. 310., attributes it to some of the monks of the abbey; on what grounds he does not say. The records of the abbey contain no allusion to the legend; and no ancient MS. of it, either in Latin or English, has ever been produced. The *penny-hedge* is yearly renewed to this day; but it is a service performed for a different reason than that attributed in the legend. (See Young and Charlton's histories.)

F. M.

The term *strut* is commonly used by carpenters for a brace or stay. *Stower*, in Bailey's *Dictionary*, is a stake; Halliwell spells it *stoure*, and says it is still in use. Forby connects the Norfolk word *stour*, stiff, inflexible, applied to standing corn, with this word, which he says is Lowland Scotch, and derives them both from Sui.-G. *stoer*, stipes. A *yeather* or *yadder* seems to be a rod to wattle the stakes with. In Norfolk, wattling a live fence is called *ethering* it, which word, evidently with *yeather*, may be derived from A.-S. *ether* or *edor*, a hedge. The barons, therefore, had to drive their stakes perpendicularly into the sand, to put the strut-stowers diagonally to enable them to withstand the force of the tide, and finally to wattle them together with the yeathers.

E. G. R.

Arms of See of York (Vol. viii., p. 111.). — It appears that the arms of the See of York were certainly changed during Wolsey's time, for on the vaulting of Christ Church Gate, Canterbury, is a shield bearing (in sculpture) the same arms as those now used by the Metropolitan See of Canterbury, impaling those of Wolsey, and over the shield a cardinal's hat. This gateway was built in 1517; yet in the parliament roll of 6th Henry VIII., 1515, the *keys* and *crown* are impaled with the arms of Wolsey as Archbishop of York (see fac-simile, published by Willement, 4to. Lond. 1829), showing that the alteration was not generally known when the gateway was built.

Although the charges on the earlier arms of the See of York were the same as on that of Canterbury, the colours of their fields differed; for in a north window of the choir of York Minster is a shield of arms, bearing the arms of Archbishop Bowett, who held the see from 1407 to 1423, impaled by the pall and pastoral staff, on a field *gules*. The glass is to all appearance of the fifteenth century.

T. WT.

Leman Family (Vol. viii., p. 150.).—Without being able to give a substantial reply to R. W. L.'s Query, it may assist him to know that Sir John Leman had but *one* brother (William), who certainly did not emigrate from his native land. Sir John died, March 26, 1632, without issue; and was buried in the chancel of St. Michael, Crooked Lane, London. His elder brother, William, had five sons; all settled comfortably in England, and not at all likely to have left their native country. One of the *Heralds' Visitations* for the counties of Norfolk or Suffolk would materially assist your Philadelphian correspondent. T. HUGHES.

Chester.

Position of Font (Vol. vii., p. 149.).—In the church of Milton near Cambridge, the font is *built into* the north pier of the chancel arch; and from the appearance of the masonry, &c., this is evidently the original position. I have visited some hundreds of churches, and this is the only instance I have observed of a font in this position. Numerous instances occur where it is *built into* the south-western pier of the nave.

NORRIS DECK.

Cambridge.

Miscellaneous.

NOTES ON BOOKS, ETC.

Our worthy publisher has just issued a volume which will be welcome, for the excellence of its matter and the beauty of its various illustrations, to all archæologists. These *Memoirs illustrative of the History and Antiquities of Bristol and the Western Counties of Great Britain, and other Communications made to the Annual Meeting of the Archæological Institute held at Bristol in* 1851, certainly equal in interest and variety any of their predecessors, and whether as a memorial of their visit to Bristol to those who attended the meeting, or as a pleasant substitute to those who did not, will doubtless find a resting-place on the shelf of every member of the Society whose proceedings they record.

We cannot better recommend to our readers Dr. Madden's newly published *Life and Martyrdom of Savonarola, illustrative of the History of Church and State Connexion,* than by stating that this remarkable man, whom some Protestants have claimed as of their own creed, while as many Romanists have rejected him as a heretic, is viewed by Dr. Madden as a monk of Florence at the close of the fifteenth century, who was of opinion that the mortal enemy of Christ's gospel in all ages of the world had been mammon; that simony was the sin against the Holy Ghost; that the interests of religion were naturally allied with those of liberty; that the Arts were the handmaids of both, of a Divine origin, and were given to earth for purposes that tended to spiritualise humanity; and who directed all his teachings, preachings, and writings to one great object, namely, *the separation of religion from all worldly influences.* On this theme Dr. Madden discourses with great learning, and, some few passages excepted, with great moderation; and the result is a Life of Savonarola, which gives a far more complete view of his character and his writings than has heretofore been attempted.

BOOKS RECEIVED.—*History of England from the Peace of Utrecht to the Peace of Versailles,* by Lord Mahon, Vol. V. This volume embraces the period between the early years of George III. and 1774, when Franklin was dismissed from his office of Deputy Postmaster-General; and, as it includes the Junius period, gives occasion to Lord Mahon to avow his adherence to "the Franciscan theory;" while the Appendix contains two letters in support of the same view,—one from Sir James Macintosh, and one from Mr. Macaulay.—*Confessions of a Working Man, from the French of Emile Souvestre.* This interesting narrative, well deserving the attention both of masters and working men, forms Part XLVIII. of Longman's *Traveller's Library.*—*Remains of Pagan Saxondom, principally from Tumuli in England, drawn from the Originals:* described and illustrated by J. Y. Akerman, Part VI. containing coloured engravings of the size of the originals of Fibulæ and Bullæ, from cemeteries in Kent; and Fibulæ, Beads, &c. from a grave near Stamford.

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Notices to Correspondents.

S. Z. Z. S. *We have a letter for this Correspondent; how shall it be forwarded?*

J. S. G. (Howden) *is thanked for his collection of Proverbial Sayings—all of which are however, we believe, too well known to justify their republication in our columns.*

Y. S. M. *would oblige us by naming the subject of the communications to which he refers.*

PHOTOGRAPHY. MR. SISSON'S *communication is unavoidably postponed until our next Number, in which* MR. LYTE'S Three New Processes *will also appear.*

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Notes.

MILTON AND MALATESTI.

About nine years after Milton visited Italy, he thus briefly noticed, in a letter to Carlo Dati, his surviving Florentine friends:

"Carolo DATO patricio Florentino. . . . . Tu interim, mi Carole, valebis, et Cultellino, Francino, Frescobaldo, Malatestæ, Clementillo minori, et si quem alium nostri amantiorem novisti; toti denique Gaddianæ academiæ, salutem meo nomine plurimam dices. Interim vale. — *Londino*, Aprilis 21. 1647."

The above extract is from *The prose works of John Milton*, as printed in 1806, and I shall add to it the translation by Robert Fellowes, A.M., from the same edition:

"To Carolo DEODATI, a Florentine noble. . . . . In the mean time, my dear Charles, farewell, and present my kind wishes to Cultellino, Francisco, Trescobaldo, Malatesto, the younger Clemantillo, and every other inquiring friend, and to all the members of the Gaddian academy. Adieu. — *London*, April 21. 1647."

Warton states, in a note on the minor poems of Milton, that Mr. Brand discovered, on a bookstall, a manuscript of *La tina* of Malatesti, *dedicated to Milton while at Florence*, and that he gave it to Mr. Hollis, who sent it in 1758, together with the works of Milton, to the Accademia della Crusca. Warton justly observes, "The first piece would have been a greater curiosity in England." With these facts the information of the most recent biographers of Milton seems to terminate. I am enabled, however, to prove that the work is IN PRINT, and shall transcribe my authority *verbatim*:

"MALATESTI, *Antonio*. LA TINA, equivoci rusticali (in 50 sonetti). Londra, Tommaso Edlin, 1757, in 8°.

Non è fatta in Londra quest' ediz. nel 1757, *ma presso che* 80 *anni dopo in Venezia, ed in numero di* 50 *esemplari in carta velina, due in carta grande inglese da disegno, ed uno, unico, in* PERGAMENA.

Il Malatesti aveva regalato una copia di questi graziosissimi sonetti al celebre inglese Gio. Milton, nell' anno in cui egli visitava l'Italia. Dopo la morte del Milton pervennero in mano del sig. Brant, gentiluomo inglese, il quale una copia ne fece trarre per

regalarla a Gio. Marsili, prof. dell' Università di Padova, che nel 1757 si trovava in Londra. Il MS. del Marsili servì a questa ristampa che porta in fronte quella stessa prefazione in inglese che stava nel MS. Marsiliano."

The authority alluded to is the fourth edition of the *Serie dei testi di lingua* of Bartolommeo Gamba, Venezia, 1839, royal 8vo.—one of the best bibliographical compilations ever produced. I was led to suspect, on glancing at the note, that Gamba himself was the editor of the volume, and now consider it as certain, for *La tina* appears under his name in the index. As copies of the work must have reached England I hope to see the dedication reprinted, and am sure it would be received as a welcome curiosity.

I cannot commend Mr. Fellowes as a translator of Milton. *To Carolo* is a solecism; *Deodati* should be *Dati;* the period which precedes the extract is entirely omitted; and the five names which follow *Charles*, besides being mis-spelt, have the termination which can only be required in Latin composition! I believe we should read Coltellini, Francini, Frescobaldi, Malatesti, and Clementini. On Coltellini and Malatesti there is much valuable information in Poggiali and Gamba.

BOLTON CORNEY.

"THAT SWINNEY."

(*Continued from* p. 215.)

Swinney was the devoted servant of all men in power — of all who had been or were likely to be in power — except, perhaps, the peace-makers, who, curiously enough, did not please this minister of peace—of all, perhaps, who subscribed to his publications, or had the means to subscribe; and who, if they did not, might hereafter. Swinney's volume of *Fugitive Pieces* was dedicated to the Duke of Grafton. A third edition contains additions which show how Swinney's great zeal outran his little discretion. The following verses appeared originally in *The Public Advertiser* on the 27th of May, 1768, and are bad enough to be preserved as a curiosity:

"*An Extempore Effusion on reading a Scurrilous Invective against the Duke of G——n [Grafton], published in yesterday's Newspapers.*

Cursed be the Wretch, and blasted rot his name,
Who dares to stab an injured G——n's fame!
Who (while his public virtue stands confest,
And lives within his ROYAL MASTER'S breast)
Can rake for Scandal in his private life,
And widen breaches between man and wife;
Who casts a stone (like some unthinking Elf),
That haply shall recoil against himself!
Anguish, Remorse, and Terror seize his Soul,
And waste it quick where fiends malicious howl;
May those rank pests through which his father fell,
Announce his coming to the Gates of Hell!
And yet, or ere he plunge into the Lake,
Where no cool stream his endless thirst can slake,
May CHRIST in mercy deprecate his doom,
And may to HIM his promised Kingdom come!

"SIDNEY SWINNEY."

Not content with future punishment, the Doctor, in another poem, threatens present vengeance:

"But hark thee, wretch; believe him while he swears;
SID (by the gods) will crop thine asses ears,
Should thou persist a G——n to impeach,
And blast those virtues thou canst never reach."

As Draper had taken Granby under his protection, so Swinney must needs play the chivalrous in defence of Grafton. The dedication of *The Battle of Minden* is dated 20th May, 1769, and the poet in the *exordium* goes out of his way to notice, as I suppose, the attacks of Junius:

"His [Sid's] blood recoils with an indignant rage,
'Gainst the base hirelings of a venal age.
Wretches! that spare nor ministers nor kings,
Blend good with bad, profane with sacred things;
Whose vengeful hearts, with wrath and malice curst,
Blast virtuous deeds; and then, with envy burst,
They dart their arrows, innocence traduce,
And load e'en G——n with their vile abuse."

To this passage he appends the following note, which occupies, in his magnificent typographical volume, a whole quarto page:

"It is observable that this amiable personage [the Duke of Grafton], and most consummate statesman, has been bespattered with as much low calumny and abuse, from various quarters, as if he had been the declared enemy of his country, instead of having manfully and courageously stood up in support of its true interests.—S."

Let us consider now, What are the probabilities of Swinney never having spoken to Lord George Sackville?

That he did on that occasion speak to Lord George — that he did ask him "whether or no he was the author of Junius" — may be assumed: and it is very probable that Junius heard of it, at first or at second hand, from Swinney himself; for the impertinent blockhead that would ask such a question, was just the man to tell what he had done, and to think it a good thing. But had he never before spoken to Sackville? Was this a fact or a flourish — an affectation of secret information, like the "sent" and "went" about Garrick — the "every particular next day" — which we now know to have been untrue.

That Swinney had been chaplain to one of the British regiments serving in Germany is manifest from twenty different references in the poem and the notes. I lay no stress on his poetical flights about Euphorbus; but he speaks repeatedly from personal experience — specially refers to circumstances occurring when quartered at a farm-house near Embden — at the camp at Crossdorf — acknowledges personal favours received during the

campaign from General Harvey, and on another occasion attentions from Granby. Here, for example, is a poetical picture which brings Swinney vividly before us:

"At Marienbourn, the vaunting army halts,
. . . . . .
A pastor from the heav'n-devoted train,
Brings hams and fowls, and spreads them on the plain:
The jovial officers their bellies fill,
Rally their chaplain, and applaud him still."

Swinney must therefore have served under Sackville; for, as he tells us, Sackville

"by George was made
Good Marlbro's successor"—

and certainly the probabilities are that he must have been personally known to — had before spoken to him. Sackville must at this very time have been particularly anxious about Swinney and his doings, wise or unwise. That fatal battle of Minden had been the ruin of all his hopes — the overthrow of all his ambition. In my opinion, Sackville had been shamefully and shamelessly run down on that occasion; but whether justly or unjustly stripped of his honours and degraded for his conduct, here was a man about to write a poem on the battle, to immortalise those who fought in it; and Sackville must have been keenly alive to what he might say of him. Swinney foreshadowed what his opinion would be in the First Book, where he enumerates Sackville amongst his "choice leaders"—

"Good Marlbro', Sackville, Granby, Waldgrave bold,
Brudenell and Kingsley."

This was published early in 1769.

In the Second Book Lord George is brought prominently forward. The "bewilder'd Ferdinand," "doubtful himself," summons a council of war, and calls first on Sackville for advice.

"Sackville, disclose the secret of thy breast:
Say, shall we linger in ignoble rest?
Shall we retreat? advance, or perish here?
Resolve our queries: state thy judgment clear."

Sackville now plays the "high heroical," and talks through six pages; but to what purpose I am unable to conjecture. There *seems* to be a great deal of angry remonstrance — of offensive remonstrance:

"When I ask [says Sackville to Ferdinand], didst ever thou consult
A chief, till now, and wait the sage result?
When Aalm's camp was deluged all in rain,
And floods rusht o'er an undistinguisht plain,
To thy flint heart remonstrances were vain:
What, then, avail'd neglected Marlbro's prayers!
His instances? His unremitted cares?
The Elector's stables had sufficient room,
Stalls, without end, anticipate the doom
Of British chargers, forced to march, at noon,
Beneath their riders' weight and scorching sun."

Swinney then gives in a note what he calls the genuine queries proposed by Prince Ferdinand, with Sackville's answer: which answer is nearly as void of distinct meaning as the poetry, but in favour I think of risking a battle. The general purport, however, foreshadows what Swinney's conclusion would have been—that Sackville, the friend of the British soldier, protested against the frauds by which they were robbed and starved; protested against their being called on to do all the work, and run all the risks of the campaign; and disdains to humour or flatter Prince Ferdinand. These were, in brief, the explanations given by Sackville's friends as the cause of his disgrace — Granby the favoured, a gallant soldier indeed, but a mere soldier, being comparatively indifferent about such commissarial matters, and much more easily deceived by the cunning of the selfish Germans and English. This intention is made still more clear in another note, wherein Swinney states:

"We may be enabled to account for a certain disgraceful event, in some future observation of ours, equally to *the honour of the person disgraced*, and to the innocent cause of that disgrace."

Under these circumstances there can be little doubt that Sidney Swinney, D.D., was the party alluded to by Junius; as little, I think, that Swinney had before, and long before, spoken to Lord George Sackville, — must have been dear to Sackville, as one of the few who had served under, and yet had a kind word to say for him, — had said it indeed, and was about to repeat it emphatically. That Swinney was the fool Junius asserted, the extract already given must have abundantly proved; but I will conclude with one other, in which he not only anticipated Fitzgerald, but anticipated the burlesque exaggerations in the "Rejected Addresses:"

"Horse, Foot, Hussars, or ere they march review'd.
. . . . . .
The Foot, that form the first and second line,
All smartly drest, like Grecian heroes shine;
Their bold cock'd hats, their spatterdashers white,
And glossy shoes, attract his ravish'd sight."

T. S. J.

TOM, MYTHIC AND MATERIAL.

"All *Toms* are alike," quoth the elegant Pelham; and if we were asked to define the leading idea of him, we should describe a downright honest John Bull, essentially manly, but withal a bit — perhaps a large bit — of a dullard. His masculinity is unquestionable. A male cat, as every body knows, is a *Tom*-cat; a romping boy-like girl is a *Tom*-boy, or a *Tom*-rig; a large nob-headed pin is a *Tom*-pin; and in many provincial dialects the great toe is, *par excellence*, the *Tom*-toe. Last, not

least, there is the nectar of St. Giles, the venerable Old *Tom*. In proof of his stupidity we can adduce a goodly show of epithets — *Tom*-fool, *Tom*-neddy, *Tom*-noddy, *Tom*-cull, *Tom*-coney, *Tom*-farthing, &c. We know, indeed, there are people who hold that even in these instances *Tom* is merely the masculine prefix to distinguish the *he*-fool (*i. e.* the *Tom*-fool) from the Molly or *she*-fool of the ancient mumming. But the race of Toms must not lay this flattering unction to their souls, for the hypothesis won't stand. The very monosyllable itself, like "Sammy," has a strong twang of the bauble in it. An open truth-loving fellow is a *Tom* Tell-truth; but, on the other hand, all tinkers — a sadly libelled race of men — are invariably *Tom*-tinkers, as all tars have been *Jack*-tars from time immemorial. In some of the old-fashioned country games at cards the knave is called *Tom*; and the wandering mendicants who used to levy black-mail, under the plea of insanity, were Mad *Toms*, or "*Toms*-o'-Bedlam." "Tom all alone" is a northern *sobriquet* for the Wandering Jew, who, the last time we heard of him, was caught stealing gingerbread nuts at Richmond Fair. In the legendary division there is the notorious *Tom*-Styles — the depredatory *Tom* the piper's son (legitimate issue of *Tom* Piper, the musician of the old Morris Dance) — the fortunate *Tom* Tidler of the original diggings, and that heroic little liege of Queen Mab, the knight of the thumb. *Tom*-Tumbler was a saltatory fiend in the days of Reginald Scott; and *Tom* Poker still devours little folks in Suffolk, without doubt (thinks Forby) a descendant of the Sui.-G. *tompte poecke*, or house-goblin. As for the ignominious *Tom* Tiler (North Country for hen-pecked husband) we cannot allow him to belong to the family; for who can imagine a hen-pecked Tom! he must have been a wretched individuality, a suffering, corporeal Tiler.

Tom also bestows his name on divers other things, animate and inanimate. Among fishes there are *Tommy*-Loach, *Tommy*-Bar, and *Tom*-Toddy (the Cornish name of the tod-pole). The Long-*Tom* and the *Tom*-tit are both ornithological Toms. Tom Tailor is a child's name for the Harry-long-legs — another singular instance, by the way, of Christian names applied to animals. *Tom*-trot reminds one of pre-pantaloon orgies, and is (I think) something in the brandy-ball line. Finally, we may remark, that a large proportion of her Majesty's subjects are in the habit of conferring the endearing name upon the staff of life itself. "Navvies," agricultural labourers, and such like gentry, are accustomed to divide all human food into two classes, which they euphonically denominate respectively *Todge* and *Tommy*; the former comprising spoon-meat, and the latter all hard food which requires mastication. But this, we think, is not a case of Tom *per se*, but rather referable to the Camb.-Brit. *tama*, which has exactly the same acceptation.

V. T. Sternberg.

SHAKSPEARE CORRESPONDENCE.

Shakspearian Parallels. — Searching for Shakspearian parallels, I find the following, which may have suggested to our bard his *Seven Ages*. The first is by Solon, extracted from Clemens Alexandrinus (*Stromat.* vi. p. 685., Paris, 1629), which differs from Philo Judæus (i. p. 25.), the only two authorities to whom we owe the preservation of this ode, as also from the text of the critic Brunck and the grammarian Dalzell. An imitation of the Greek metres is attempted in the paraphrased translation attached. The second is a sonnet from Tusser, who extends the period of life beyond seventy, the age of Solon and David in hotter climes, to eighty-four for hyperboreans, but assigns, with David, the imbecility belonging to such advanced years.

7. Παῖς μὲν ἄνηβος ἐὼν ἔτι νήπιος ἕρκος ὀδόντων
Φύσας, ἐκβάλλει πρῶτον ἐν ἕπτ' ἔτεσιν.

14. Τοὺς δ' ἑτέρους ὅτε δὴ τελέσει Θεὸς ἕπτ' ἐνιαυτούς,
Ἥβης ἐκφαίνει σπέρματα γεινομένης.

21. Τῇ τριτάτῃ δὲ γένειον ἀεξομένων ἐπὶ γυίων
Λαχνοῦται, χροιῆς ἄνθος ἀμειβομένης.

28. Τῇ δὲ τετάρτῃ πᾶς τις ἐν ἑβδομάδι μέγ' ἄριστος
Ἰσχὺν, ἥνπερ ἄνδρες σήματ' ἔχουσ' ἀρετῆς.

35. Πέμπτῃ δ' ὥριον ἄνδρα γάμου μεμνημένον εἶναι.
Καὶ παίδων ζητεῖν εἰς ὀπίσω γενεήν.

42. Τῇ δ' ἕκτῃ περιπάντα καταρτύεται γόος ἀνδρὸς,
Οὐδ' ἐσιδεῖν ἕθ' ὁμῶς ἔργα μάταια θέλει.

49. Ἑπτὰ δὲ νοῦν καὶ* γλώσσαν ἐν ἑβδομάσι μέγ' ἄριστος·

56. Ὀκτὼ δ' ἀμφοτέρων τέσσαρα καὶ δέκ' ἔτη,

63. Τῇ δ' ἐνάτῃ ἔτι μὲν δύναται, μετριώτερα δ' αὐτοῦ,
Πρὸς μεγάλην ἀρετὴν σῶμά τε καὶ δύναμις.

70. Τῇ δεκάτῃ δ' ὅτε δὴ τελέσῃ Θεὸς ἕπτ' ἐνιαυτούς,
Οὐκ ἂν ἄωρος ἐὼν μοῖραν ἔχοι θανάτου.

7. Youth immature, not a tooth in his jaws, while an infant he slumbers;
Growing, shows teeth i' th' first seven years of his life.

14. God, in the next seven years, to him grants ev'ry pow'r of production;
Thus soon commands man, sacred, to look on the sex.

21. Thirdly, his beard, while it roughens his chin; and his limbs, freely playing,
Grow lust'rously bright, changing their flowery hue.

28. Fourth, in this sev'n-fold order, the *man* very speedily shoots forth,
Mighty in muscular limbs, proud of his vigour and strength.

* Read ἠ for καὶ.

35. Fifth, in maturity, glowing in health, with his heart in the right place,
Let him, wisdom-join'd, think upon children to come.

42. Sixth, let him carefully ponder on things of importance to mankind;
Disdaining whate'er, formerly, foolish he sought.

49. Seventh, in mind or in tongue is he best, either one or the other:

56. Eighth, both join'd in excelling, for a term of fourteen.

63. Ninth, he declines in his powers of force, and the deeds of his youthhood;
Shorn of the vigour of manhood, he awaits his recall.

70. God in the tenth of the seven, mature, all his functions develop'd,
Consigns him, full ripe, darkly to sleep in the dust.

So far Solon. Tusser quaintly but wisely:

"Man's age divided here ye have,
By 'prenticeships, from birth to grave.

7. The first seven years bring up as a child,
14. The next to learning, for waxing too wild.
21. The next, keep under Sir Hobbard de Hoy;
28. The next, a man, no longer a boy.
35. The next, let Lusty lay wisely to wive;
42. The next, lay now, or else never to thrive.
49. The next, make sure for term of thy life;
56. The next, save somewhat for children and wife.
63. The next, be stayd, give over thy lust;
70. The next, think hourly, whither thou must.
77. The next, get chair and crutches to stay;
84. The next, to heaven; God send us the way!

Who loseth their youth shall rue it in age.
Who hateth the truth in sorrow shall rage."

T. J. Buckton.

Birmingham.

"*Contents dies*"—*Love's Labour's Lost, Act V. Sc.* 2. (Vol. viii., pp. 120. 169.).—I must be permitted, with all due courtesy, to correct Mr. Arrowsmith's assertion respecting this phrase; because, from its dogmatic tone, it is calculated to mislead readers, and perhaps editors. He maintains that this is a good concord, and pronounces Johnson and Collier (myself, of course, included) to be "unacquainted with the usage of their own tongue, and the universal language of thought," for not discerning it.

Now it may, perhaps, surprise Mr. Arrowsmith to be told that he has proved nothing—that not a single one of his instances is relevant. In this passage the verb is *neuter* or *active*; in all of his quotations it is the verb *substantive* we meet. Surely one so well versed, as we must suppose him to be, in general grammar, requires not to be told that this verb takes the same case after as before it, and that the governing case often follows. Indeed, he has recognised this principle by giving "This is the contents thereof" as one of his instances of "contents" governing a singular verb. Let him then produce an *exact* parallel to "contents dies," or even such a structure as this, "the contents *is* lies and calumnies," and then we may hearken to him. Till that has been done, my interpretation is the only one that gives sense to the passage without altering the text.

An exact parallel to the sense in which I take "contents" is found in—

"But heaven hath a hand in these events,
To whose high will we bound our calm *contents*."
Rich. II., Act V. Sc. 2.

In conclusion, I must add that I still regard this emendatory criticism as a "game," the Latin *ludus*, as it gives scope to sagacity and ingenuity, but can rarely hope to arrive at certainty; and it does not, like questions of ethics or politics, involve important interests, and should never excite our angry feelings. As to "cogging and falsification," which Mr. A. joins with it, they can have no just reference to *me*, as I have never descended to the employment of such artifices. Thos. Keightley.

P. S.—I have just seen H. C. K.'s observation on "clamour your tongues" in the *Winter's Tale*, and it really seems strange that he should not have read, or should have forgotten my view of it in "N. & Q.," which is precisely similar to his own. As to suspecting him of pilfering from me, nothing is farther from my thoughts.

Meaning of Delighted.—With reference to the word *delighted* in Shakspeare, much discussed in "N. & Q.," may I remind you that we call that which carries (or is furnished, or provided with) wings, *winged*; that which carries wheels, *wheeled*; that which carries masts, *masted*; and so on. Why then should not a pre-Johnsonian writer call that which carries delight, *delighted*? It appears to me that this will sufficiently explain "delighted beauty;" and "the delighted spirit" I would account for in the same way: only remarking that in this case, the borne delights meant are delights to the bearer; in the other case, delights to all whom the bearer approaches. J. W. F.

Minor Notes.

Gray—"*The ploughman homeward plods.*"—On looking over some MSS. which I had not seen for years, I met with one of which the following is a copy:

"A person had a paper folded with this line from Gray marked on it—

'The ploughman homewards plods his weary way.'

A poetical friend, on looking at the quotation, thought it might be expressed in various ways without destroy-

ing the rhyme, or altering the sense. In a short time he produced the following eleven different readings. It is doubtful whether another line can be found, the words of which admit of so many transpositions, and still retain the original meaning: —

1. The weary ploughman plods his homeward way.
2. The weary ploughman homeward plods his way.
3. The ploughman, weary, plods his homeward way.
4. The ploughman weary homeward plods his way.
5. Weary the ploughman plods his homeward way.
6. Weary the ploughman homeward plods his way.
7. Homeward the ploughman plods his weary way.
8. Homeward the ploughman weary plods his way.
9. Homeward the weary ploughman plods his way.
10. The homeward ploughman weary plods his way.
11. The homeward ploughman plods his weary way."

I know not whether this has ever appeared in print. To me it is new, at least it was, as I now recollect, when I read it several years ago; but as the exercise is ingenious, I thought I would trespass on "N. & Q." with it, so that, if not heretofore printed or known, it might be made "a note of." A Hermit at Hampstead.

Poetical Tavern Signs.—Passing through Dudley the other day, I jotted down two signs worthy, I think, of a place in "N. & Q."

No. 1. rejoices in the cognomen of the "Lame Dog" with the following distich:

"Step in, my friend, and rest awhile,
And help the Lame Dog over the style."

No. 2., with a spirited representation of a round of beef, invites her Majesty's subjects thus:

"If you are hungry, or adry,
Or your stomach out of order,
Their's sure relief at the 'Round of Beef,'
For both these two disorders."

R. C. Warde.

Kidderminster.

"*Aquæ in Vinum conversæ. Vidit et erubuit lympha pudica Deum.*" — The interesting note under this title (Vol. vi., p. 358.) refers to Campbell's *Poets*. The following is an extract from Campbell:

"Richard Crashaw there [Cambridge] published his Latin poems, in one of which is the epigram from a Scripture passage:

'*Lympha* pudica Deum vidit et *erubuit*.'"
Campbell's *Brit. Poets*, ed. 1841, p. 198.

In the *Poemata Anglorum Latina* is the following epigram on our Saviour's first miracle at the marriage feast:

"Unde rubor vestris et non sua purpura lymphis,
Quæ rosa mirantes tam nova mutat aquas?
Numen (convivæ) præsens agnoscite numen—
Vidit et erubuit *nympha* pudica Deum."

I presume this epigram is Crashaw's poem to which Campbell refers; but query. Until I saw the note in "N. & Q.," I supposed that the celebrated line —

"Lympha pudica Deum vidit et erubuit."

was the happy *ex tempore* produce of Dryden's early genius, when a boy, at Westminster School. If the epigram which I have copied is the original, the last line is surely much improved by the (traditional) line which Campbell has recorded. Surely *lympha* is preferable to *nympha*; and surely the order of the word *erubuit* ending the line is the best. F. W. J.

Spurious Edition of Baily's "Annuities" (Vol. iv., p. 19.). — In the place just referred to, I pointed out how to distinguish the spurious edition, among other marks, by the *title-page*. I looked at a copy on a stall a few days ago, and found that *the title-page has been changed*. Those who have reprinted it have chosen the old title-page, which stood in the work before two volumes were made of it. A. De Morgan.

"*Illustrium Poetarum Flores.*" — On leaving London I thought of bringing with me two or three pocket classics; unfortunately, in looking for them, I picked up *Illustrium Poetarum Flores per Octavianum Mirandulam olim Collecti*, &c., Londini, 1651, and brought that little book with me instead; and, upon looking into it, I find it the worst printed book I ever saw; and I send you this Note as to it, as a warning against so disgraceful a publication. Such a work, if well executed and properly printed, would be a very pleasant companion in a vacation ramble.

S. G. C.

French Jeux d'Esprit. — In the spring of 1852, when Prince Louis Napoleon was doing all he could to secure the imperial crown, the following hexameter line was passed from mouth to mouth by the Legitimates. I am inclined to think that it never appeared in print:

"Napoleo cupit Imperium, indeque Gallia ridet."

Which translated *mot-à-mot* gives a clever double sense:

"Napoléon désire l'empire, et la France *en rit* [*Henri*]."

J. H. de H.

Queries.

SAMUEL WILSON.

I should be glad of any information respecting Samuel Wilson, Esq., of Hatton Garden, in the parish of St. Andrew, Holborn, whose will was proved October 24, 1769, and which I have read. He was the donor of the bequest, known as "Wilson's Charity," to the Corporation of the

City of London, for loans to poor tradesmen. I wish to ask, —

1. What is known of his origin, family, personal history, &c.?

2. What was his precise degree of relationship to the Halseys, whom he calls "cousins" in his will? Were they related to the family of that name at Great Gaddesden, Herts?

3. Did he publish any, and what, letters or books? for he leaves his MSS. of every kind to his friend Richard Glover, Esq. (the poet I presume), with full power to collect any letters or papers he may have already published, and also to arrange and publish any more which he may think intended or suitable for publication.

4. Is there any published sketch of his life? The only notice I have seen is the one of a few lines in the *Gentleman's Magazine*, just after his death.

In compliance with your excellent suggestion (Vol. vii., p. 2.), I send my address in a stamped envelope for any private communication which may not interest the general reader. E. A. D.

Minor Queries.

The Rothwell Family. — When William Flower, Esq., Norroy, confirmed the ancient arms of this family to Stephen Rothwell, gent., of Ewerby, county of Lincoln, on the 1st April, 1585, and granted a crest (no such being found to his ancient arms), the said Stephen Rothwell was stated to be "ex sui cognominis familia antiqua in comitatu Lancastriæ oriundus." Can any of the readers of "N. & Q." give any information respecting the family from which he is stated to be descended?

Glaius.

Definition of a Proverb. — Where can I find the source whence I. D'Israeli took his definition of a proverb, viz. "The wisdom of many and the wit of one?" C. Mansfield Ingleby.

Birmingham.

Latin Riddle. — Aulus Gellius (*Noctes Atticæ*, lib. xii. cap. vi.) proposes the following enigma, which he terms "Per herele antiquum, perque lepidum:"

"Semel minusne, an bis minus, non sat scio,
An utrumque eorum, ut quondam audivi dicier,
Jovi ipsi regi noluit concedere."

The answer he withholds for the usual reason, "Ut legentium conjecturas in requirendo acueremus."

Is there among the readers of "N. & Q." an Œdipus who will furnish a solution? R. Price.

St. Ives.

D. Ferrand — French Patois. — Hallman, in the 7th chapter of his *Poesie und Beredsamkeit der Franzosen*, gives several specimens of the French provincial poets of the sixteenth century, and among these the following from a poem on the dispersing of a meeting of Huguenots by the soldiers:

"Quand des guerriers fut la troupe entinchée
Non n'aleguet le dire du Prescheux,
Que pour souffrir l'ame est de Dieu tombée,
Femme et Mary, comme le fianchée,
Pour se sauver quitest leu zamoreux
En s'enfiant ocun n'avet envie,
De discourir de l'Eternelle vie,
Sainct Pol estet en alieur guissement
No ne palet de Bible en Apostille
Qui en eut palé quand fut en un moment
Les pretendus grippez par la Soudrille.

"Le milleur fut quand la troupe enrangée
Fut aux Fauxbourgs, hors de lieu perilleux,
Car tiel n'estet o combat qu'un Pygmée,
Qui se diset o milieu de stermée
S'estre monstre un géant orgueilleux
Les femmes ossi disest ma sœur, m'amie,
De tout su brit ie sis toute espamie,
Petit troupeau que tu as de tourment,
Pour supporter le faix de l'Evangile
Souffrira-t-on qu'on vaye impudement
Les pretendus grippez par la Soudrille."

D. Ferrand, *Inv. Gen.*, p. 304.

Hallman gives no farther information. I shall be glad if any of your readers can tell me who D. Ferrand was, what he wrote, and of what province the above is the *patois*. B. Snow.

Birmingham.

"*Fac precor, Jesu benigne*," *&c.* — In the *Sacra Privata*, new edition, Bishop Wilson quotes the following lines:

"Fac precor,
Jesu benigne, cogitem
Hæc semper, ut semper tibi
Summoque Patri, gratias
Agam, pieque vos colam,
Totâque mente diligam."

Can any of your readers inform me where they come from? William Denton.

The Arms of De Sissonne. — Can any of your correspondents inform me where I could find a copy of *Histoire Généalogique de la Maison Royale de France*, or any other work in which are blazoned the arms of "De Sissonne" of Normandy, connected with that regal house? J. L. S.

Sir George Brown. — Sir George Brown, of West Stafford, Berks, and of Wickham Breaux, Kent, married Eleanor, daughter of Sir R. Blount, of Maple Durham, Oxon; and by her had issue several children, and amongst them one son Richard, who was a child under five years of age in 1623. I shall feel obliged if any of your correspondents can tell me where I can find a pedigree of this Richard, and in particular whether he married,

whom he married, and the names of his several children, if any. NEWBURIENSIS.

Professional Poems.—Can you tell me who is the author of *Professional Poems by a Professional Gentleman*, 12mo., 1827, published at Wolverhampton; and by Longman, London? GW.

"*A mockery*," *&c.*—Whence is the quotation, "A mockery, a delusion, and a snare?" W. P.

Passage in Whiston.—In *Taylor on Original Sin*, Lond. 1746, p. 94., it is said:

"Mr. Whiston maintains that regeneration is a literal and physical *being born again*, and is granted to the faithful at the beginning of the millennium."

The marginal reference is, *Whiston on Original Sin*, *&c.*, p. 68.

I cannot find the book or the doctrine in any collection of Whiston's writings which I have met with; but as he was a copious writer and a versatile theologian, both may exist. Can any reader of "N. & Q." tell me where to find them? J. T.

Shoulder Knots and Epaulettes.—What is the origin of the shoulder knot, and its ancient use? Has it and the epaulette a common origin?

GETSRN.

The Yew Tree in Village Churchyards.—Why did our forefathers choose the yew as the inseparable attendant upon the outer state of the churches raised by them? Apart from its grave and sombre appearance, I cannot help recognising a mysterious embodiment of the spirit of evil as the intention of the planters. We know that in all mediæval edifices there is an apparent and discernible endeavour to place in juxta-position the spirits of good and evil, to *materialise* the idea of an adversative spirit, antagonistic to the church's teachings, and hurtful to her efforts of advancement. I look upon the grotesque cephalic corbels as one modification of this, and would interpret many equally mysterious emblems by referring them to the same actuating desire. Now the yew is certainly the most deadly of indigenous productions, and therefore would be chosen as the representative of a spirit of destruction, the opposite to one that giveth life by its teachings, of which the building itself is the sensible sign. I crave more information from some learned ecclesiologist on the subject, which is certainly a most interesting one. R. C. WARDE.

Kidderminster.

Passage in Tennyson.—

"Or underneath the barren bush,
Flits by *the blue sea-bird of March*."

In *Memoriam*, xc. What bird is meant?

W. T. M.

Hong Kong.

"*When the Maggot bites.*"—A note will oblige to explain the origin of the phrase, that a thing done on the spur of the moment is done "When the maggot bites." ANON.

Eclipses of the Sun.—Where can I find a list of solar eclipses that have taken place since the time of the invasion of Julius Cæsar? I am greatly in want of this information, and shall be grateful to any correspondent who will give me the reference required. C. MANSFIELD INGLEBY.

Birmingham.

"*An*" *before* "*u*" *long.*—I should be much obliged to any of my fellow-students of "N. & Q." who would answer the following Query: What is the reason of the increasingly prevailing custom of writing *an* before words beginning with *u* long, or with diphthongs having the sound of *u* long? Surely a written language is perfect in proportion as it represents the spoken tongue; if so, this is one of the many instances in which modern fashions are making English orthography still more inconsistent than it was wont to be. It appears to me just as reasonable to say "*an youthful* (pronounced *yoothful*) person," as "*an useful* (pronounced *yooseful*) person."

If there is a satisfactory reason for the practice, I shall be delighted to be corrected; but, if not, I would fain see the fashion "nipped in the bud."

BENJAMIN DAWSON.

London.

Reversible Names.—Some female names spell backwards and forwards the same, as *Hannah*, *Anna*, *Eve*, *Ada*: so also does *madam*, which is feminine. Is this in the nature of things, or can any one produce a reversible *proprium quod maribus?* No arguments, but instances; no surnames, which are epicene; no obsolete names, such as *Odo*, of which it may be suspected that they have died precisely because an attempt was made to marify them: or say, rather, that Odo, to live masculine, was obliged to become Otho. Failing instances, I shall maintain that *varium et mutabile semper femina* only means that whatever reads backwards and forwards the same, is always feminine. M.

Gilbert White of Selborne.—Can any of the correspondents of "N. & Q." inform me whether any portrait, painted, engraved, or sculptured, exists of this celebrated naturalist; and if so, a reference to it will greatly oblige W. A. L.

St. John's Square.

Hoby, Family of; their Portraits, *&c.*—In the parish church of Bisham, in the county of Berks, are some fine and costly monuments to the memory of several members of this family, who were long resident in the old conventual building there. Are there any engravings of these monuments?

And if so, in what work; or where are the inscriptions to be met with? I possess two fine engraved portraits of this family: the originals by Hans Holbein are said to be in "His Majesty's Collection;" where are the originals now? Do they still adorn the walls of Windsor Castle? The one is inscribed —

"Phillip Hobbie, Knight."

The other —

"The Lady Hobbie."

The orthography of the names is the same as engraved on the portraits. The former was Sir Philip Hoby, one of the Privy Council to King Henry VIII.; and the lady was, I believe, the wife of Sir Thomas Hoby, of Leominster, co. Hereford, who died in 1596, aged thirty-six. Was this the learned Lady Hoby, who wrote one of the epitaphs above referred to? Are there any other portraits of members of this ancient, but now extinct family, in existence? They bore for arms, "Arg. three spindles in fesse gules, threaded or." What was their crest and motto?

J. B. Whitborne.

Portrait of Sir Anthony Wingfield. — Can any person inform me where the picture of Sir Anthony Wingfield is, described in Horace Walpole's *Letters*, and which he saw in an old house in Suffolk belonging to the family of Naunton, descended from Secretary Naunton, temp. James I.; he says:

"Sir Anthony Wingfield, who, having his hand tucked into his girdle, the housekeeper told us had had his fingers cut off by Henry VIII."

Q.

Lofcopp, Lufcopp, or Luvcopp. — In some of the charters granted by our earlier monarchs (Henry I. for instance), there is contained a grant of a toll called *lofcopp*, *lufcopp*, or *luvcopp*. Could any of your correspondents give me any farther information respecting the meaning of the word, than is contained in the first volume of "N. & Q.," pp. 319. 371.? J. Ctus.

Humming Ale. — Having lately met with the above epithet applied to ale in one of James's novels (*Forest Days*), I should be glad to know its meaning. W. H. P.

Minor Queries with Answers.

Dr. Richard Sherlock. — Dr. Richard Sherlock, afterwards Vicar of Winwick, had his first cure in Ireland. I should be glad to know where he officiated, and to receive any information respecting him beyond what is met with in his nephew, Bishop Wilson's, life of him. William Denton.

[A few additional notes have been added to Bishop Wilson's *Life of Dr. Richard Sherlock*, in the seventh edition, 2 vols. 1841–44. The editor, the Rev. H. H. Sherlock, M. A., has the following note on his first cure in Ireland: "Wood (*Athen. Oxon.*, vol. iv. p. 259. Bliss) leads us to suppose that Dr. Sherlock was ordained immediately after taking his Master's degree, and adds, that 'soon after he became minister of several small parishes in Ireland, united together, and yielding no more than 80*l.* a year.' The editor has not been able to obtain any particulars of his ordination, nor the names of the united parishes in Ireland where he ministered. Canonically, he could not have been ordained earlier than A. D. 1635."]

Cardinal Fleury and Bishop Wilson. — There exists a tradition to the effect that during a war between this country and France, Cardinal Fleury gave directions to the French cruisers not to molest the Island of Man, and this out of regard to the character of its apostolic bishop, Wilson. I should be glad to know whether any and what authority can be assigned for this story.

William Denton.

[The story rests upon the authority of the Rev. C. Cruttwell, the bishop's biographer and editor. The following passage occurs in the *Life of Bishop Wilson*, vol. i. p. 226. of his *Works*, third edition, 8vo., 1784, and in the folio edition, p. 57.: — "Cardinal Fleury wanted much to see him [the bishop], and sent over on purpose to inquire after his health, his age, and the date of his consecration; as they were the two oldest bishops, and he believed the poorest, in Europe; at the same time inviting him to France. The Bishop sent the Cardinal an answer, which gave him so high an opinion of him, that he obtained an order that no French privateer should ravage the Isle of Man." Feltham, in his *Tour through the Isle of Man*, 1798, after quoting this story, adds, "And that the French still respect a Manksman, some recent instances confirm."]

Dr. Dodd a Dramatist. — I have seen it somewhere stated, that after Dr. Dodd's trial, he sent for Mr. Woodfall to consult him respecting the publication of a comedy he had written in his youth, entitled *Sir Roger de Coverley*, and which he had actually revised and completed while in Newgate. Was it ever published; and if not, where is the MS.? V. T. Sternberg.

[Woodfall's interview with Dr. Dodd at the Old Bailey, is given in Cooke's *Memoirs of Samuel Foote*, vol. i. p. 195., and is quoted in Baker's *Biographia Dramatica*, vol. iii. p. 278., edit. 1812. It appears that Dodd's comedy was commenced in his earlier days, and finished during his confinement in Newgate; but was neither acted nor printed. In a pamphlet, entitled *Historical Memoirs of the Life and Writings of the late Rev. William Dodd*, published anonymously in 1777, but attributed to Mr. Reed, it is stated at p. 4., that "*Sir Roger de Coverley* is now in the hands of Mr. Harris of Covent Garden Theatre."]

Trosachs. — Can I learn through "N. & Q." the derivation and meaning of the name *Trosachs*, as

applied to the mountain pass bordering on Loch Katrine? J. G. T.

Trosachs Hotel.

[The name Trosachs signifies in Gaelic the *rough* or *bristled territory;* a signification perfectly applicable to the confused mass of abrupt crags which, in some convulsion of nature, has been separated from the neighbouring mountains of Ben Vennu and Ben An. This glen was first rendered an object of popular attention by Sir Walter Scott, in his poem of *The Lady of the Lake.*]

Quarter. — Whence comes the use of the word *Quarter*, as applied to sparing of life in battle? J. G. T.

Trosachs Hotel.

[A correspondent of the *Gent. Mag.*, vol. lxvi. p. 920., suggests, that it may be traced to the reverence for the sacred symbol of our faith, which the early Christian warriors wore depicted on their military habiliments. Orlando, who bore this emblem on his shield, was called 'Il Cavaliere del Quartiero;' though it is something singular that he won the device from Almonte, a *Saracen* chief.]

Replies.

JACOB BÖHME, OR BEHMEN.

(Vol. viii., p. 13.)

Some farther particulars respecting the writings of that remarkable character, who, according to your correspondent, "led astray William Law, and through him tinctured the religious philosophy of Coleridge, and from whom Schelling stole the corner-stones of his *Philosophy of Nature*," may perhaps interest the readers of "N. & Q."

Who Böhme, or Behmen, was, may be seen by a reference to Francis Okely's *Memoir* of him, and to the article in the *Penny Cyclopædia* (vol. v. p. 61.) written by Dr. Bialloblotzky; which, with the exception of a few trifling errors, is carefully compiled. The true character of his philosophy has been ably and fully described in the later writings of William Law, especially in his *Animadversions on Dr. Trapp* (at the end of *An Appeal to all that Doubt or Disbelieve the Truths of Revelation*); in *The Way to Divine Knowledge; The Spirit of Love;* his *Letters;* and in the fragment of a *Dialogue*, prefixed to the first of the four volumes in 4to. of Behmen's *Works*.

Behmen's writings first became generally known in this country by translations of the most important of them by a gentleman of the name of Ellistone, and of minor ones by Mr. Humphrey Blunden and others. Ellistone dying before he had completed the translation of the great work upon *Genesis*, it was continued by his cousin, John Sparrow, a barrister in the Temple; who also translated and published the remainder of Behmen's writings in the English language. Respecting these individuals, William Law, in a letter written in reply to one received from a Mr. Stephen Penny, speaks in the following terms:

"The translators of Jacob Behmen, Ellistone and Sparrow, are much to be honoured for their work; they had great piety and great abilities, and well apprehended their author, especially Ellistone: but the translation is *too much loaded with words*, and in many places *the sense is mistaken*.*

"A new translator of Jacob Behmen is not to have it in intention to make his author more intelligible by softening or refining his language. His style is what it is, strange and uncommon; not because he wanted learning and skill in words, but because what he saw and conceived was quite new and strange, never seen or spoken of before; and therefore if he was to put it down in writing, words must be used to signify that which they had never done before.

"If it shall please God that I undertake this work, I shall only endeavour to make Jacob Behmen speak as he would have spoken, had he wrote in English. Secondly, to guard the reader at certain places from wrong apprehensions of his meaning, by adding here and there a note, as occasion requires. Thirdly, and chiefly, by Prefaces or Introductions to prepare and direct the reader in the true use of these writings. This last is most of all necessary, and yet would be entirely needless, if the reader would but observe Jacob Behmen's own directions. For there is not an error, defect, or wrong turn, which the reader can fall into, in the use of these books, but is most plainly set before him by Jacob Behmen.

"Many persons of learning in the last century read Jacob Behmen with great earnestness; but it was only, as it were, to steal from him certain mysteries of Nature, and to run away with the philosopher's stone; and yet nowhere could they see the folly and impossibility of their attempt so fully shown them, as by Jacob Behmen himself."

A well-engraved portrait of John Sparrow may occasionally be met with in some of the small quarto English treatises of Behmen.

The four-volume edition of Jacob Behmen's *Works*, in large 4to., 1764–81, is an unsatisfactory performance; having, in fact, nothing in common with the projected edition by William Law, as expressed in the above letter. Nevertheless, it has been useful in many respects; especially as being instrumental in making the productions of Dion. Andreas Freher more generally known. This edition, moreover, is incomplete; as several important treatises, besides his Letters, are entirely omitted. The order, too, in which the pieces are inserted from the *Book of the Incarnation* is altogether wrong.

It is a common, but erroneous supposition, that William Law was the editor of this edition. From his work, *The Way to Divine Knowledge*, printed some years after the date of the letter quoted

* This remark especially applies to the *Answer* to the fourth of the *Theosophic Questions*.

above, it appears that he intended to publish a new and correct translation of Behmen's *Works*; but did not survive to accomplish it. He died in 1761, before the first of the four volumes was published; and if he were in any way identified with it, it could only be by some one or two of his corrections (found in his own copy of the *Works* after his decease) being incorporated therein; but of this there is some uncertainty. The Symbols, or Emblems, which are stated in the title-page of this edition to have been "left by Mr. Law," were not his production, but merely copies of the originals themselves. These were all designed by the above Dionysius Andreas Freher, a learned German, who had resided in this country from about the year 1695 till his death in 1728, in illustration of his own systematic elucidations of the ground and principles of the central philosophy of Deity and Nature, opened as a new original, and *final* revelation from God, in "his chosen instrument, Behmen." It was, I believe, from Freher, that Francis Lee (see "N. & Q.," Vol. ii., p. 355.) became so deeply versed in the scope and design of high supersensual and mystical truth. From the year 1740, Freher, by his writings, demonstrations and diagrams, may be considered the *closet-tutor* of William Law at his philosophical retreat at King's Cliffe, in respect to the great mysteries of Truth and Nature, the origin and constitution of things, glanced at in what are popularly called Law's later or mystical writings.

Next to Behmen's *Works*, and coupled with those of Law, Freher's writings and illustrations must, in regard to theosophical science, be considered the most valuable and important in existence. Freher also was personally acquainted with Gichtel, who was deeply imbued with the philosophy of Jacob Behmen, viz. "*the fundamental opening of all the powers that work both in Nature and Grace*;" and who, perhaps more than any other individual, experimentally lived and *fathomed* it.

Freher's original manuscripts and copies of others (besides those formerly in the possession of William Law), as well as the manuscripts of Law and of Francis Lee, and some original documents relating to the Philadelphian mystic author, Mrs. Jane Lead (Lee's mother-in-law), are now in the possession of Mr. Christopher Walton, of Ludgate Street; who, I understand, is on the eve of completing, for private circulation, a voluminous account of these celebrated individuals. It will also contain, if I am correctly informed, a representation of the whole nature and scope of mystical divinity and theosophical science, as apprehensible from an *orthodox* evangelical—or, in a word, a *standard* point of view; as likewise of the nature and relations of the modern experimental transcendentalism of Animal Magnetism, with its inductions of the trance and *clairvoyance*, in respect to the *astral* as well as *Divine* magic; with other similar recondite, but now lost, philosophy. But to return to Behmen.

The publication of the large edition of his *Works* in question was undertaken at the sole expense of Mrs. Hutcheson, one of the two ladies who were Mr. Law's companions and friends in his retirement at King's Cliffe, out of respect to his memory; and who furnished the books Mr. Law left behind him relating to this object. The chief editor was a Mr. George Ward, assisted by a Mr. Thomas Langcake, two former friends and admirers of Law; who occasionally superintended his pieces through the press, being then resident in London. And the reason of this edition not being completed was, that both Mrs. Hutcheson and Mr. Ward died about the time of the publication of the fourth volume; Mrs. Gibbon*, the aunt of the historian, it appears, not being willing to continue the publication. All that these parties did as editors was, to take the original translations, change the phraseology here and there without reference to the German original (which language it is supposed they did not understand), omit certain portions of the translator's Prefaces, alter the capital letters of a few words, and conduct the treatises through the press.

The literary productions which have commanded the admiration and approbation of such deep thinkers as Sir Isaac Newton†, William Law, Schelling, Hegel, and Coleridge, may perhaps, before long, be thought worthy of republication. What is required is a well-edited and correct translation of Behmen's entire *Works*, coupled with

* Among the papers of this lady were found, after her decease, several letters to her from her nephew, Edward Gibbon, the historian, and his friend Lord Sheffield, from which it would appear, that the religious views of the former had, at least from the year 1788, undergone considerable change. From one of these interesting letters, shortly to be published, I have been kindly permitted to make the following extract:—"Whatever you may have been told of my opinions, I can assure you with truth, that I consider religion as the best guide of youth, and the best support of old age; that I firmly believe there is less real happiness in the business and pleasures of the world, than in the life which you have chosen of devotion and retirement."

† William Law, in the *Appendix* to the second edition of his *Appeal to all that Doubt or Disbelieve the Truths of the Gospel*, p. 314., 1756, mentions that among the papers of Newton (now in Trinity College, Cambridge) were found many autograph extracts from the *Works* of Behmen. This is also confirmed in an unpublished letter, now before me, from Law to Dr. Cheyne in answer to his inquiries on this point. Law affirms that Newton derived his system of fundamental powers from Behmen; and that he avoided mentioning Behmen as the originator of his system, lest it should come into disrepute.

those of Freher, his great illustrator, (including also the Emblems, &c. of Gichtel's German edition), and preceded by those of Law, which treat upon the same subject, namely:—1. Answer to Hoadley on the Sacrament of the Lord's Supper. 2. Christian Regeneration. 3. Animadversions on Dr. Trapp. 4. The Appeal. 5. The Way to Divine Knowledge. 6. The Spirit of Love. 7. Confutation of Warburton. 8. Letters.

To conclude. The following are the terms in which William Law speaks of Behmen's writings in one of his letters:

"Therein is opened the true ground of the unchangeable *distinction between God and Nature*, making all nature, whether temporal or eternal, its own proof that it is not, cannot be, God, but purely and solely the *want* of God; and can be nothing else in itself but a restless painful want, till a supernatural God manifests himself in it. This is a doctrine which the learned of all ages have known nothing of; not a book, ancient or modern, in all our libraries, has so much as attempted to open the *ground* of nature to show its *birth* and *state*, and its essential unalterable distinction from the one *abyssal supernatural* God; and how all the glories, powers, and perfections of the hidden, unapproachable God, have their wonderful manifestation in nature and creature."

And on another occasion:

"In the Revelation made to this wonderful man, the first *beginning* of *all* things in eternity is opened; the whole state, the *rise*, *workings*, and *progress* of all Nature is revealed; and every doctrine, mystery, and precept of the Gospel is found, not to have sprung from any *arbitrary* appointment, but to have its *eternal*, *unalterable* ground and reason in Nature. And God appears to save us by the methods of the Gospel, because there was no other possible way to save us in all the possibility of Nature."

And again:

"Now, though the difference between God and Nature has always been supposed and believed, yet the true ground of such distinction, or the *why*, the *how*, and in *what* they are essentially different, and must be so to all eternity, was to be found in no books, till the goodness of God, in a way not less than that of *miracle*, made a poor illiterate man, in the simplicity of a child, to open and relate the deep mysterious *ground of all things*."

Thus much upon the "reveries" of our "poor possessed cobbler." It may be well to add, that Freher's writings (in sequence to those of Law above named) are all but essential for the proper understanding of Behmen, especially of his descriptions of the *generation of Nature*, as to its *seven* properties, *two* co-eternal principles, and *three* constituent parts: which is the deepest and most difficult point of all others to apprehend rightly (that is, with intellectual clearness, as well as sensitively in our own spiritual regeneration), and indeed the key to every mystery of truth and life.

J. Yeowell.

Hoxton.

Inscriptions on Bells.

(Vol. vi., p. 554.; Vol. vii., pp. 454. 633.; Vol. viii., p. 108.)

Himbleton, Worcestershire:

1. "Jesus be our God-speed. 1675."
2. "All prayse and glory be to God for ever. 1675."
3. "John Martin of Worcester, he made wee;
   Be it known to all that do wee see. 1675."
4. "All you that hear my roaring sound,
   Repent before you lie in ground. 1675."

Hanley Castle, Worcestershire:

1. "Ring vs trve,
   We praise you. A.R. 1699."
2. "God prosper all our benefactors. A.R. 1699."
3. "God save y^e^ King.
   Abr^a^ Rudhall cast vs all. 1699."
4. "God save y^e^ King and y^e^ Chvrch. 1699."
5. "Abr^a^ Rudhall cast vs all. 1699."
6. "Jas. Badger, minister. Rd. Ross, Gorle Chetle, C. W. 1699."

From the ten bells of St. Thomas's Church, Dudley (rebuilt 1816), the following are the most remarkable:

5. "William, Viscount Dudley and Ward;
   To doomsday may the name descend—
   Dudley, and the poor man's friend."*
6. "Ring and bid thee ery Georgius Rex III., England, thy Sovereign's name. God save the King. T. Mean of London, 1818."

Of the eight bells in St. Mary's Church, Kidderminster, the following are the inscriptions on the first five:

1. "When you us ring
   We'll sweetly sing. 1754."
2. "The gift of the Rt. Hon. Lord Foley. 1754."
3. "Fear God and honour the King. 1754."
4. "Peace and good neighbourhood. 1754."
5. "Prosperity to this parish and trade. 1754."

There is a small bell (dated 1780) which is commonly called the "Ting-tang," and is rung for the last five minutes before each service, which bears the appropriate inscription:

"Come away,
Make no delay."

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* The worthy nobleman's *sobriquet* must not be confounded with a popular ointment.

On one of the bells of Burford Church, near Tenbury, is the following inscription :

"At service-time I sound,
And at the death of men ;
To serve your GOD, and well to die,
Remember then."

The inscriptions on the bells of St. Helen's Church, Worcester, are very singular; the names they bear tell their date :

1. "*Blenheim.*

First is my note, and Blenheim is my name ;
For Blenheim's story will be first in fame."

2. "*Barcelona.*

Let me relate how Louis did bemoan
His grandson Philip's flight from Barcelon."

3. "*Ramilies.*

Deluged in blood, I, Ramilies, advance
Britannia's glory in the fall of France."

4. "*Menin.*

Let Menin on my sides engraven be,
And Flanders freed from Gallic slavery."

5. "*Turin.*

When in harmonious peal I roundly go,
Think on Turin, and triumph of the Po."

6. "*Eugene.*

With joy I bear illustrious Eugene's name,
Fav'rite of Fortune, and the boast of fame."

7. "*Marlborough.*

But I, with pride, the greater Marlborough bear.
Terror of tyrants, and the soul of war."

8. "*Queen Ann.*

Th' immortal praises of Queen Ann I sound ;
With union blest, and all these glories crown'd."

In Clifton-on-Teme Church (dedicated to St. Kenelm) are the two following bell-inscriptions, the second of which appears to contain a date :

"Per Kenelmi merita sit nobis cœlica vita."

"HenrICVs IeffreyeS KeneLMo DeVoVIt."

The following are from the six bells of Kinver Church, Worcestershire :

1. "In Christo solo spem meam repono. A.R. 1746."
2. "Cui Deus pater ecclesia est mater. A.R. 1746."
3. "In suo templo numen adoro. A.R. 1746."
4. "We were all cast at Gloucester by Abel Rudhall, 1746. Fac manus puras cœlo attollas."
5. "Jos. Lye and John Lowe, churchwardens, A.R. 1746. Opem petentibus subvenit Deus."
6. "Wm Gosnell and Sam. Brown, churchwardens. John Rudhall *fect.* 1790."

CUTHBERT BEDE, B.A.

PASSAGE IN MILTON.

"And every shepherd tells his tale
Under the hawthorn, in the dale."

I have read with interest the "Notes" (Vol. i., pp. 286. 316.) on these lines of the Allegro ; because, in spite of early prepossession in favour of the idea commonly attached to them, I was converted, some years ago, by the late Mr. Constable, R.A., whose close observation of rural scenery and employments no one can question.

His account of the matter was this :

"It is usual in Suffolk, and I have seen it often myself, for the shepherd, assisted by another man or boy, to make the whole flock pass through a gap, in order to facilitate the *tale*. One fellow drives them through the opening by moving about, shouting, and clapping his hands, while his comrade, on the other side of the hedge, and under cover of a thorn or other thick bush, counts them as they leap through. I have not only seen but assisted, when a boy, at the shepherd's tale ; and I do believe Milton had no other idea in his mind. For, indeed, the early morning is not the time the poets choose for lovers to woo, or maids to listen ; and Milton has described a scene where all were up and stirring. Neither is the word 'every' appropriate, according to the common interpretation of the passage ; *every* shepherd would not woo on the same spot ; but that spot might be particularly favourable for making the tale of his sheep."

Your correspondent J. M. M. adduces an argument in favour of the romantic *versus* the pastoral, which seems to me entirely devoid of weight. He thinks that Handel's "'Let me wander' breathes the shepherd's tale of love." Surely there is more imagination than truth in this. There is a *series* of images in the words of that song : it was necessary, unless the music varied unreasonably to suit them all, to choose a pleasing, but not very significant, melody, and, above all, to make the close of it a fit introduction for the "merry bells," and "joeund Rebees," which burst in immediately after. I confess I find nothing of the amatory style in Handel's setting of the two disputed lines. He chose the Pastorale or $\frac{6}{8}$ time, as for "He shall feed his flock," "O lovely Peace," &c. But were it so, I could not admit Handel as an authority, because, as a foreigner, and an inhabitant of towns, he could not possibly be conversant with the rural customs of England. S. R.

DESIGNED FALSE ENGLISH RHYMES.

(Vol. vii., p. 483.)

I was much surprised to see in your paper such a lengthened defence of Irish rhymes by a reference to those of English poets, and particularly to Pope. I thought it was well known that he, at last, became sensible of the cloying effect of his never-varying melody, and sought to relieve it by deviations

from propriety. This is particularly remarkable in his Homer, where he has numerous Irish rhymes like "peace" and "race:" besides "war" and "ear;" "far," "dare;" with many other still more barbarous metres. But all those were by regular design: for, if ever poet "lisped in numbers," it was he; and "the numbers came" at his command. He introduced those uncouth rhymes to somewhat *roughen* his too long continued melody, just as certain discords are allowed in great musical compositions. It showed good judgment, for they are an agreeable change by variation. Other English poets too have false rhymes: for even Gray, in his celebrated Elegy, has "toil" and "smile;" "abode" and "God."

But, with respect to Irish poets, Swift should not have been mentioned at all; because, with perhaps the exception of his "Cadenus and Vanessa," his poetry was of the doggerel kind; and he purposely used Irish rhymes and debased English. Thus, in the "Lady's Dressing-room:"

> "Five hours, and who could do it less in?
> By haughty Cælia spent in dressing."

Will any one say it was through ignorance that he did not sound the *g* in dressing? Pope, in his "Eloisa to Abelard," which is sweetness to excess, concludes with:

> "He best can paint 'em who has felt 'em most."

Why this is a downright vulgarism compared to Swift's open and undisguised doggerel:

> "*Libertas et natale solum:*
> Fine words! I wonder where you stole 'em."

Leaving Swift out of the question, Irish poets are much more careful about their rhymes than the English; because they know that what would be excused or overlooked in them, would be deemed ignorance on their own parts. I venture to assert, that there are more false rhymes in Pope's *Iliad* alone than in all the poems of Goldsmith and Moore together; though I must again observe that those of Pope were all intentional.

A. B. C.

ATTAINMENT OF MAJORITY.

(Vol. viii., p. 198.)

A. E. B. has not quoted quite correctly. He has put two phrases of mine into Italics, which makes them appear to have special relation to one another, while the word which *I* put in Italics, "*ninth*," he has made to be "9th." Farther, he has left out some words. The latter part should run thus, the words left out being in brackets:

> ". . . though he were born [a minute before midnight] on the 10th, he is of age to execute a settlement at a minute after midnight on the morning of the 9th, forty-eight hours all but two minutes before he has drawn breath for the space of twenty-one years."

Had the quotation been correct, it would have been better seen that I no more make the day of majority begin a minute after midnight, than I make the day of birth end a minute before midnight. A second, or even the tenth of a second, would have done as well.

The *old reckoning*, of which I was speaking, was the reckoning which rejects fractions; and the matter in question was the *day*. For my illustration, any beginning of the day would have done as well as any other; on this I must refer to the paper itself. Nevertheless, I was correct in implying that the day by which age is reckoned begins at midnight; and I believe it began at midnight in the time of Ben Jonson. The law recognised two kinds of days;—the natural day of twenty-four hours, the artificial day from sunrise to sunset. The birthday, and with it the day of majority, would needs be the natural day; for otherwise a child not born by daylight would have no birthday at all. I cannot make out that the law ever recognised a day of twenty-four hours beginning at any hour except midnight. For payment of rent, the artificial day was recognised, and the tenant was required to tender at such time before sunset as would leave the landlord time to count the money by daylight; a reasonable provision, when we think upon the vast number of different coins which were legal tender. But even here it seems to have been held that, though the landlord might enter at sunset, the forfeiture could not be enforced if the rent were paid before midnight. A legal friend suggested to me that perhaps Ben Jonson had more experience of the terminus of the day as between landlord and tenant, than of that which emancipates a minor. This would not have struck me: but a lawyer views man simply as the agent or patient in distress, ejectment, *quo warranto*, &c.

A. E. B. twice makes the question refer to *usage*, whereas I was describing *law*. If I were as well up in the drama as I should like to be, I might perhaps find a modern plot which turns upon a minor coming of age, in which the first day of majority is what is commonly called the *birthday*, instead of, as it ought to be, the day before. Writers of fiction have in all times had fictitious law. If we took decisions from the novelists of our own day, we should learn, among other things, that married women can in all circumstances make valid wills, and that the destruction of the parchment and ink which compose the material of a deed is also the destruction of all power to claim under it.

Singularly enough, this is the second case in which my paper on reckoning has been both misquoted and misapprehended in "N. & Q." My knowledge of the existence of this periodical began with a copy of No. 7. (containing p. 107., Vol. i.), forwarded to me by the courtesy of the Editor, on

account of a Query signed (not A. E. B. but) B., affirming that I had "discovered a flaw in the great Johnson!" Now it happened that the flaw was described, even in B.'s own quotation from me, as "certainly not Johnson's mistake, for he was a clear-headed arithmetician." B. gave me half a year to answer; and then, no answer appearing, privately forwarded the printed Query, with a request to know whether the readers of "N. & Q." were not of a class sufficiently intelligent to appreciate a defence from me. The fact was, that I thought them too intelligent to need it, after the correction (by B. himself, in p. 127.) of the misquotation. It is not in letters as in law, that judgment must be signed for the plaintiff if the defendant do not appear. There is also an anonymous octavo tract, mostly directed, or at least (so far as I have read) much directed, against the arguments of the same article, and containing misapprehensions of a similar kind. That my unfortunate article should be so misunderstood in three distinct quarters, is, I am afraid, sufficient presumption against its clearness; and shows me that *obscurus fio* is, as much as ever, the attendant of *brevis esse laboro:* but I am still fully persuaded of the truth of the conclusions. A. De Morgan.

LADY PERCY, WIFE OF HOTSPUR (DAUGHTER OF EDMUND MORTIMER, EARL OF MARCH), AND JANE SEYMOUR'S ROYAL DESCENT.

(Vol. vii., p. 42.; Vol. viii., pp. 104. 184.)

The mischief that arises from apparently the most trifling inaccuracy in a statement of fact is scarcely to be estimated. A mistake is repeated, multiplied, and perpetuated often to an extent that no after rectification can thoroughly efface. Blunders even become sacred by antiquity; and the attempt to correct any misstatement, if it does not entirely fail through the subsequent destruction of evidence that would have contained the refutation, is frequently received with a coldness and suspicion, and can seldom, with every aid from undoubted sources, be brought to prevail against the more familiar and preconceived impression. An illustration of this may be seen in the reference made by your correspondent C. V. to the authority of Dugdale, as overriding the result of later investigations relative to the issue respectively of the fifth and seventh Lords Clifford of Westmoreland. The loose and ill-advised assertion of Miss Strickland, intended as it clearly was to insinuate a mean origin in Jane Seymour, and to lessen her pretension to an exalted birth, has fortunately received a most complete and signal disproof; but a question is now raised, which, if it can be supported, will suit Miss Strickland's view quite as well as her own inconclusive statement. I cannot but think that what she wished to say is, as hinted in the suggestion of C. V., that the claim contended for cannot be supported through the alleged marriage of a Wentworth with the descendant of Elizabeth Percy, because Elizabeth, Lady Percy's only daughter, Lady Elizabeth de Percy, who married John, Lord Clifford, is by *some* ancient heralds stated to have left no daughter. This would have been an intelligible assertion, and not entirely inconsistent with what may be gathered from peerages, and other works compiled solely upon the authority of Dugdale; and it is indeed the very point of difficulty contemplated by your learned correspondent C. V., who, if I do not mistake the signature, is himself an authority entitled to much respect.

Dugdale, Collins, and Nicolas make the intermarriage of Wentworth to have taken place with a daughter of Roger, fifth Lord Clifford; and Dugdale and Collins are silent as to any female issue of John, the seventh Lord. Edmondson (*Baronagium Genealogicum*, vol. iv. p. 364.) adopts the same conclusion; but no higher authority is cited by any one of the above writers, upon which to found this statement. On the other hand, both Collins and Edmondson, in the Wentworth pedigree, show the marriage of Sir Philip Wentworth, of Nettlested, to have taken place with a daughter of John, seventh Lord Clifford. Edmondson describes the daughter as *Elizabeth*; but Collins more accurately calls her *Mary*. Banks (*Baronage*, vol. ii. p. 90.) gives both statements with an asterisk, implying a doubt as to which of the two is to be accepted.

The Pembroke MS. contains a summary of the lives of the Veteriponts, Cliffords, and the Earls of Cumberland, compiled from original documents and family records for the celebrated Lady Anne Countess Dowager of Pembroke, daughter and sole heir of George Clifford, Earl of Cumberland, who died in 1605. This valuable collection gives the most minute particulars and anecdotes connected with the ancient family of the Lords Clifford and their descendants, and being a few years anterior in date to the publication of Dugdale's *Baronage*, the information contained there is entitled to the greatest possible weight as an original and independent authority.

In this MS. (a copy of which is in the British Museum, Harl. 6177.) the descendants of Roger, fifth Lord Clifford, are named, but there is no mention of any daughter who formed an alliance with a Wentworth. Afterwards come the issue of the marriage of John, seventh Lord Clifford, with Elizabeth Percy, the only daughter of Henry Lord Percy, surnamed Hotspur, son to Henry Earl of Northumberland.

"This Elizabeth Percy was one of the greatest women of her time, both for her birth and her marriages, &c. Their eldest son, Thomas de Clifford, succeeded his father both in his lands and honours, &c.

Henry, their second son, died without issue, but is mentioned in the articles of his brother's marriage. Mary Clifford, married to Sir Philip Wentworth, Kt., of whom descended the Lords Wentworth that are now living, and the Earl of Strafford, and the Earl of Cleveland."

To which of the above statements must we give credit? If Dugdale be right, there will appear a startling discrepance in the ages of the two persons who are presumed to have formed the alliance in question; whereas if the filiation given in the Pembroke MS. is relied upon, their ages will be quite consistent, and all the other circumstances perfectly in accordance.

Roger, fifth Lord Clifford, was born and baptized at Brougham on the 20th of July, 7 Edw. III., 1333; his eldest son Thomas, sixth lord, was born circa 1363, being twenty-six years old at his father's death, which happened on 13th July, 1389, in the fifty-sixth year of his age. Thomas Lord Clifford died on 4th of October, 1392, leaving his son and heir John (seventh Lord Clifford) an infant of about three years old. This lord married the Lady Elizabeth de Percy circa 1413, and his eldest son was born on 20th of August, 1414: he died on 13th March, 1422.

The wife of Sir Philip Wentworth, were she a daughter of Roger, fifth Lord Clifford, must have been born between 1363 and 1389; if a daughter of John, seventh Lord Clifford, she must have been born between 1414 and 1422.

In my former note, it was shown that the father and mother of Sir Philip Wentworth were married before June, 1423; that Sir Philip was born circa 1424, and married in 1447; and that his eldest son, Henry Wentworth, being thirty years of age at his grandmother's death in 1478, must have been born circa 1448. It is therefore clear, that if his wife, Mary de Clifford, were a daughter of the fifth Lord Clifford, she could not have been less than thirty-five years older than her husband, and sixty years old when her eldest son was born. On the other supposition, she may have been about the same age with her husband, or perhaps two or three years only his senior.

Can there then be any longer a doubt that this is a mistake of Dugdale? The other eminent genealogists, cited by your correspondent, have adopted the statement without farther investigation and upon no better authority, and the error has thus become familiarised by constant repetition. Had the misrepresentation been set right in the first instance, your readers would have been spared the infliction of this lengthy confutation; Miss Strickland herself protected from the humiliation of a defeat, "in daring to dispute a pedigree with King Henry VIII.;" and some of the numerous living descendants of the Protector Somerset been saved from much concern at finding a pedigree demolished, through which they had been wont to cherish the harmless vanity of being allied to the honour of a royal lineage.

W. H.

PHOTOGRAPHIC CORRESPONDENCE.

Three New Processes by Mr. Lyte. — Will you kindly allow me room in your pages for the insertion of the following three processes, which may not, perhaps, be uninteresting to some of your readers? The first is respecting a very excellent combination with which to excite collodion. The second is on the subject of a capital developing agent, and, I believe, a partially new one. The third, a certain improvement in the production of positives on albumen paper.

To make my collodion, I use the Swedish filtering paper, as recommended by the Count de Montizon, Mr. Crookes, &c., not so much on account of its superior properties, as the easier manipulation, and the greater certainty of obtaining a completely soluble substance. Having obtained a clear and tolerably thick collodion, take

Rectified spirits of wine - - -	1 oz.
Iodide of ammonium - - -	45 grs.
Bromide of ammonium - - -	12 grs.
Chloride of ammonium - - -	1 gr.

Iodide of silver, freshly precipitated from the ammoniated nitrate, as much as the solution thus produced will take up — a small excess, which will settle at the bottom, will not signify. Nearly the same compound, one which is equally good, is produced as follows. Take

Rectified spirits of wine - - -	1 oz.
Iodide of ammonium - - -	50 grs.
Bromide of ammonium - - -	12 grs.
Chloride of silver - - - -	5 grs.

Whichever of these two sensitizers is used, take 1½ drachms, and add to every ounce of the collodion.

Collodion thus prepared is *most* rapid in its action, giving a deep negative (with Ross's sixteen guinea lens, and the developing agent I shall hereafter describe) in ten seconds in clear weather, and instantaneous positive pictures, which may be afterwards darkened with the solution of terchloride of gold, in chloride of ammonium. It does not easily solarize, and, what is best of all, gives the most pleasing half-tones.

I find it preferable, in taking landscapes, to rather increase the quantity of the iodide of ammonium, in order to give complete opacity to the sky; but if the operator pleases, he may produce the most admirable effect with the above-named proportions, by painting in clouds at the back of the plate with Indian ink: and this latter plan is preferable, as the addition of more of the iodide lowers the half-tones.

If more of the chloride than above specified be added, it will cause the plate to blacken all over during development, before the extreme lights are fully brought up.

My developing agent is made as follows. Take

Distilled water - - - -	10 oz.
Pyrogallic acid - - - -	6 grs.
Formic acid - - - - -	1 oz.

The latter is not to be the concentrated acid, but merely the commercial strength. These, when mixed, form so powerful a developing agent, that the picture is brought out in its full intensity, almost instantly, while at the same time all the deep shades are quite unaffected, and the half-tones come out with a brilliancy I have never seen before.

Another excellent developing agent is composed as follows. Take

Distilled water - - - -	10 oz.
Sulphuric acid - - - -	3 drops.
Protosulphate of iron - - -	½ oz.
Formic acid - - - -	1 oz.

The formic acid is also a most capital addition to the protonitrate of iron, and either this or the former liquid produce most brilliant positives, leaving a fine coating of white dead silver. I may also make mention of the improvement I have made in the albumen paper, which consists in the introduction of the chloride of barium into the albumen, in place of chloride of ammonium or chloride of sodium. Take

Water - - - - - -	6 oz.
Albumen - - - - -	6 oz.
Chloride of barium - -	7¼ dr.

Whip these up, till they are converted entirely into a white froth; when this has settled into a liquid, pour it into a tall jar, and allow the precipitate, which will then separate, to settle completely, and strain the supernatant liquid through fine muslin. The paper, being laid on the surface of this fluid for a space of from five to ten minutes, may be taken off and hung up by a crooked pin to dry, and then ironed. It is to be sensitized with nitrate of silver, 120 grains to the ounce of water. The setting liquid I use is prepared according to the formula given by me in Vol. vii., p. 534. of your journal, except that I prefer to use half to one grain of pyrogallic acid, and 120 grains of chloride of silver. This paper must be soaked for a few minutes or so in rain water, after being printed, before being placed in the hypo.; the presence in the water of any salt seems to destroy the tone of this paper.

Florian, Torquay.

Muller's Processes — Sisson's Developing Solution. — I am glad to find that I have called the attention of your photographic correspondents to Mr. Muller's process, as detailed in *The Athenæum* of Nov. 22, 1851, which seems to have been strangely overlooked and neglected. As your correspondents have induced you to reprint the article, perhaps you will also yield to my request, and reprint an article from the same journal of later date (Jan. 10, 1852) containing another process, more economical and more sensitive than the other, invented also by Mr. Muller, and the value of which I have proved. In that, as in the other, there is no developing agent required. To save time I have copied from my note-book the article itself, and append it to this communication.

A photographer of several years' standing informs me that my developing solution produces excellent negatives upon glass, and that he has been trying it as a bath with success. He writes me: — "I use your developing solution for negatives only; and by using a very small opening, say about $\frac{3}{10}$ths of an inch diameter, single achromatic lens, I have produced negatives in one minute, which print most beautiful bright positives. The views I have taken and developed with your solution were without sunshine, the sky very cloudy, three o'clock p.m. The collodion was prepared by Messrs. Knight & Son."

Since I received his letter I have tried a negative so developed, with the best success; and I attribute the success to the fact that you may go on developing with that solution any length of time almost, without any fear of spoiling the negative, thus getting thickness of deposit; and that the deposit on pictures taking so long a time to develop has a very perceptible yellow tinge, which, like the gold in Professor Maconochie's method (detailed in *Photographic Journal* for this month), stops the chemical rays.

J. Lawson Sisson.

Edingthorpe Rectory.

"Patna, India, Nov. 9, 1851.

"Plain paper is floated on a bath of aceto-nitrate of silver, prepared of 25 grs. of nitrate of silver, 1 fluid oz. of water, 60 minims of strong acetic acid. When well moistened on one side, the paper is removed, and lightly dried with blotting-paper; it is then placed with the prepared side downwards on the surface of a bath of hydriodate of iron (8 grs. of the iodide in 1 oz. of water). It is not allowed to remain on this solution, for if this were the case it would become almost insensitive. The silvered surface must be simply moistened with the hydriodate — the object being to get a minimum quantity of it diffused equally over the silvered surface. The photographer accustomed to delicacy of manipulation will find no difficulty in this. While still wet the paper is placed upon a glass (face downwards), and exposed in the

camera for periods varying from 10 to 60 seconds, according to circumstances. In sunshine, and when the object to be copied is bright, 5 seconds in this climate (India) is sufficient. Excellent portraits are obtained in shade in 30 seconds; 60 seconds is the maximum of exposure. The picture is removed from the camera and allowed to develop itself spontaneously in the dark, then soaked in water, and fixed in the usual manner with the hyposulphite of soda." — *Athenæum*, Jan. 10, 1852.

Replies to Minor Queries.

Alterius Orbis Papa (Vol. iii., p. 497.).—It was Pope Urban II. who, at the Council of Bari, in Apulia, gave this title to St. Anselm, the cotemporary Archbishop of Canterbury, who was present, and, in a learned and eloquent discourse, confuted the Greeks. See Laud's *Works* (Ang.-Cath. Lib.), vol. ii. p. 190.: note where the authorities William of Malmesbury and John Capgrave are cited. E. H. A.

"*All my eye*" (Vol. vii., p. 525.). — An *earlier use* of this "cant phrase" than that given by Mr. Daniel may be found in Archbishop Bramhall's *Answer to the Epistle of M. de la Milletière*, which answer was first published in 1653: —

"Fifthly, suppose (all this notwithstanding) such a conference should hold, what reason have you to promise to yourself such success as to obtain so easy a victory? You have had conferences and conferences again at Poissy and other places, and gained by them just as much as you might *put in your eye and see never the worse.*" — Bramhall's *Works*, vol. i. pp. 68–9., edit. Ox. 1842.

The Archbishop elsewhere makes use of the same expression. Of its origin I can say nothing: nor of "over the left." R. Blakiston.

"*Clamour your tongues*," &c. (Vol. viii., p. 169.). — Surely, surely, the "*clame* water," in H. C. K.'s extract from *The Castel of Helthe*, and which is set in antithetical opposition to "a *rough* water," is only *calme* water; by that common metathesis which gives us *briddes* for birds, *brunt* for burnt, &c. H. T. Griffith.

Spiked Maces represented in the Windows of the Abbey Church, Great Malvern. — There is an instrument of this nature described by some of the martyrologists under the name of "Scorpio," and figured by Hieronymus Magius (Jerome Maggi) in his treatise *De Equuleo*. It is there represented as a thick stick, set with iron points, and was used, together with rods, and the plumbetæ or loaded chain scourges, to torment the confessors.

I am inclined to think, however, that the weapons represented in the windows at Great Malvern are intended for morning stars, which were much employed in arming the watch in the cities of northern Europe in the Middle Ages, and at a later period as well. This weapon (a variety of which was called a holy-water sprinkle, from the brush-like arrangement of its spikes) had a long shaft like a halbert, and is often introduced in paintings of the sixteenth and seventeenth centuries, as borne by the Jewish guard who appear in the various scenes of Our Lord's Passion.

Of course the artists represented their characters as wearing the dress and provided with arms of their own period; as we see the Roman soldiers at the foot of the cross in some German and Dutch pictures, mere portraits of the swords and swash-bucklers of the seventeenth century.

I may mention that a weapon of this coarse description is generally put into the hands of a ruffian, or at least of some very inferior character. In *La Mort D'Artur*, Sir Launcelot encounters on a bridge "a passing foul churl," who disputes his passage, and "lashes at him with a great club, full of iron pins."

I remember seeing a barbarous weapon taken from a piratical vessel, which consisted of a massive wooden club, heavily loaded with lead, furnished with a spike at the smaller end, and thickly studded with iron nails, tenter hooks, and the hammers of gun locks. This was something like the old Danish club. W. J. Bernhard Smith.

Oxford.

Ampers and (*& or &*) (Vol. viii., p. 173.). — "N. & Q." has exhibited a forgetfulness, of which he is very seldom guilty. If he and his correspondent Mr. Mansfield Ingleby will refer to Vol. ii., p. 230., they will find the same question asked by Mr. M. A. Lower; and if they will turn over the leaves to p. 284., they will find an answer by Φ., which he now begs to repeat. The word designated is *and-per-se-and*. Curiously enough, the first of the above printed symbols seems to have been formed from Φ.'s explanation, that it was nothing more than a flourishing "et." Φ.

Its (Vol. viii., p. 12.). — In compliance with the request of your correspondent B. H. C., I have the pleasure to inform him that in Richard Burnfield's *Poems* (reprinted by James Boswell for the Roxburgh Club), "The Complaint of Poetrie for the death of Liberalitie," 1598, is one of the pieces, and on the first page of signature C. the word *its* occurs, but as a contraction of *it is*:

"The maimed souldier comming from the warre;
The woefull wight, whose house was lately burnd;
The sillie soule; the woful traueylar;
And all, whom Fortune at her feet hath spurnd;
Lament the losse of Liberalitie;
Its ease to haue in griefe some companie."

While on the opposite page we have "*it* soule" for "*its* soule," thus:

"But as a woefull mother doeth lament,
Her tender babe, with cruel death opprest;
Whose life was spotlesse, pure and innocent,
(And therefore sure *it* soule is gone to rest):
So Bountie, which herselfe did upright keepe,
Yet for her losse, loue cannot chuse but weepe."

May not this lead to the conclusion that it was to avoid confusion with the ellipsis of *it is*, that the possessive case was thus written *it?*

S. W. SINGER.

"*Hip, hip, hurrah!*" (Vol. viii., pp. 20. 185.).—No one, I think, who heard the cheering of the ships' companies at the late naval review can doubt that CHEVERELL's explanation of "hip, hip," is the true one. They are not *words*, but interjectional *sounds*; with no other meaning than to prepare for and *time* the coming "hurrah!" When the men are ready to cheer, the boatswain's mate gives the signal "hip, hip," and then follows the general "hurrah!" This practice is adopted in public assemblies for the same reason—to ensure concert and unity in the final cheer. "Hurrah!" also I take (*pace* Sir F. Palgrave) to be a mere *sound*: a *natural* exclamation of pleasure, with no more instrinsic meaning than "Oh!" or "Ah!" for pain, or "Bah!" for contempt. It surely can have no connexion with the phrase of old Norman law—"clameurs de haro:" for "haro" is an exclamation of dissent and opposition. "Crier *haro* sur quelqu'un," is to excite mischief and scandal against him—the very reverse of *hurrah!* C.

Derivation of "Wellesley" (Vol. viii., p. 173.).—In reply to J. M., I think the following particulars may not be uninteresting to him. There is good reason to believe that the name of Wellesley was derived from an ancient manor about one mile south of Wells, called Wellesleigh, which once belonged to the Bishops of Bath and Wells. It is certain that a family called "De Wellsleigh" lived, and held considerable lands in this manor at a very remote period. In 1253, a Philip de Wellsleigh, and in 1349 another of the same name, are recorded as holding part of the manor of the Bishops of Bath and Wells. These lands, with the serjeanty and office of bailiff and "cryer of the hundred," passed into the family of the Hills of Spaxton, A.D. 1435. In 7 Henry VII., John Stourton held half a knight's fee in this manor: "formerly held by William de Wellsleigh." I have an original deed in my possession dated 26th Edward I., being a feoffment or grant of lands in Dinder (an adjoining parish) by William Le Fleming, "Dns de Dynder," in which "Thomas de Welesleȝe" and "Robert de Welesleȝe" (so the name is spelt) are, among others, named as witnesses. This manor was held by the Bishops of Bath and Wells until the time of Ralph de Salopia (succeeded A.D. 1329, died A.D. 1363), who gave it to the vicars choral of the cathedral, by whom it has been held down to the last year (1852), when they sold the fee of it to Robert Charles Tudway, Esq., M.P. for Wells. INA.

Wells.

Penny-come-quick (Vol. viii., pp. 8. 113. 184.).—Your correspondents on the subject of this name do not appear to be aware that there is a place also so called in Ireland: a small public-house, and one or two others, on the high road between Wicklow and Arklow, near the sea-shore, three miles north of the latter town. In Taylor and Skinner's Road Maps of Ireland (1776), it is spelled "Penny-*con*-quick." I have been there, and do not think that the site countenances H. C. K.'s ingenious etymology. C.

Eugene Aram's Comparative Lexicon (Vol. vii., p. 597.).—MR. E. S. TAYLOR will perhaps be glad to know that specimens of the above *Lexicon* were printed at the end of a small work published about twenty-five years since by Mr. Bell of Richmond (Yorkshire), entitled *The Trial and Life of Eugene Aram.* NORRIS DECK.

Cambridge.

Wooden Tombs and Effigies (Vol. vii., pp. 528. 607., &c.).—At Sparsholt, Berks, in the south transept, are two female effigies of wood, under sepulchral arches, richly carved in stone: one of them is engraved in Hollis's *Monuments.* At Burghfield and Barkham, in the same county, are also wooden effigies of the fourteenth century.

At Hildersham Church, Cambridgeshire, within the altar rails, on the north side, is a wooden monument of a knight and his lady: the knight cross-legged, and drawing his sword. They are said to be the effigies of Sir Thomas Busteler and lady, temp. Edward II. NORRIS DECK.

Cambridge.

Queen Anne's Motto (Vol. viii., p. 174.).—By an order of the queen in council, 17th of April, 1707, consequent upon the union of Scotland with England, it was declared in what manner the ensigns armorial of the United Kingdom (called Great Britain) should thenceforth be borne; when it was also declared that her majesty's motto, "Semper eadem," should be *continued.* G.

Longevity (Vol. vii., p. 358. &c.).—Several of the upland parishes bordering on the river Yare have had remarkable instances of longevity. One of the best authenticated was a man named Pottle, who resided on the Reedham estate of the late J. F. Leathes, Esq., of Herringfleet. When Pottle was 104 years old, the tenantry on the estate subscribed to have his portrait painted,

which they presented to their landlord, each retaining a lithograph copy of it. Many of these copies I have seen. Two years after this I conversed with the old man, who was then keeping cows on a common. There was nothing remarkable about him except his voice, which was very loud and powerful. He has now been dead some time, but I do not know his exact age at death.

In the register of burials for the parish of Runham, Norfolk, is this entry:

"August 12, 1788. William Russels, aged One hundred and one years."

The clergyman has entered the age in round text-hand, evidently that the entry might not escape notice. E. G. R.

Irish Bishops as English Suffragans (Vol. vii., p. 569.).—The following instances of Irish bishops acting as bishops in England will be additional illustrations of the facts adduced by An Oxford B. C. L.

"Requisitus idem Simon de suis Ordinibus dicit, quod apud Oxoniam recepit Ordinem subdiaconi a *quodam Episcopo Yberniæ*, Albino nomine, *tunc vicario Episcopi Lincolniensis*. Item ab eodem recepit Ordinem diaconi. . . . . ¶ Capellanus de Sandhurst Johannes De Siveburn dicit, quod ordinatus fuit sudiaconum apud Cicestriam, Diaconum apud Winton., *ab Episcopo Godfrido, in Yhernia*."—Maskell's *Ancient Liturgy of the Church of England*, p. 181., note.

W. Fraser.

Tor-Mohun.

Green Pots used for drinking from by Members of the Temple (Vol. viii., p. 171.).—The green pots mentioned in Sir Julius Cæsar's letter had been introduced into the Inner Temple about thirty years before its date. This appears from the following passage in Dugdale's *Origines Juridiciales* (1680), p. 148., where he refers to the register of that Society, fol. 127 *a.*:

"Untill the second year of Q. Eliz. reign, this Society did use to drink in Cups of Ashen-Wood (such as are still used in the King's Court), but then those were laid aside, and green earthen pots introduced, which have ever since continued."

When were these green pots discontinued? Paper Buildings were erected nearly fifty years before Dugdale's time. The new part built in 1849 was on the south of these, which may, perhaps, have been the site of the dust-hole of the Society, and thus become the depositary of the broken pots mentioned by B. Edward Foss.

Shape of Coffins (Vol. viii., p. 104.).—As bearing somewhat upon Mr. Ellacombe's Query, allow me to remark that when travelling a few years since in the United States, having about an hour's delay in the city of Rochester, N. Y., I entered one of the churches during a funeral service. When the ceremony (at which a considerable number of persons attended) was concluded, the congregation left their seats and walked in very orderly procession towards the reading-desk, in front of which was placed the coffin, without any pall or covering. They then slowly walked round it, in order, as I afterwards found, to take their last look at the departed. This they were enabled to do without the removal of the lid, by raising the upper or head portion of it, which was hinged, a square of glass beneath allowing the face to be seen. This strange custom, which, for my own part, I think would be "more honoured by the breach than the observance," as the recollection of the living face to me is far preferable to that of death, I do not remember to have seen noticed by any of our many travellers in America, though I afterwards found it to be general. The coffins, which are somewhat differently shaped to ours, sloping towards the feet, are rarely covered with cloth; but are generally made of some hard wood, such as walnut, highly polished.

Robert Wright.

Old Fogies (Vol. viii., p. 154.).—There may be too much of even a good thing, and I wish some of the writers in "N. & Q." would study compression a little. A short paragraph which I wrote, more in jest than earnest, on the above phrase, has drawn down on me no less than two columns from J. L. But this comes of meddling with Scotland.

One might fancy that J. L. was the Irish, not the Scottish advocate, for he proves the prior claim of Scotland by showing that the word which I had stated to have been in use in Dublin in the first half of the last century, was known in Edinburgh in the last half of it. He must also excuse my saying that he does not seem ever to have studied etymology, one of the rules of which is, that if a probable origin of a word can be found in the language to which it belongs, we should not seek elsewhere. Now *fogie* (i. e. *folkie*, the Dutch *volkje*) comes as surely from *folk*, as *lassie* from *lass*, or any other diminutive from its primitive. I now have done with the subject.

Thos. Keightley.

Swan-marks (Vol. viii., p. 62.).—W. Collyns's remark on swan-marks may mislead; therefore it is worth noting that "the swan with two necks" is not "a corruption of the *private* mark of the owner of the swans, viz. two nicks made by cutting the *neck feathers* close in two places." The nicks were made in the *beak*; and the privilege of having swan-marks was by grant from the crown.

The Vintners' Company's mark for their swans on the Thames was two nicks; hence a two-nicked swan was a very appropriate sign for a tavern. The royal swans are marked with five nicks, two lengthwise, and three across the bill. (See Hone's

Every-day Book, 1827, p. 963.; Yarrell's *British Birds*; Jardine's *Nat. Lib.*; *Penny Cyclop.*, art. "Swan.") It is to be noted, however, that Hone is in error in saying the two nicks are the *royal* swan-mark.

EDEN WARWICK.

Birmingham.

Limerick, Dublin, and Cork (Vol. viii., p. 102.).—I should think the author of this doggrel couplet, if we are to consider it as a fair specimen of his poetic genius, may safely be permitted to remain in obscurity. Be that as it may, the lines are by no means new, nor are they confined to the sister isle alone. In the *Prophecies of Nixon*, the Cheshire Merlin, who lived nobody knows when, except that it was certainly a "long time ago," we are given to understand that:

"London streets shall run with blood,
And at last shall sink;
So that it shall be fulfilled,
That Lincoln was, London is, and York shall be
The finest city of the three."

As I have just stated, the original date of these *Prophecies* is somewhat involved in mystery; but I myself possess copies of three different editions published during the last century, the first of the three, purporting to be the sixth edition, bearing date London, 1719. A Life of Nixon, affixed to this edition, states him to have lived and prophesied in the reign of King James I.; at whose court, we are farther told, he was, in conformity with his own prediction, starved to death. His *Prophecies* are, by the learned, held to be apocryphal; the country folk of Cheshire, on the contrary, have as much faith in them and their author as they have in the fact of their own existence.

T. HUGHES.

Chester.

"*Could we with ink*," *&c.* (Vol. viii., pp. 127. 180.).—I am surprised that none of your correspondents has referred to Smart, the translator of Horace, who has been frequently stated to be the writer of these lines, and I believe with truth.

E. H. D. D.

Character of the Song of the Nightingale (Vol. vii., p. 397.; Vol. viii., p. 112.).—Although Milton seems to have generally used the epithet *solemn* in its classical sense (as cleverly pointed out by MR. SYDNEY GEDGE), and meant to represent the nightingale as the *customary* attendant of night, yet there is at least one passage where the epithet appears to me not to have this meaning; but to express that the song of the nightingale caused "a holy joy," and was heard not only in the day-time, but all through the night. For although Milton calls the nightingale "the night-warbling bird," and so makes it "the customary attendant of the night," yet he also elsewhere as truly speaks of it as a *day* singer. The passage I referred to is in *Paradise Lost*, book vii., and seems to me to bear the meaning above spoken of: though MR. GEDGE may perhaps make "solemn" refer back to the last noun "even." And I confess that the meaning seems dubious:

"From branch to branch, the smaller birds with song
Solac'd the woods, and spread their painted wings
Till even; nor then the solemn nightingale
Ceas'd warbling, but all night tun'd her soft lays."

I can add one other epithet to the one hundred and nine which I have already given of the nightingale's song:

Wond'ring. Dryden ("Palamon and Areite").

I may add, that Otway and Grainger (erroneously printed Graingle) appear to have used "solemn" in the ordinary meaning of the word.

CUTHBERT BEDE, B.A.

Adamson's "Lusitania Illustrata" (Vol. viii., p. 104.).—Your correspondent W. M. M. may consult the following works with great advantage:

"Résumé de l'Histoire Littéraire du Portugal, suivi du Résumé de l'Histoire Littéraire du Brésil, 12mo.: Paris, 1826."

"Parnaso Lusitano, ou Poesias seleetas dos auctores Portuguezos antigos e modernos, illustrados eum notas, pereedido de una Historia abreviada da lingua e poesia Portugueza, tom. v., 18mo.: Paris, 1826."

The destruction by fire of Mr. Adamson's library, which was so rich in Portuguese literature, has, with other circumstances, hitherto prevented the continuation of the *Lusitania Illustrata*; but the appearance of future parts, in furtherance of the original plan, is by no means abandoned.

E. H. A.

Adamsoniana (Vol. vii., p. 500.; Vol. viii., p. 135.).—I was aware of the way in which the famous naturalist spelt his name, but supposed that Michel Adanson and Michael Adamson were the same, the former being merely the French mode of writing according to their pronunciation. I was also aware of the leading events in the naturalist's own career, but was desirous if possible of identifying his father: "the gentleman who, after firmly attaching himself to the Stuarts, left Scotland, and entered the service of the Archbishop of Aix."

Perhaps I may be more fortunate in obtaining some information respecting another Scot of the same name: James Adamson, for thirty-one years rector of Tigh, in Rutlandshire, who is described in the inscription upon his tombstone as "natu Scotus, Anglus vita, moribus antiquis, eum rege suo in prosperis et adversis." I believe he was the father of John Adamson, M.A., Rector of Burton Coggles, in Lincolnshire: the author of two sermons; one published in 1698, and entitled *The Duty of Daily frequenting the Public Service*

of the Church; another published in 1707, being the *Funeral Sermon for Sir E. Turnor of Stoke Rochford** (whose chaplain he was), a great promoter of pious and charitable undertakings. Can these sermons be now procured? Is anything farther known respecting the author or his family?

E. H. A.

Crassus' Saying (Vol. vii., p. 498.).—Mr. Ewart will not easily extract his English from the Latin, which is simply, "Fit salad for such lips."

S. Z. Z. S.

Stanzas in "Childe Harold" (Vol. iv. *passim*).—This stanza has already occupied too many of your pages; will you, however, allow me to put a ryder on it, by referring your correspondents to Lord Byron's *own* ignorance of the meaning of an expression in this stanza, expressed in a letter to Murray, published in Moore's *Life*, Letter 323, dated Venice, 24th September, 1818, when, after pointing out an error in the same canto, he says:

"What does 'thy waters *wasted* them' mean? *That is not me.* Consult the MS. always."

And in a note by Moore on this letter, he says, "This passage remains *also* uncorrected."

At the end of this letter Byron writes, "*I saw the canto by accident.*" Query: If Byron only saw his cantos by "accident," would not a new edition of his works collated with his MSS. be "a consummation devoutly to be wished." S. Wmson.

Glasgow.

"Well's a fret" (Vol. viii., p. 197.).—This is one of a class which will be lost if not recorded. Forty years ago, in the West of England, and perhaps elsewhere, a servant, when teased by a child to know where such a person was, would answer—

"In his skin,
When he jumps out, you may jump in."

The answer to *Eh?* was always *Straw*. I dare say more of these things will be produced. What ought they to be called? M.

Tenet or Tenent (Vol. vii., p. 205.).—We speak of the *tenets* of a sect. Somewhat less than a century ago the formula would have been their *tenents*; and was not this the more correct?

Balliolensis.

Mrs. Catherine Barton (Vol. iii., pp. 328. 434.).—When I answered the Query, I was not aware of what Baily states in the Supplement to Flamstead, p. 750. Rigaud ascertained for Baily that Mrs. C. B. (the title *Mistress* being given at that period to marriageable young ladies) was not the *wife*, but the *sister* of Colonel Barton. Both were the children of Hannah Smith, Newton's half-sister, and Robert Barton. Mrs. C. B. was born about 1680. M.

[* This sermon is in the British Museum.—Ed.]

Miscellaneous.

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History and Antiquities of Newbury. 8vo. 1830. 340 pages. Two Copies.
Vancouver's Survey of Hampshire.
Hemingway's History of Chester. Large Paper. Parts I. and III.
Correspondence on the Formation of the Roman Catholic Bible Society. 8vo. London, 1813.
Athenæum Journal for 1844.

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Notices to Correspondents.

We have postponed Icon's *friendly letter on the* Shakspeare Correspondence *until next week, when we propose to accompany it by some few observations of our own. We shall take that opportunity also of noticing a communication with which we have been favoured by* Mr. Singer.

Z. *will find some illustrations of his Queries on* Passages from Milton and Gray *discussed in our present Number. The other shall appear in an early Number.*

A. B. C. *It does not follow that, because we thought the one paper sent us by this Correspondent worthy of insertion in our columns, every other which he may favour us with is to be printed.*

Greek Inscription on a Font.—*We have been reminded by several friendly Correspondents that this Query, inserted* antè, p. 198., *had been discussed in our preceding Volume*, pp. 178. 366. 417.

Z. *Mr. Winston's book, published by Parker of Oxford, will give him the best information on the subject of* Stained or Coloured Glass.

R. W. E. (Clifton). *Would our Correspondent oblige us by forwarding a copy of the 1st No. of the* Curiosities of Bristol and its Neighbourhood?

C. *will find that his Query respecting* Grinning like a Cheshire Cat *has been anticipated*, "N. & Q.," Vol. ii., pp. 377. 412.; Vol. v., p. 402.

J. E.'s *Query has been long since put and answered, as he will see by an article in the present Number.*

T. D. S. (Ruthin). *In all probability there is a deficiency of acetic acid in your developing solution, or the acetic acid is impure and is adulterated with sulphuric acid. A few drops of nitrate of baryta would test the purity.*

Colouring Collodion Pictures.—*We should like to see a specimen of Mr. Lane's skill, and should be very happy to insert his process.*

Photography at Bath.—*We understand that a pamphlet impugning the correctness of some processes given in* "N. & Q." *has been published at Bath, but, as we know neither the author's name nor the publisher, have to request information on those points from some Bath photographer.*

Errata.—In p. 194., for "bytleing" read "bything;" for "byth" read "bytl.;" p. 195., the 24th line from the bottom of the page, for "the prenzie Angelo" read "the prenze Angelo;" p. 207., for "parish of West Fetton" read "parish of West Felton."

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Lawns, Gourds on
Leaves, variegated
Manure, management of
—— for wheat, by Mr. Stickney
Mealy bug, to kill
Mildew, vine, Amici on (with engraving)
Mutton manufacture, by Mr. Milburn
Nightingales, breeding of, in captivity, by Mr. Hanley
Paulownia, flowering of
Picotees and carnations
Pig breeding
Pine pits, glass for, by Mr. Jackson
Plants, duration of species
—— variegated
Plough v. forking
Poultry show, Surrey
Royle (Dr.) on Cotton
Rye-grass, Italian
Stanhopea tricornis
Steam forking
Vine, Mustang
Vine mildew, Amici on (with engraving)
Wheat, Lois Weedon culture of
—— manure for, by Mr. Stickney

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NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of." — CAPTAIN CUTTLE.

No. 203.] SATURDAY, SEPTEMBER 17. 1853. {Price Fourpence. Stamped Edition, 5d.

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OUR SHAKSPEARIAN CORRESPONDENCE.

We have received from a valued and kind correspondent (not one of those emphatically good-natured friends so wittily described by Sheridan) the following temperate remonstrance against the tone which has distinguished several of our recent articles on Shakspeare: —

Shakspeare Suggestions (Vol. viii., pp. 124. 169.). —

"Most busy, when least I do."

I am grateful to A. E. B. for referring me to the article on "Shakspeare Criticism" in the last number of *Blackwood's Magazine*. It is a very able paper, and worthy of general attention.

I ought to add some few explanatory observations upon the subject of my former communication, but the tone of A. E. B.'s comments forbids me to proceed with the discussion; the more especially as my suggestion has been made a reason for introducing into your pages comments which seem to me to be altogether unwarrantable upon other portions of the article in Blackwood. Whoever may be the writer of that article — I do not know — he needs no other defence than a reference to his paper. It is not on his account that I venture to allude to this subject; it is rather on yours, Mr. Editor, and with a view to the welfare of your paper. I cannot think that you or it will be benefited by converting conversational gossip about Shakspeare difficulties into "a duel in the form of a debate," seasoned with sarcasm, insinuation, and satiric point. This is not the kind of matter one expects to find in "N. & Q.;" neither do I think your pages should be made a vehicle for "showing up" such of "the herd of menstrual Aristarchi" as chance to differ in opinion from some of your smart and peremptory, but not unfrequently inaccurate and illiberal correspondents.

I know that you yourself are in this respect much in the power of your contributors. Probably you were as ignorant of the existence of the article in Blackwood as I was.* It is now brought

* We had not seen this very able article until our attention was called to it by this letter. We regret

before your notice, and I invite you to look at it, and judge for yourself whether A. E. B. has treated you, your paper, or the writer of that very excellent article, with common fairness in the remarks to which I allude.

I make these observations on two grounds: first, as one who has many reasons for being anxious for the prosperity of "N. & Q.;" and secondly, because I know it to be the opinion of several of your earliest and warmest friends, that there is a tendency in some of your Shakspeare contributors to indulge in insinuation, imputation of motives, and many other things which ought never to appear in your pages. We lately observed, with deep regret, that you were misled (not by A.E.B.) into the insertion of unjustifiable insinuations, levelled against a gentleman whom we all know to be a man of the highest personal honour.

The questions which are mooted in your pages ought to be discussed with the mutual forbearance and enlarged liberality which are predominant in the general society of our metropolis; not with the keen and angry partizanship which distinguishes the petty squabbles of a country town.

ICON.

Our readers know that we ourselves recently noticed the tendency of too many of our correspondents to depart from the courteous spirit by which the earlier communications to this Journal were distinguished. The intention we then announced of playing the tyrant in future, and exercising with greater freedom our "editorial privilege of omission," we now repeat yet more emphatically. ICON well remarks that WE are much in the power of our contributors. Indeed WE are more so than even he supposes.

An article on the *Notes and Emendations* which lately appeared in our columns concluded, in its original form, with an argument against their genuineness, based on the use of a word unknown to Shakspeare and his cotemporaries. This appeared to us somewhat extraordinary, and a reference to Richardson's excellent Dictionary proved that our correspondent was altogether wrong *as to his facts*. We of course omitted the passage; but we ought not to have received a statement founded on a mistake which might have been avoided by a single reference to so common a book.

Again, at p. 194. of the present volume, another correspondent, after pointing out some coincidences between the old Emendator and some suggested corrections by Z. Jackson, and stating that MR. COLLIER never once refers to Jackson, proceeds: "MR. SINGER, however, talks familiarly about Jackson, in his *Shakspeare Vindicated*, as if he had him at his fingers' ends; and yet, at p. 239., he favours the world with an *original* emendation (viz. 'He did *behood* his anger,' *Timon*, Act III. Sc. 1.), which, however, will be found at page 389. of Jackson's book." Now, after this, who would have supposed that, as we learn from MR. SINGER, "MR. INGLEBY has founded his charge on such slender grounds as one cursory notice of Jackson at p. 283. of my book, where I mentioned him merely on the authority of MR. COLLIER." And who that knows MR. SINGER will doubt the truth of his assertion, that he has not even seen Jackson's book for near a quarter of a century, and that he had not the slightest reason to doubt that the conjecture of *behood* for *behave* was his own property?*

But there is another gentleman who, although he has never whispered a remonstrance to us upon the subject, has even more grounds of complaint than MR. SINGER, for the treatment which he has received in our columns; we mean our valued friend and contributor MR. COLLIER, who we feel has received some injustice in our pages. But the fact is that, holding, as we do unchanged, the opinion which we originally expressed of the great value of the *Notes and Emendations*—knowing MR. COLLIER's character to be above suspicion—and believing that the result of all the discussions to which the *Notes and Emendations* have given rise, will eventually be to satisfy the world of their great value,—*we* have not looked so strictly as we ought to have done, and as we shall do in future, to the tone in which they have been discussed in "N. & Q."

And here let us take the opportunity of offering a few suggestions which we think worthy of being borne in mind in all discussions on the text of Shakspeare, whether the object under consideration be what Shakspeare actually wrote, or what Shakspeare really meant by what he did write.

First, as to this latter point. Some years ago a distinguished scholar, when engaged in translating Göthe's *Faust*, came to a passage involved in considerable obscurity, and which he found was interpreted very differently by different admirers of the poem. Unable, under these circumstances, to procure any satisfactory solution of the poet's meaning, the translator applied to Göthe himself, and received from him the candid reply which we think it far from improbable that Shakspeare himself might give with reference to many passages in his own writings,—"That

that the author of it was not aware of what had been written in "N. & Q." on many of the points discussed by him. Such knowledge might have modified some of his views.

* On this point we would call especial attention to MR. HALLIWELL's communication on the *Difficulty of avoiding Coincident Suggestions on the Text of Shakspeare*, which will be found in our present Number.

he was very sorry he could not assist him, but he really did not know exactly what he meant when he wrote it." We doubt not some of our contributors could supply us with many similar avowals.

This opinion will no doubt offend many of those blind worshippers of Shakspeare, who will not believe that he could have written a passage which is not perfect, and who, consequently, will not be satisfied with any note, emendation, or restoration which does not make the passage into which it is introduced "one entire and perfect chrysolite." But this is unreasonable. We have direct evidence of the imperfect character of much that Shakspeare wrote. When told that Shakspeare had never blotted a line, Ben Jonson — no mean critic, and no unfriendly one — wished he had "blotted a thousand." Would rare Ben have uttered such a wish ignorantly and without cause? We believe the existence of such defects in the writings of Shakspeare, as they were left by him. It follows, therefore, that in our opinion Shakspeare is under great obligations to the undeservedly-abused commentators.* It would be strange indeed, when we consider how many men of genius and learning have busied themselves to illustrate his writings, if none of them should have caught any inspiration from his genius. We believe they have done so. We believe Theobald's "babbled o' green fields" to be one of many instances in which, with reference to some one particular passage, the scholiast has proved himself worthy of and excelling his author. Yes, Shakspeare, the greatest of all uninspired writers, was but mortal; and his worshippers would sometimes do well bear in mind that their golden image had but feet of clay.

Notes.

MR. PEPYS AND EAST LONDON TOPOGRAPHY, ETC.

In "N. & Q." (Vol. i., p. 141.) there appeared an article upon the Isle of Dogs, &c., which spoke of the neglected topography of the east of London, and requested information on one or two points. Having felt much interested in this matter, I have endeavoured to obtain information by personal investigation, and send you the following from among a mass of Notes: —

1. *Isle of Dogs.* In a map drawn up in 1588 by Robert Adams, engraved in 1738, this name is applied to an islet in the river Thames, still in part existing, at the south-west corner of the peninsula. From this spot the name appears to have extended to the entire marsh.

2. *Dick Shore*, Limehouse. This is now called *Duke Shore*, Fore Street. In Gascoyne's Map of Stepney, 1703, it is called *Dick Shoar*. Since that time *Dick* has become a *Duke*. Mr. Pepys would find boats there now if he visited the spot.

3. Mr. Pepys, in his *Diary* of Mar. 23, 1660, speaks of "the great breach," near Limehouse. The spot now forming the entrance to the City Canal or South Dock of the West India Dock Company was called "the breach," when the canal was formed.

4. July 31, 1665. Mr. Pepys speaks of the *Ferry* in the Isle of Dogs. This ferry is named as a horse-ferry by Norden in the *Britanniæ Speculum*, 1592 (MS.). The ferry is still used, but only seldom as a horse-ferry.

5. Oct. 9, 1661. Mr. P. mentions Captain Marshe's, at Limehouse, close by the lime-house. There is still standing there a large old brick house, which may be the same; and the lime-kiln yet exists, for, as Norden says, "ther is a kiln contynually used."

6. Sept. 22, 1665. Mr. P. speaks of a discovery made "in digging the late docke." This discovery consisted of nut trees, nuts, yew, ivy, &c., twelve feet below the surface. Johnson no doubt told him the truth. The same discovery was made in 1789, in digging the Brunswick Dock, also at Blackwall, and elsewhere in the neighbourhood.

This very week (Aug. 25, 1853) I procured specimens of several kinds of wood, with land and freshwater shells, from as great a depth in an excavation at the West India Docks; the wood from a bed of peat, the shells from a bed of clay resting upon it. There exists an ancient house at the dock which Mr. P. visited, and which is probably the same.

Other illustrations of the *Diary* from this quarter might be adduced; let these, however, suffice as a specimen.

It may probably be new to most of your readers, as it is to me, that an ancient house in Blackwall (opposite the Artichoke Tavern) is said to have been the residence of Sebastian Cabot at one time, and at another that of *Sir Walter Raleigh*. Whether the tradition be true or not, the house is very curious, and worth a visit, if not worthy of being sketched and engraved to preserve its memory. Perhaps the photograph in this case could be applied.

It is not impossible that Sir John de Pulteney or Poultney, to whom the manor of Poplar was granted in the 24th of Edward III., resided on this spot. My reasons for thinking it are — this fact, which connects him with the neighbourhood; and the inference from two other facts, viz. that the house in which Sir John resided in town was

* One of the most specious arguments which have been advanced against the genuineness of the *Notes and Emendations* is, that they agree in many instances with readings which had been suggested many years before the discovery of the MS. Notes. Of course it is obvious that, wherever the readings are right, they must do so; and these coincidences serve to satisfy us of the correctness of both.

called *Cold Harbour*, and that *Cold Harbour* is here also to be found. Sir John Pulteney is thus connected with both the places known by this name.

I would give my name in verification, but you have it, as you should have the names and addresses of all your correspondents. B. H. C.

Poplar.

PICTS' HOUSES IN ABERDEENSHIRE.

A short time ago, one of those remarkable remains of a very remote antiquity, and called by the country-people Picts' Houses, Yird, Eirde, or Erde houses, was discovered by Mr. Douglass, farmer, Culsh, in the parish of Tarland, Aberdeenshire, near his farm-steading, on the property of our noble Premier. It is a subterranean vault, of a form approaching the semicircular, but elongated at the farther end. Its extreme length is thirty-eight feet; its breadth at the entrance a little more than two feet, gradually widening towards the middle, where the width is about six feet, and it continues at about that average. The height is from five and a half to six feet. The sides are built with stones, some of them in the bottom very large; the roof is formed of large stones, six or seven feet long, and some of them weighing above a ton and a half. They must have been brought from the neighbouring hill of Saddle-lick, about two miles distant, being of a kind of granite not found nearer the spot. The floor is formed of the native rock (hornblende), and is very uneven. When discovered it was full of earth, and in the process of excavation there was found some wood ashes, fragments of a glass bottle, and an earthenware jar (modern), some small fragments of bones, and one or two teeth of a ruminant animal, and the upper stone of a querne (hand-corn-mill, mica schist), together with a small fragment, probably of the lower stone. But, alas! there were no hieroglyphics or cuneiform inscriptions to assist the antiquary in his researches. These underground excavations have been found in various parishes in Aberdeenshire, as well as in several of the neighbouring counties. In the parish of Old Deer, about fifty years ago, a whole village of them was come upon; and about the same time, in a den at the back of Stirlinghill, in the parish of Peterhead, one was discovered which contained some fragments of bones and several flint arrow-heads, and battle-axes in the various stages of manufacture. In no case, however, have any of those previously discovered been of the same magnitude as the one described above. They were generally of from twelve to fifteen feet in length, and from three to four feet in height, and some only six feet in length, so that this must have been in its day (when?) a rather aristocratic affair. Have any similar excavations been found in England? The earliest mention of the parish of Tarland, of which there is any account, is in a charter granted by Moregun, Earl of Mar, to the Canons of St. Andrews, of the Church of S. Machulnoche (S. Mochtens, Bishop and Confessor) of Tharuclund, with its tithes and oblations, its land and mill, and timber from the Earl's woods for the buildings of the canons, A.D. 1165–71; and a charter of King William the Lion, and one of Eadward, Bishop of Aberdeen, both of same date, confirming the said grant. ABREDONENSIS.

FOLK LORE.

Legends of the County Clare. — How Fuen-Vic-Couil (Fingall) obtained the knowledge of future events.—Once upon a time, when Fuen-Vic-Couil was young, he fell into the hands of a giant, and was compelled to serve him for seven years, during which time the giant was fishing for the salmon which had this property—that whoever ate the first bit of it he would obtain the gift of prophecy; and during the seven years the only nourishment which the giant could take was after this manner: a sheaf of oats was placed to windward of him, and he held a needle before his mouth, and lived on the nourishment that was blown from the sheaf of corn through the eye of the needle. At length, when the seven years were passed, the giant's perseverance was rewarded, and he caught the famous salmon and gave it to Fuen-Vic-Couil to roast, with threats of instant destruction if he allowed any accident to happen to it. Fuen-Vic-Couil hung the fish before the fire by a string, but, like Alfred in a similar situation, being too much occupied with his own reflections, forgot to turn the fish, so that a blister rose on the side of it. Terrified at the probable consequences of his carelessness, he attempted to press down the blister with his thumb, and feeling the smart caused by the burning fish, by a natural action put the injured member into his mouth. A morsel of the fish adhered to his thumb, and immediately he received the knowledge for which the giant had toiled so long in vain. Knowing that his master would kill him if he remained, he fled, and was soon pursued by the giant breathing vengeance: the chace was long, but whenever he was in danger of being caught, his thumb used to pain him, and on putting it to his mouth he always obtained knowledge how to escape, until at last he succeeded in putting out the giant's eyes and killing him; and always afterwards, when in difficulty or danger, his thumb used to pain him, and on putting it to his mouth he obtained knowledge how to escape.

Compare this legend with the legend of Ceridwen, Hanes Taliessin, *Mabinogion*, vol. iii. pp. 322, 323., the coincidence of which is very curious. Where also did Shakspeare get the

speech he makes one of the witches utter in *Macbeth*:

"By the *pricking of my thumbs*,
Something wicked this way comes."

FRANCIS ROBERT DAVIES.

Devonshire Cures for the Thrush. — "Take three rushes from any running stream, and pass them separately through the mouth of the infant: then plunge the rushes again into the stream, and as the current bears them away, so will the thrush depart from the child."

Should this, as is not unlikely, prove ineffectual, "Capture the nearest duck that can be met with, and place its mouth, wide open, within the mouth of the sufferer. The cold breath of the duck will be inhaled by the child, and the disease will gradually, and as I have been informed, not the less surely, take its departure." T. HUGHES.

Chester.

HERALDIC NOTES.

Arms of Granville. — The meaning of the peculiar bearing which, since the thirteenth century, has appertained to this noble family, has always been a matter of uncertainty to heraldic writers: it has been variously blazoned as a clarion, clavicord, organ-rest, lance-rest, and sufflue. The majority of heralds, ancient and modern, term it a clarion without quite defining what a clarion is: that it is meant for a musical instrument (probably a kind of hand-organ), I have very little doubt; for, in the woodcut Mrs. Jameson gives in her *Legends of the Madonna* (p. 19.) of Piero Laurati's painting of the "Maria Coronata," the uppermost angel on the left is represented as carrying an instrument exactly similar to this charge as it is usually drawn. The date of this painting is 1340. This is probably about the date of the painted glass window in the choir of Tewkesbury Abbey Church, where Robert Earl of Gloucester bears three of these clarions on his surcoat; and upon a careful examination of these, I was convinced that they were intended to represent instruments similar to that carried by the angel in Laurati's painting.

Arms of Richard, King of the Romans. — This celebrated man, the second son of King John, Earl of Cornwall and Poictou, was elected King of the Romans at Frankfort on St. Hilary's Day (Jan. 13th) 1256. His earldom of Cornwall was represented by — Argent, a lion rampant gules crowned or; his earldom of Poictou by a bordure sable, bezantée, or rather of peas (*poix*) in reference to the name *Poictou*; and as king of the Romans he is said to have borne these arms upon the breast of the German double-headed eagle displayed sable, which represented that dignity. I do not recollect having seen them under this last form, but I have "made a Note of" several other variations I have met with: —

1. In Dorchester Church, Oxfordshire, in painted glass: Argent, a lion rampant, gules crowned or, within a bordure sable bezantée.

2. On the seal of a charter granted by the earl to the monks of Okeburry: a lion rampant crowned. No bordure.

3. On an encaustic tile in the old Singing-school at Worcester: A lion rampant *not* crowned, with a bordure bezantée. Another tile has the eagle, single-headed, displayed.

4. Encaustic tiles at Woodperry, Oxfordshire: A row of tiles with the lion rampant, apparently within a bordure, but without the bezants; followed by another row which has the eagle displayed, but not double-headed.

5. On an encaustic tile at Hailes Abbey, Gloucestershire, founded by him: The double-headed eagle only, *countercharged*.

6. On a tile in the Priory Church of Great Malvern: The double-headed eagle displayed, within a circular bordure bezantée.

7. On a tile which I have seen, but cannot just now recollect where: The double-headed eagle, bezantée, without any bordure.

A curious instance of ex-officio arms added to the paternal coat, occurs on the monument of Dr. Samuel Blythe, at the east end of St. Edward's Church, Cambridge. He was Master of Clare Hall, and in this example his paternal arms—Argent, a chevron gules, between three lions rampant sable—occupy the lower part of the shield, being divided at the fess point by something like an inverted chevron, from the arms of Clare Hall, which thus occupy the upper half of the shield. The date is 1713. Is this way of dividing the arms a blunder of the painter's, or can any of your readers point out a similar instance? NORRIS DECK.

SHAKSPEARE CORRESPONDENCE.

Difficulty of avoiding Coincident Suggestions on the Text of Shakspeare. — A correspondent in Vol. viii., p. 193., is somewhat unnecessarily severe on MR. COLLIER and MR. SINGER, for having overlooked some suggestions in Jackson's work: the enormous number of useless conjectures in that publication rendering it so tedious and unprofitable to consider them attentively, the student is apt to think his time better engaged in investigating other sources of information. I think, therefore, little of MR. COLLIER overlooking the few coincident suggestions in Jackson, which are smaller in number than I had anticipated; the real cause for wonder consisting in the ignoring so many conjectures that have been treated of years ago, often at great length, by some of the

most distinguished critics this country has produced. Generally speaking, however, there is in these matters such a tendency for reproduction, I should for one hesitate to accuse any critic of intentional unfairness, merely because he puts forth conjectures as new, when they have been previously published; and I have found so many of my own attempts at emendation, thought to be original, in other sources, that I now hesitate at introducing any as novel. These attempts, like most others, have only resulted occasionally in one that will bear the test of examination after it has been placed aside, and carefully considered when the impression of novelty has worn off. I think we may safely appeal to all critics who occupy themselves much with conjectural criticism, and ask them if TIME does not frequently seriously impair the complacency with which they regard their efforts on their first production.

Vol. viii., p. 216., contains more instances of coincident suggestions, R. H. C. indulging in two conjectures, both supported very ably, but in the perfect unconsciousness that the first, *rude day's*, was long since mentioned by Mr. Dyce, in his *Remarks*, 1844, p. 172.; and that the second, the change of punctuation in *All's Well that Ends Well*, is the reading adopted by Theobald, and it is also introduced by Mr. Knight in the text of his "National Edition," p. 262., and has, I believe, been mentioned elsewhere. It may be said that this kind of repetition might be obviated by the publication of the various readings that have been suggested in the text of Shakspeare, but who is there to be found Quixotic enough to undertake so large and thankless a task, one which at best can only be most imperfectly executed: the materials being so scattered, and often so worthless, the compiler would, I imagine, abandon the design before he had made great progress in it. No fair comparison can be entertained in this respect between the text of Shakspeare and the texts of the classic authors. What has happened to R. H. C., happens, as I am about to show, to all who indulge in conjectural criticism.

Any reader who will take a quantity of disputed passages in Shakspeare, and happens to be ignorant of what has been suggested by others, will discover that, in most of the cases, if he merely tries his skill on a few simple permutations of the letters, he will in one way or another stumble on the suggested words. Let us take, for example, what may be considered in its way as one of the most incomprehensible lines in Shakspeare — "Will you go, *An-heires?*" the last word being printed with a capital. Running down with the vowels from *a*, we get at once an apparently plausible suggestion, "Will you go *on here?*" but a little consideration will show how extremely unlikely this is to be the genuine reading, and that Mr. Dyce is correct in preferring *Mynheers* — a suggestion which belongs to Theobald, and not, as he mentions, to Hanmer. But what I maintain is, that *on here* would be the correction that would occur to most readers, in all probability to be at once dismissed. MR. COLLIER, however, says "it is singular that nobody seems ever to have conjectured that *on here* might be concealed under *An-heires;*" and it would have been singular had this been the case; but the suggestion of *on here* is to be found in Theobald's common edition. Oddly enough, about a year before MR. COLLIER'S volume appeared, it was again suggested as if it were new.

Let us select a still more palpable instance (*Measure for Measure*, Act II. Sc. 1.): "If this law hold in Vienna ten years, I'll rent the fairest house in it after threepence a *bay*." If this reading be wrong, which I do not admit, the second change in the first letter creates an obvious alteration, *day*, making at least some sort of sense, if not the correct one. Some years ago, I was rash enough to suggest *day*, not then observing the alteration was to be found in Pope's edition; and MR. COLLIER has fallen into the same oversight, when he gives it as one of the corrector's new emendations. I regard these oversights as very pardonable, and inseparable from any extensive attempt to correct the state of the text. All Shakspearian conjectures either anticipate or are anticipated.

Mr. Dyce being *par excellence* the most judicious verbal critic of the day, it will scarcely be thought egotistical to claim for myself the priority for one of his emendations — "*Avoid thee*, friend," in the *Few Notes*, p. 31., a reading I had mentioned in print before the appearance of that work. This is merely one of the many evidences that all verbal conjecturers must often stumble on the same suggestions. Even the MS. corrector's alteration of the passage is not new, it being found in Pope's and in several other editions of the last century; another circumstance that exhibits the great difficulty and danger of asserting a conjecture to be absolutely unknown.

J. O. HALLIWELL.

P.S. The subject is, of course, capable of almost indefinite extension, but the above hasty notes will probably occupy as much space as you would be willing to spare for its consideration.

Alcides' Shoes.— There is merit, in my opinion, in elucidating, if it were only a single word in our great dramatist. Even the attempt, though mayhap a failure, is laudable. I therefore have made, and shall make, hit or miss, some efforts that way. For example, I now grapple with that very odd line —

> "As great Alcides' shoes upon an ass."
>
> *King John*, Act II. Sc. 1.

out of which no one has as yet extracted, or I think ever will extract, any good meaning: *Argal*,

it is corrupt. Now it appears to me that the critic who proposed to read *shows*, came very near the truth, and would have hit it completely if he had retained *Alcides'*, for it is the genitive with *robe* understood. To explain:

Austria has on him the "skin-coat" of Cœur-de-Lion, and Blanch cries, —

> "O! well did he become that lion's robe,
> That did disrobe the lion of that robe."

"It lies," observes the Bastard,

> "It lies as sightly on the back of him (*Austria*)
> As great Alcides' (*robe*) shows upon an ass:—
> But, ass, I'll take that burden from your back," &c.

Were it not that *doth* is the usual word in this play, I might be tempted to read *does*. In reading or acting, then, the *cæsura* should be made at *Alcides'*, with a slight pause to give the hearer time to supply *robe*. I need not say that the robe is the lion's skin, and that there is an allusion to the fable of the ass.

Now to justify this reading. Our ancestors knew nothing of our mode of making genitives by turned commas. They formed the gen. sing., and nom. and gen. pl., by simply adding *s* to the nom. sing.; thus *king* made *kings*, *kings*, *kings* (not *king's*, *kings*, *kings'*), and the context gave the ease. If the noun ended in *se*, *ce*, *she*, or *che*, the addition of *s* added a syllable, as *horses*, *princes*, &c., but it was not always added. Shakspeare, for example, uses *Lucrece* and *cockatrice* as genitives. I find the first instances of such words as *James's*, &c., about the middle of the seventeenth century, but I am not deeply read in old books, so it may have been used earlier.

In foreign words like *Alcides*, no change ever took place; it was the same for all numbers and cases, and the explanation was left to the context. Here are a couple of examples from Shakspeare himself:

> "My fortunes every way as fairly ranked —
> If not with vantage — as Demetrius."
> *Midsummer Night's Dream*, Act I. Sc. 1.

> "To Brutus, to Cassius. Burn all. Some to Decius house, and some to Cascas; some to Ligarius. Away! go!" — *Julius Cæsar*, Act III. Sc. 3.

All here are genitives, as well as *Cascas*. If any doubt, Brutus and Cassius, we had just been told, "Are rid like madmen through the gates of Rome," so *they* could not be burned. I say now, *judicet lector!*

I must not neglect to add that there was another mode of forming the genitive, namely, by the possessive pronoun, as *the king his palace*. "A fly that flew into my *mistress* her eye," is the title of one of Carew's poems.

Thos. Keightley.

Minor Notes.

Longfellow's Poetical Works. — One of the best printed editions of Longfellow's *Poetical Works* which has appeared in England is ushered in by "An Introductory Essay" by the Rev. G. Gilfillan, A.M. I had lived in hopes, through each successive edition, that either the good taste of the publishers would strike out the preface entirely, or the amended taste of its author curtail some of its redundancies. As neither has been the case, but the 4th edition of the book now lies before me, I beg to offer the following examples:

1. Of Ancient History:

> "His [Longfellow's] ornaments, unlike those of the *Sabine* maid, have not crushed him."

2. Of Modern History — *Dickens a Poet:*

> "A prophet may wrap himself up in austere and mysterious solitude: a poet must come 'eating and drinking.' Thus came Shakspeare, Dryden, Burns, Scott, Göthe; and thus have come in our day, *Dickens*, Hood, and Longfellow."

Is the song of "The Ivy Green" in *Pickwick* sufficient to justify this appellation? I do not remember any other "Poem" by Charles Dickens.

3. Of Metaphors. Out of sixteen pages it is difficult to make a selection; but the following are striking:

> "If not a prophet, *torn by a secret burden, and uttering it* in wild tumultuous strains, ... he has found inspiration . . . in the legends of other lands, whose *native vein*, in itself exquisite, has been *highly cultivated* and *delicately cherished*."

> "Excelsion," we are told, "is one of those happy thoughts which seem to drop down, like fine days, from some serener region, or *like moultings of the celestial dove*, which *meet instantly the ideal* of all minds, *and run on afterwards*, and for ever, *in the current of the human heart*."

Does not this almost come up to Lord Castlereagh's famous metaphor? It certainly goes beyond Mr. Gilfillan's own praise of Longfellow, whose sentiment is described as "never false, nor strained, nor mawkish. It is *always mild*, . . . and *sometimes* it *approaches the sublime*." Mr. G. goes one step farther.

W. W.

Northamptonshire.

Sir Walter Raleigh. — I find the following remonstrance in defence of this distinguished man, against the imputation of Hume, in a letter addressed by Dr. Parr to Charles Butler:

> "Why do you follow Hume in representing Raleigh as an infidel? For Heaven's sake, dear Sir, look to his preface to his *History of the World;* look at his *Letters*, in a little 18mo., and here, but here only, you will find a tract [entitled The Sceptic], which led Hume to talk of Raleigh as an unbeliever. It is an epitome of the principles of the old sceptics; and to me, who, like Dr. Clarke and Mr. Hume, am a reader

of Sextus Empiricus, it is very intelligible. Indeed, Mr. Butler, it is a most ingenious performance. But mark me well: it is a mere *lusus ingenii*."

Mr. Butler appends this note:

"Mr. Fox assured the Reminiscent, that either he, or Mrs. Fox to him, had read aloud the whole, with a small exception, of Sir Walter Raleigh's History."—Butler's *Reminiscences*, vol. ii. p. 232.

BALLIOLENSIS.

Curious Advertisement. — The following genuine advertisement is copied from a recent number of the *Connecticut Courant*, published at Hartford in America:

"Julia, my wife, has grown quite rude,
She has left me in a lonesome mood;
She has left my board,
She has took my bed,
She has gave away my meat and bread,
She has left me in spite of friends and church,
She has carried with her all my shirts.
Now ye who read this paper,
Since she cut this reckless caper,
I will not pay one single fraction
For any debts of her contraction.

LEVI ROCKWELL.

East Windsor, Conn. Aug. 4, 1853."

G. M. B.

Gravestone Inscription. — I send an inscription on a gravestone in Northill churchyard, Bedfordshire, which is now nearly obliterated, given me by the Rev. John Taddy:

"Life is a city full of crooked streets,
Death is the market-place where all men meets.
If life were merchandise which men could buy,
The rich would only live, the poor would die."

JULIA R. BOCKETT.

Southcote Lodge.

Monumental Inscription. —

"Here lyeth the body of the most noble Elizabeth, daughter of John of Gaunt, Duke of Lancaster, own sister to King Henry the Fourth, wife of John Holland, Earl of Huntingdon and Duke of Exeter, after married to Sir John Cornwall, Knight of the Garter, and Lord Fanhope. She died the 4th year of Henry the Sixth, Anno Domini 1426."

The above is on a monument in Burford Church, in the county of Salop, and will perhaps be interesting to your correspondent MR. HARDY.

Burford Church, in which there are several other interesting monuments, is situated in the luxuriant valley of the Teme, about eight miles south-east of Ludlow. A SALOPIAN.

Queries.

SIR PHILIP WARWICK.

"A Discourse of Government, as examined by Reason, Scripture, and the Law of the Land. Written in 1678, small 8vo.: London, 1694."

"Memoirs of the Reign of King Charles I., &c., 8vo.: London, 1702."

To one or the other of these publications there was prefixed a preface which, as giving offence to the government, was suppressed. I agree with Mr. Bindley, who says (writing to Mr. Granger),

"The account you have given in your books of the *suppressed preface* to Sir Philip Warwick's *Memoirs*, is an anecdote too curious not to make one wish it *authenticated*."—*Letters to Mr. Granger*, p. 389.

The statement of Granger is adopted also by the Edinburgh editor of the *Memoirs* in 1813 (query, Sir W. Scott?), who says in his preface,

"These Memoirs were first published by the learned Dr. Thomas Smith, a nonjuring divine, distinguished by oriental learning, and his writings concerning the Greek Church. The learned editor added a preface so much marked by his political principles, that he was compelled to *alter and retrench it*, for fear of a prosecution at the instance of the crown."—*Preface*, p. ix.

So far as concerns the *Memoirs*. But in a note prefixed to a copy of the *Discourse of Government*, now in the Bodleian among Malone's books, and in his handwriting, it is stated,—

"This book was published by Dr. Thomas Smith, the learned writer concerning the Greek Church. The preface, not being agreeable to the Court at the time it was published (the 5th year of William III.), was suppressed by authority, but is found in this and a few other copies. Granger says (vol. iv. p. 60., vol. v. p. 267., new edit.) that this preface by Dr. Smith was prefixed to Sir P. W.'s *Memoirs of Charles I.*; but this is a mistake. Whether Smith was the editor of the *Memoirs* I know not. — EDMOND MALONE."

The obnoxious preface is assigned to the *Discourse of Government* also, by a writer in the *Gentleman's Magazine* for 1790, p. 509., where is a portrait of Warwick, and a notice of his life.

The Edinburgh editor of the *Memoirs* gives the *original preface* of that work, which presents nothing at which exception could be taken. But as my copy of the *Discourse* is one of the few which (according to Malone) retains the address of "the publisher to the reader," I transcribe the following passages, which perhaps will sufficiently explain the suppression in 1694:

"As to the disciples and followers of Buchanan, Hobbs and Milton, who have exceeded their masters in downright impudence, scurrility, and lying, and the new modellers of commonwealths, who, under a zealous pretence of securing the rights of a *fancied original contract* against the encroachments of monarchs, are sowing the seeds of eternal disagreements, confusions,

and bloody wars throughout the world (for the influence of evil principles hath no bounds, but, like infectious air, spreads everywhere), the peaceable, sober, truly Christian, and Church-of-England doctrine contained in this book, so directly contrary to their furious, mad, unchristian, and fanatical maxims, it cannot otherwise be expected but that they will soon be alarmed, and betake themselves to their usual arts of slander and reviling, and grow very fierce and clamorous upon it. Whatever shall happen," &c.

Subsequently the author is spoken of as

"A gentlemen of sincere piety, of strict morals, of a great and vast understanding, and of a very solid judgment; a true son of the Church of England, and *consequently a zealous asserter and defender of the truly Christian and apostolical doctrine of non-resistance;* always loyal and faithful to the king his master in the worst of times," &c.

After these specimens, there will be little difficulty, I think, in determining that Granger was mistaken in describing the preface to the *Memoirs* as that which was suppressed, and that it was the publisher's "address to the reader" of the *Discourse* which incurred that sentence. Dr. Thomas Smith appears to have edited both works; and in the same address informs us of other works of Warwick in

"Divinity, philosophy, history, especially that of England, practical devotion, and the like. This I now publish [the *Discourse*] was written in the year 1678 (and designed as an appendix to his *Memoirs of the Reign of King Charles the First*, of most blessed memory, which hereafter may see the light, when more auspicious times shall encourage and favour the publication), which he, being very exact and curious in his compositions, did often refine upon," &c.

It may be well to inquire whether any of these theological or philosophical lucubrations are yet extant. Was Sir Philip connected at all with Dr. Smith, or was he descended from Arthur Warwick, author of *Spare Minutes?*

Balliolensis.

SEALS OF THE BOROUGH OF GREAT YARMOUTH.

I shall be exceedingly obliged by any explanatory remarks on the following list of seals:—

1. Oval (size 2·1 in. by 1·3). The angel Gabriel kneeling before a standing figure of the Virgin, and holding a scroll, on which is inscribed AVE MARIA. Legend:

* ✠ S. HOS * PITALIS * IER * NE * NACH.

Yarmouth was anciently called Gernemutha, or Iernemutha; and Ives attributes this seal to Yarmouth, though both the legend and the workmanship have a decidedly foreign appearance.

Can any more satisfactory locality be assigned it?

2. Circular (1 in. in diameter). Three fishes naiant (the arms of Yarmouth), within a bordure of six cusps. Legend:

SAAL D' ASAI D' GRANT GARNAMVT.

Workmanship of about the fourteenth century; use unknown; but it has been employed for sealing burgess letters for many years past, until 1847.

Can it have reference to the staple? (Vid. Statutes at Large, Anne; 27 Ed. III. stat. 2.; 43 Ed. III. cap. 1.; 14 Ric. II. cap. 1.)

3. Circular (size 1·1 in. diameter). On an escutcheon a herring hauriant; the only instance of this bearing in connexion with Yarmouth. Legend:

S. office: corrotulat: i: nobe: Jernmuth.

Of this seal nothing whatever is known. Its workmanship is of the fifteenth century. The suggested extension of the legend is "Sigillum officii contrarotulatoris" — in nova Jernemutha, or in *nave* Jernemuthe. But was Yarmouth ever called *nova Gernemutha?* or what was the office alluded to?

The above are required for a literary purpose; and as speedy an answer as possible would much oblige me.

E. S. Taylor.

Minor Queries.

Hand in Bishop Canning's Church.—In Bishop Canning's Church, Wilts, is a curious painting of a hand outstretched, and having on the fingers and thumb several inscriptions in abbreviated Latin. Can any correspondent tell me when and why this was placed in the church; and also the inscriptions which appear thereon?

Russell Gole.

"*I put a spoke in his wheel.*"—What is the meaning of the phrase, "I put a spoke in his wheel?"

In April last, a petition was heard in the Rolls Court on the part of the trustees of Manchester New College, praying that they might be allowed to remove that institution to London; and a single trustee was heard against such removal. One of the friends of the college was on this occasion heard to remark, "the removal to London was going on very smoothly, and it would have been done by this time, if this one trustee had not *put his spoke in the wheel:*" meaning, that the conscientious scruple of this trustee was the sole *impediment to the movement.* Is this the *customary* and proper mode of using the phrase; and, if so, how can putting a spoke to a wheel impede its motion?

On the other hand, having heard some persons say that they had always understood the phrase to denote affording *help* to an undertaking, and confidently allege that this must be the *older* and

more correct usage, for "what," say they, "is a wheel without spokes?" I inquired of an intelligent lady, of long American descent, in what way she had been accustomed to hear the phrase employed, and the answer was: "Certainly as a help: we used to say to one who had anything in hand of difficult accomplishment, 'Do not be faint-hearted, I'll give you a spoke.'"

Dr. Johnson, in the folio edition of his *Dictionary*, 1755, after defining a spoke to be the "bar of a wheel that passes from the nave to the felly," cites:

". . . . . All you gods,
In general synod, take away her power,
Break all the *spokes* and fellies to her wheel,
And bowl the round nave down the hill of Heaven."
Shakspeare.

G. K.

Sir W. Hewit. — At p. 159. of Mr. Thoms's recent edition of Pulleyn's *Etymological Compendium*, Sir W. Hewit, the father-in-law of Edward Osborne, who was destined to found the ducal family of Leeds, is said to have been "a pin-maker." Some other accounts state that he was a clothworker; others again, that he was a goldsmith. Which is correct; and what is the authority? And where may any pedigree of the Osborne family, *previous to Edward*, be seen?

H. T. Griffith.

Passage in Virgil. — Dr. Johnson, in his celebrated Letter to Lord Chesterfield, says, in reference to the hollowness of patronage: "The shepherd, in Virgil, grew at last acquainted with Love; and found him a native of the rocks." To what passage in Virgil does Johnson here refer, and what is the point intended to be conveyed?

R. Fitzsimons.

Dublin.

Fauntleroy. — In Binns' *Anatomy of Sleep* it is stated that a few years ago an affidavit was taken in an English court of justice, to the effect that Fauntleroy was still living in a town of the United States.

Can any of your correspondents refer me to the circumstance in question? C. Clifton Barry.

Animal Prefixes, descriptive of Size and Quality. — Will somebody oblige me by pointing out in the modern languages any analogous instances to the Greek βοῦ, English *horse*-radish, *dog*-rose, *bull*-finch, &c.? C. Clifton Barry.

Punning Devices. — Sir John Cullum, in his *Hist. of Hawsted*, 1st edit. p. 114., says that the seal of Sir William Clopton, knight, t. Hen. VII., was "a ton, out of which issues some plant, perhaps a *caltrop*, which might be contracted to the first syllable of his name." This appears to be too violent a contraction. Can any of your readers suggest any other or closer analogy between the name and device? Buriensis.

"*Pinece with a stink.*" — In Archbishop Bramhall's *Schism Guarded* (written against Serjeant) there is a passage in which the above curious expression occurs, and of which I can find no satisfactory, nor indeed any explanation whatever. The passage is this (*Works*, vol. ii. p. 545., edit. Ox.):

"But when he is baffled in the cause, he hath a reserve, — that Venerable Bede, and Gildas, and Foxe in his Acts and Monuments, do brand the Britons for wicked men, making them 'as good as Atheists; of which gang if this Dinoth were one,' he 'will neither wish the Pope such friends, nor envy them to the Protestants.'

"What needeth this, when he hath got the worst of the cause, to defend himself like a *pinece with a stink?* We read no other character of Dinoth, but as of a pious, learned, and prudent man."

Can any of your readers furnish an explanation?

R. Blakiston.

Soiled Parchment Deeds. — Having in my possession some old and very dirty parchment deeds, and other records, now almost illegible from the accumulation of grease, &c., on the surface of the skins, I am desirous to know if there be any "royal road" to the cleansing and restoration of these otherwise enduring MSS.? T. Hughes.

Chester.

Roger Wilbraham, Esq.'s Cheshire Collection. — Can any of your correspondents say where the original collection made by the above-named gentleman, or a copy of them, referred to in Dr. Foote Gower's *Sketch of the Materials for a Cheshire History*, may now be met with?

Cestriensis.

Cambridge and Ireland. — In the first volume of the *Pictorial History of England*, p. 270., it is stated that —

"Martin skins are mentioned in *Domesday Book* among the commodities brought by sea to Chester; and this appears from other authorities to have been one of the exports in ancient times from Ireland. Notices are also found of merchants from Ireland *landing at Cambridge* with cloths, and exposing their merchandise to sale."

The authority quoted for this statement is Turner, vol. iii. p. 113.

On referring to Turner's *Anglo-Saxons*, I find it stated:

"We read of merchants from Ireland *landing at Cambridge* with cloths, and exposing their merchandise to sale."

Mr. Turner refers to Gale, vol. ii. p. 482.

I do not know to what work Mr. Turner refers, unless to Gale's *Rerum Anglicarum Scriptores Ve-*

teres; on examining this I can find no passage at the page and volume indicated, on the subject.

Can any of your readers state where it is to be found? It appears remarkable that the merchants from Ireland should land at the inland town of Cambridge, and it seems a probable conjecture that Cambridge is a mistake for Cambria.

William of Malmesbury speaks of a commerce between Ireland and the neighbourhood of Chester, and it seems much more probable that the merchants of Ireland landed in Wales than in Cambridge. JOHN THRUPP.

Derivation of Celt. — What is the proper derivation of the word *celt*, as applied to certain weapons of antiquity? A good authority, in Dr. Smith's *Dictionary of Greek and Roman Antiquities*, p. 351., obtains the term from —

"Celtes, an old Latin word for a chisel, probably derived from *cælo*, to engrave."

Mr. Wright (*The Celt, Roman, and Saxon*, p. 73.) says that Hearne first applied the word to such implements in *bronze*, believing them to be "Roman *celtes* or chisels;" and that —

"Subsequent writers, ascribing these instruments to the Britons, have retained the name, forgetting its origin, and have applied it indiscriminately, not only to other implements of bronze, but even to the analogous instruments of *stone*."

And he objects to the term "as too generally implying that things to which it is applied are Celtic." On the other hand, Dr. Wilson (*Prehistoric Annals*, p. 129.) prefers to retain the word, inasmuch as the Welsh etymologists, Owen and Spurrell, furnish an ancient Cambro-British word *celt*, a flint stone. M. Worsaae (*Primeval Antiq.*, p. 26.) confines the term to those instruments of bronze which have a hollow socket to receive a wooden handle; the other forms being called paalstabs on the Continent. It seems clear that there is no connexion between this word and the name of the nation (*Celtæ*); but its true origin may perhaps be elicited by a little discussion in the pages of "N. & Q." C. R. M.

Ancient Superstition against the King of England entering or even beholding the Town of Leicester. — The existence of a superstition to this effect is recorded in Rishanger's *Chronicle*, and also, as I am informed, in that of Thomas Wikes; but this I have not at present an opportunity of consulting.

Rishanger's words are:

"Rex [Henricus III.] autem, capta Norhamptun., Leycestr. tendens, in ea hospitatus est, quam nullus regni præter eum etiam videre, prohibentibus quibusdam superstitiose, præsumpsit." — P. 26.

It is also mentioned by Matthew of Westminster. (Vide Bohn's edition, vol. ii. p. 412.) The statement, that no king before Henry III. had entered the town, is however incorrect, as William the Conqueror and King John are instances to the contrary.

Can any of your correspondents explain the origin of this superstition, or favour me with any farther notices respecting it?

It is not unworthy of observation that very many of the royal personages who have visited Leicester, have been either unfortunate in their lives, or have met with tragical deaths.

We may, however, hope, for the credit of the town, that their misfortunes may be attributed to other causes, rather than to their presence within its time-hallowed walls. WM. KELLY.

Leicester.

Burton. — Is there any family of this name who can make out a descent from, or connexion with, a Mr. John Burton, alderman of Doncaster, who died 1718? C. J.

The Camera Lucida. — I should feel much obliged to any reader of "N. & Q." who would be kind enough to answer the following questions, and refer me to any work treating of the handling and management of the Camera Lucida. I have one made by King of Bristol, and purchased about thirty years ago: it draws out, like a telescope, in three pieces, each six inches long; and at full length will give a picture of the dimensions of twenty inches by twelve. The upper piece is marked from above downwards, thus: at two inches below the lens, "2;" at an inch below that point, "3;" at half an inch lower, "4;" at half an inch lower still, "5;" half an inch below the point "5," a "7" is marked; and half an inch below the "7," there is a "10;" at seven-eighths below this last, "D" is marked. What reference have these nicely graduated points to the distance of an object from the instrument? Do the figures merely determine the size of the picture to be taken? How is one to be guided in their use and application to practice? CARET.

Francis Moore. — Francis Moore was born at Bakewell about the year 1592, and was Proctor of Lichfield Cathedral at the time of the Great Rebellion. I am anxious to know who were his parents, and what their place of abode.

EDWARD PEACOCK.

Bottesford Moors, Kirton-in-Lindsey.

Waugh, Bishop of Carlisle. — What were the family arms of Dr. John Waugh, Bishop of Carlisle, who died October 29, 1734? Was he of a Scotch family, and are any of his descendants now living? RUFUS.

Palace at Enfield. — We read that there was formerly a royal palace at Enfield in Middlesex, ten miles north from London; and one room still

remains in its original state. Can you, or any of your subscribers, inform me whereabouts in the town it is situated? Also, the date of erection of the church? HAZELWOOD.

"*Solamen miseris*," *&c.* — Please to state in what author is the following line? No one knows.

"Solamen miseris socios habuisse doloris."

A CONSTANT READER.

Soke Mills. — Correspondents are requested to communicate the names of "Soke" or Manorial Mills, to which the suit is still enforced. S. M.

Second Wife of Mallet. — The second wife of Mallet was Lucy Elstob, a Yorkshire lady, daughter of a steward of the Earl of Carlisle. Can any of your readers inform me at what place in Yorkshire her father resided, and where the marriage with Mallet in 1742 took place? She survived her husband, and lived to the age of eighty years. Where did she die, and what family did Mallet leave by his two wives? F.

Leamington.

Minor Queries with Answers.

Books burned by the Common Hangman. —

"Historia Anglo-Scotica: or an Impartial History of all that happen'd between the kings and kingdoms of England and Scotland from the beginning of the Reign of *William the Conqueror* to the Reign of Queen Elizabeth, &c., by James Drake, M.D, 8vo., London, 1703."

Of this work it is said, in a note in the *Catalogue* of Geo. Chalmers' library (fourth day's sale, Sept. 30, 1841), that —

"On June 30, 1703, the Scotch parliament ordered this book to be burned by the hands of the common hangman, and that the magistrates of Edinburgh should see it carried into effect at eleven o'clock on the following day."

Will any correspondent of yours furnish me with some notice of Dr. Drake, the author, and also explain the ground of offence upon which his book was condemned? I confess to be unable to discover anything to offend; neither, as it seems, could Mr. Surtees, for he says:

"I quote Drake's *Historia Anglo-Scotica*, 1703, a book which, for what reason I never could discover, was ordered to be burned by the common hangman." — *History of Durham*, vol. iv. p. *55.* note *l.*

Any notices of books which have been signalised by being subjected to similar condemnation, would much interest me, and perhaps others of your readers. BALLIOLENSIS.

[The ground of offence for burning the *Historia Anglo-Scotica* is stated in *The Acts of the Parliaments of Scotland*, vol. xi. p. 66., viz.: "Ordered, that a book published by the title of *Historia Anglo-Scotica*, by James Drake, M.D., and dedicated to Sir Edward Symour, containing many false and injurious reflections upon the sovereignty and independence of this crown and nation, be burnt by the hand of the common hangman at the mercat Cross of Edinburgh, at eleven o'clock to-morrow (July 1, 1703), and the magistrates of Edinburgh appointed to see the order punctually executed." It would appear from the dedication prefixed to this work, that Drake merely pretended to edit it, for he says, that "upon a diligent revisal, in order, if possible, to discover the name of the author, and the age of his writing, he found that it was written in, or at least not finished till, the time of Charles I." But he says nothing more of the MS., nor how it came into his hands. A notice of Dr. Drake is given in Chalmers's *Biographical Dictionary*, and in the preface to *The Memorial of the Church of England*, edit. 1711, which was also burnt by the common hangman in 1705. See "N. & Q.," Vol. iii., p. 519.]

Captain George Cusack. — It appears by an affidavit made by a Mr. Thomas Nugent in the year 1674, and now of record in the Exchequer Record Office, Dublin, that —

"He, being on or about the 20th of September preceding in London, was by one Mr. Patrick Dowdall desired to goe along with him to see one George Cusack, then in prison there for severall hainous offences alleadged to have beene by him committed, which he could not do by reason of other occasions; but having within two or three days afterwards mett with Mr. Dowdall, was told by him that he had since their last meeting seene the said Cusack in prison (being the Marshalsea in Southwark) with bolts on, and that none of Cusack's men who were alsoe in prison were bolted:"

that on the 11th of November Cusack was still in restraint, and not as yet come to his trial:

"That there were *bookes written of the said Cusack's offences*, which he heard cryed about in the streets of London to be sold, and that y^e^ generall opinion and talke was that the said Cusack should suffer death for his crimes."

By a fragment of an affidavit made by a Mr. Morgan O'Bryen, of the Middle Temple, London, it appears that this man was a Captain George Cusack, who, I presume, was a pirate. May I take leave to ask, are the above-mentioned books in existence, and where are they to be found?

JAMES F. FERGUSON.

Dublin.

[In the British Museum is the following pamphlet: — "The Grand Pyrate: or the Life and Death of Captain George Cusack, the Great Sea-Robber, with an Accompt of all his notorious Robberies both at Sea and Land; together with his Tryal, Condemnation, and Execution. Taken by an Impartial Hand." London, 1676, pp. 24. 4to.]

Sir Ralph Winwood. — I am particularly desirous of obtaining some information respecting

Sir Ralph Winwood, private secretary to James I., and should feel much obliged if any of your numerous correspondents would favour me with anything they may know concerning him, or with the titles of any works in which his name is mentioned.

H. P. W. R.

[Biographical notices of Sir Ralph Winwood will be found in *Biographia Britannica*, Supplement; Lloyd's *State Worthies;* Wood's *Athenæ;* Granger and Chalmers' Biographical Dictionaries. Sir F. Drake's Voyage, by T. Maynarde, is dedicated to him. Letters to him from Sir Thomas Roe, in 1615, 1616, are in the British Museum, Add. MS. 6115. fol. 71. 75. 146. And a letter to him from Sir Dudley Carlton will be found in the *Gentleman's Magazine*, vol. lvii. p. 143. The Diaries of the time of James I. may also be consulted; a list of them is given in "N. & Q.," Vol. vi., p. 363.]

Replies.

BOOKS CHAINED TO DESKS IN CHURCHES.

(Vol. viii., p. 93.)

The authority for this ancient custom appears to be derived from an act of the Convocation which assembled in 1562. Strype informs us (*Annals*, vol. i. c. 27.) that at this Convocation the following injunctions were given:

"First, That a Catechism be set forth in Latin, which is already done by Mr. Dean of Paul's [Dean Nowell], and wanteth only viewing. Secondly, That certain Articles [the Thirty-nine Articles], containing the principal grounds of Christian religion, be set forth much like to such Articles as were set forth a little before the death of King Edward, of which Articles the most part may be used with additions and corrections as shall be thought convenient. Thirdly, That to these Articles also be adjoined the *Apology*, writ by Bishop Jewell, lately set forth after it, hath been once again revised and so augmented and corrected as occasion serveth. That these be joined in *one* book; and by common consent authorised as containing true doctrine, and be enjoined to be taught the youth in the Universities and grammar schools throughout the realm, and also in cathedral churches, and collegiate, and in private houses: and that whosoever shall preach, declare, write, or speak anything in derogation, depraving or despising of the said book, or any doctrine therein contained, and be thereof lawfully convicted before any ordinary, &c., he shall be ordered as in case of heresy, or else shall be punished as is appointed for those that offend and speak against the Book of Common Prayer, set forth in the first year of the Queen's Majesty's reign that now is: that is to say, he shall for the first offence forfeit 100 marks; for the second offence, 400 marks; and for the third offence, all his goods and chattels, and shall suffer imprisonment during life."

It is probable that this book found a place in churches as affording a standard of orthodoxy easy of reference to congregations in times not sufficiently remote from the Reformation, to render the preaching of Romish doctrines unlikely. This, if the surmise be correct, would be emphatically to bring the officiating minister to book. In Prestwich Church, the desk yet remains, together with the "Book of Articles," bound up as prescribed with Jewel's *Apology* (black-letter, 1611), but the chain has disappeared. The neighbouring church of Bingley has also its desk, to which the chain is still attached; but the "Book of Articles" has given place to some more modern volume.

John Booker.

Prestwich.

Mr. Simpson will find some account of the *Paraphrase of Erasmus* so chained (of which he says he cannot recal an instance) at Vol i., p. 172., and Vol. v., p. 332.

The following list (remains of which more or less perfect, with chains appended, are still extant) will probably be interesting to many of your readers:

"*Books chayned in the Church, 25th April*, 1606.

Dionisius Carthusian vpon the New Testament, in two volumes.
Origen vpon St. Paules Epistle to the Romanes.
Origen against Celsus.
Lira vpon Pentathucke of Moses.
Lira vpon the Kings, &c.
Theophilact vpon the New Testam^t.
Beda vpon Luke and other P^ts of the Testam^t.
Opuscula Augustini, thome x.
Augustini Questiones in Nouū Testamentū.
The Paraphrase of Erasmus.
The Defence of the Apologye.
Prierius Postill vpon the Dominicall Gospells."

From Ecclesfield Church accounts.

J. Eastwood.

In Malvern Abbey Church is a copy of Dean Comber's *Companion to the Temple*, chained to a desk, and bearing a written inscription to the effect that it should never be removed out of the church; but should remain chained to its desk for ever, for the use of any parishioner who might choose to come in and read it there.

N. B. I have mislaid my copy of this inscription: and should feel greatly obliged to any of your correspondents who may be residing in or near Great Malvern, for a transcript of it. As it may be thought somewhat long for your pages, perhaps some correspondent would kindly copy it out for me, and inclose it to Rev. H. T. Griffith, Hull.

University Club.

EPITAPHS.

(Vol. vii. *passim.*)

A goodly collection of singular epitaphs has appeared in "N. & Q."; but I believe it yet lacks

a specimen of the following tombstone tomfoolery —an initial epitaph. Green, in his *History of Worcester*, gives the following inscription from a monument under the north-west window of St. Andrew's Church in that city:

"Short of Weight.
H L T B O
R W
I H O A J R
A D 1780 A 63."

Green adds the following explanation of this riddle:

"In *full measure* it would have stood thus: 'Here Lieth The Body Of Richard Weston, In Hopes Of A Joyful Resurrection. Anno Domini 1780. Aged 63.'"

Richard Weston was a baker, and the "Short of weight" gives the clue to the nature of his dealings, and also to the right reading of the epitaph.

The following is from Ombersley Churchyard, Worcestershire:

"Sharp was her wit,
Mild was her nature;
A tender wife,
A good humoured creature."

From the churchyard of St. John, Worcester:

"Honest John's
Dead and gone."

From the churchyard of Cofton Hackett, Worcestershire, are the two following:

"Here lieth the body of John Galey, sen., in expectation of the Last Day. What sort of man he was that day will discover. He was clerk of this parish fifty-five years. He died in 1756, aged 75."

The next is also to a Galey. Your correspondent PICTOR (Vol. viii., p. 98.) gives the same epitaph, slightly altered, as being at Wingfield, Suffolk:

"Pope boldly asserts (some think the maxim odd),
An honest man's the noblest work of GOD.
If this assertion is from error clear,
One of the noblest works of GOD lies here."

From Alvechurch, Worcestershire; to a man and wife:

"He, an honest, good-natured, worthy man; she, as eminent for conjugal and maternal virtues during her marriage and widowhood, as she had been before for amiable delicacy of person and manners."

The following, which is probably not to be surpassed, appeared in one of the earliest numbers of *Household Words*. It is from the churchyard of Pewsey, Wiltshire:

"Here lies the body of Lady O'Looney, great-niece of Burke, commonly called the Sublime. She was bland, passionate, and deeply religious: also, she painted in water-colours, and sent several pictures to the Exhibition. She was first cousin to Lady Jones: and of such is the kingdom of heaven."

CUTHBERT BEDE, B.A.

If epitaphs of recent date are admitted in "N. & Q.," perhaps the following, upon an editor, which lately appeared in the *Halifax Colonist*, may not be out of place in your publication:

"Here *lies* an editor!
Snooks if you will;
In mercy, kind Providence,
Let him *lie still*.
He *lied* for his living: so
He lived, while he *lied*,
When he could not *lie longer*,
He *lied* down, and died."

W. W.

Malta.

"Here lies a Wife, a Friend, a Mother,
I believe there never was such another;
She had a head to earn and a heart to give,
And many poor she did relieve.
She lived in virtue and in virtue died,
And now in Heaven she doth reside.
Yes! it is true as tongue can tell,
If she had a fault, it was loving me too well.
And when I am lying by her side,
Who was in life her daily pride,
Tho' she's confined in coffins three,
She'd leave them all and come to me!"

The above lines, written on a tablet in a church at Exeter, were composed by Mr. Tuckett, tallow-chandler, to the memory of his wife. An old subscriber of "N. & Q." thinks this epitaph more strange and curious than any which has yet appeared in the columns of that valuable publication.

ANON.

PAROCHIAL LIBRARIES.

(Vol. vii., p. 507.)

I copy the following from the fly-leaf of *A Treatise of Ecclesiastical Benefices and Revenues*, by the learned Father Paul, translated by Tobias Jenkins, 8vo., Westminster, 1736:

"Bibliotheca de Bassingbourn in Com. Cant. Dono dedit Edvardus Nightingale de Kneeseworth Armiger Filius et Hæres Fundatoris. Feb. 1mo, 1735to."

How the volume got out of the library I know not: it was purchased some years since at a sale in Oxford.

Y. B. N. J.

To the list of parochial libraries allow me to add that of Denchworth, near Wantage, Berks. In a small apartment over the porch, the *parvise*, I recollect, some years since, to have seen a very fair collection of old divinity, the books being, all of them, confined by chains, according to the ancient usage, an instance of which I never saw elsewhere.

At St. Peter's Church, Tiverton, there is also a collection of books, mostly the gift of the Newtes, Richard (rejected in 1646 and restored in 1660), and John his son, rectors of the portions of Tidcombe and Clare in that church. The books are preserved in a room over the vestry.

BALLIOLENSIS.

Another *venerable* archdeacon now living permitted the churchwardens of Swaffham to give him a fine copy of Cranmer's Bible belonging to the church library. S. Z. Z. S.

Add to the list Finedon, in Northamptonshire, where there is a collection of upwards of 1000 volumes in the parvise over the porch. E. H. A.

"UP, GUARDS, AND AT THEM!"

(Vol. v., p. 426.; Vol. viii., pp. 111. 184.)

The authority for the Duke of Wellington having used these words at the battle of Waterloo is Capt. Batty, of the Grenadier Guards, in a letter written a few days after the battle, published in Booth's *Battle of Waterloo*, and illustrated by George Jones, Esq., R.A., who is believed to have superintended the whole publication. I append the extract:—

"Upon the cavalry being repulsed, the Duke himself ordered our second battalion to form line with the third battalion; and, after advancing to the brow of the hill, to lie down and shelter ourselves from the fire. Here we remained, I imagine, near an hour. It was now about seven o'clock. The French infantry had in vain been brought against our line; and, as a last resource, Buonaparte resolved upon attacking our part of the position with his veteran Imperial Guard, promising them the plunder of Brussels. Their artillery and they advanced in solid column to where we lay. The Duke, who was riding behind us, watched their approach; and at length, when within a hundred yards of us, exclaimed 'Up, guards, and at them again!' Never was there a prouder moment than this for our country or ourselves," &c. — Second Letter of Capt. Batty, Grenadier Guards, dated June 22, 1815, from the village of Gommignies; his First Letter being dated Bavay, June 21, 1815.

This circumstantial account, written so few days after the battle, detailing affirmatively the command to the guards as heard by one of themselves, will probably countervail the negative testimony of C. as derived from the Duke's want of recollection: as well as the "Goodly Botherby's" of MR. CUTHBERT BEDE. As an instance of the Duke's impressions of the battle, I may add, that he stated that there was *no smoke*, though Mr. Jones told me, that when he was on the ground two days afterwards the smoke was still hanging over it. FRANK HOWARD.

PHOTOGRAPHIC CORRESPONDENCE.

Mr. Muller's Process. — MR. SISSON inquires for any one's experience in the use of the above formula, and I beg to say I remember when it was published I tried it, but gave it up. It is an excellent plan, but requires improvement. The following were my objections:

If the objects are not well illuminated by the sun, the image is not sharp. The skies taken are singularly the reverse of the iodide-of-potash method, as they are almost transparent.

The solutions of iron are a constant trouble by precipitating.

It has the same disadvantages as other modes on paper from inequality in the strength of the image. The photographic *pons asinorum* appears however to be got over by the process, viz. taking the picture at once in the camera; and it is very possible that it can be made perfect. A small quantity of chromate of potash, about one grain to three ounces of solution of iodide of iron, gives a little more force to the picture.

I find the nitrate of lead a very useful salt in iodizing paper. Six grains of the salt to the ounce of water, and tincture of iodine added till a pale yellow, will give additional sensitiveness to iodized paper, if the sheets are floated upon the solution. This will shorten the time in the camera nearly five minutes; but it requires care, as it is apt to solarize.

A weak solution of iodide of iron has also the same effect, and, if blotted off at once, it will not blacken by the use of gallic acid. WELD TAYLOR.

Bayswater.

Stereoscopic Angles. — When I last addressed you, I fancied I should set the stereoscopic-angle question at rest. It appears, however, that MR. G. SHADBOLT is unconvinced; and as I alone (to the best of my knowledge) have defined and solved the problem in relation to this subject, you will perhaps allow me to offer a few words in rejoinder to MR. S.'s arguments; which, had that gentleman thought more closely, would not have been advanced. This is also requisite, because, from their speciousness, they are likely to mislead such as take what they read for granted. MR. S. says that when the stereographs are placed at the same distance from the eyes as the focal length of the lens, that $2\frac{1}{4}$ inches is the best space for the cameras to be apart; and that were this space increased, the result would be as though the pictures were taken from models. To this I reply, that the only correct space for the cameras to be apart is $2\frac{1}{2}$ inches (*i. e.* the space usually found to be from pupil to pupil of our eyes), and this under every circumstance; and that any departure from this must produce error. As to the model-like appearance, I cannot see the reason of

it. Next Mr. Shadbolt says, and rightly, that when the pictures are seen from a less distance than the focal length of the lens, they appear to be increased in bulk. But the "obvious remedy" I pronounce to be wrong, as it must produce error. The remedy is nevertheless obvious, and consists in placing the stereographs at the same distance from the eyes as the focal length of the lens. But, if this cannot be done, it were surely better to submit to some trifling exaggeration than to absolute deformity and error. Mr. S. says also, that as we mainly judge of distance, &c. by the convergence of the optic axis of our eyes (Query, How do persons with only one eye judge?), so, in short or medium distances, it were better to let the camera radiate from its centre to the principal object to be delineated. The result of this must be error, as the following illustration will show. Let the sitter (for it is especially recommended in portraits) hold before him, horizontally, and in parallelism with the picture, a ruler two feet long; and let planes parallel to the ruler pass through the sitter's ears, eyes, nose, &c. The consequence would be that the ruler, and all the other planes parallel to it, would have two vanishing points, and all the features be erroneously rendered. This, to any one conversant with perspective, should suffice. But, as all are not acquainted with perspective, perhaps the following illustration may prove more convincing. Suppose an ass to stand facing the observer; a boy astride him, with a big drum placed before him. Now, under the treatment recommended by Mr. G. Shadbolt, both sides of the ass would be visible; both the boy's legs; and the drum would have two heads. This would be untrue, absurd, ridiculous, and quite as wonderful as Mr. Fenton's twelve-feet span view from across the Thames.

Once more, and I shall have done with the present arguments of Mr. G. Shadbolt. He says that the two pictures should have exactly the same range of vision. This I deny: for, were it so, there would be no stereoscopic effect. Let the object be a column: it is evident that a tangent to the left side of the column from the right eye, could not extend so far to the left as a tangent to the left side of the column from the left eye, and *vice versâ*. And it is only by this difference in the two pictures (or, in other words, the range of vision) that our conceptions of solidity are created. This is not exactly the test to suit the views of Mr. Shadbolt, as I am quite aware; but I chose it for its simplicity, and because it will bear demonstration; and my desire has been to elicit truth, and not to perpetuate error.

In conclusion, I beg to refer Mr. G. Shadbolt to my definition and solution of the stereoscopic problem — which I then said I *believed* — but which I now unhesitatingly *assert* to be correct.

T. L. Marriott.

Ammonio-nitrate of Silver.—The inability of your correspondent Philo-pho. to form the ammonio-nitrate of silver from a solution of nitrate of silver, which has been used to excite albumenized paper, is in all probability owing to the presence of a small quantity of nitrate of ammonia, which has been imparted to the solution by the paper.

Salts of ammonia form, with those of silver, double salts; from which the oxide of silver is not precipitated by the alkalies.

I cannot however explain how it was that the solution had lost none of its silver, for the paper could not in such case have been rendered sensitive.

J. Leachman.

20. Compton Terrace, Islington.

Replies to Minor Queries.

Sir Thomas Elyot (Vol. viii., p. 220.).—Particulars respecting this once celebrated diplomatist and scholar may be collected from Burnet's *Hist. Reformation*, ed. 1841, i. 95.; Strype's *Ecclesiastical Memorials*, i. 221. 263., Append. No. LXII.; Ellis's *Letters*, ii. 113.; *Archæologia*, xxxiii.; Wright's *Suppression of Monasteries*, 140.; *Lelandi Encomia*, 83.; Leland's *Collectanea*, iv. 136—148.; *Retrospective Review*, ii. 381.; *Privy Purse Expenses of Princess Mary*, 82. 230.; Chamberlain's *Holbein Heads*; Smith's *Autographs*; Fuller's *Worthies* (Cambridgeshire); Wood's *Athenæ Oxonienses*, i. 58.; Lysons' *Cambridgeshire*, 159.

The grant of Carlton cum Willingham in Cambridgeshire to Sir Thomas Elliot and his wife is enrolled in the Exchequer (*Originalia*, 32 Hen. VIII., pars 3. rot. 22. vel 221.); and amongst the Inquisitions filed in that Court is one taken after his death (*Cant. and Hunt.*, 37 vel 38 Hen. VIII.).

I believe it will be found on investigation, that Sir Richard Elyot (the father of Sir Thomas) was of Wiltshire rather than of Suffolk. See Leland's *Collectanea*, iv. 141. n., and an Inquisition in the Exchequer of the date of 6 or 7 Hen. VIII. thus described in the Calendar: "de manerio de Wanborough com. Wiltes proficua cujus manerii Ricardus Eliot percepit."

C. H. Cooper.

Cambridge.

Judges styled "Reverend" (Vol. viii., p. 158.).—As it is more than probable that your pages may in future be referred to as authority for any statement they contain, especially when the fact they announce is vouched by so valued a name as that of my friend York Herald, I am sure that he will excuse me for correcting an error into which he has fallen, the more especially as Lord Campbell is equally mistaken (*Lord Chancellors*, i. 539.).

York Herald states, that "Anthony Fitz-Herbert was appointed Chief Justice of the Common

Pleas in 1523, and died in 30 Henry VIII." Fitz-Herbert was never *Chief Justice*. He was made a judge of the Common Pleas in 1522; and so continued till his death at the time mentioned, 1538. During that period, the office of Chief Justice of the Common Pleas was successively held by Sir Thomas Brudenell till 1531, by Sir Robert Norwich till 1535, and then by Sir John Baldwin, who was Chief Justice at the time of Fitz-Herbert's death.

William Rastall (afterwards Judge), in the early part of his career, joined his father in the printing business, and there are several books with his imprimatur. It was during that time probably that he formed the table to the *Natura Brevium* of Anthony Fitz-Herbert, mentioned in the title-page to YORK HERALD's volume.

EDWARD FOSS.

"*Hurrah*" *and other War-cries* (Vol. vii., pp. 595. 633.; Vol. viii., pp. 20. 88.). — *Hurrah* is the war-cry of many nations, both in the army and navy. The Dutch seem to have adopted it from the Russians, *poeta invito*, as we see in the following verses of Staring van den Wildenborg:

"Is 't hoera? Is 't hoera?
Wat drommel kan 't u schelen?
Brul, smeek ik, geen Kozakken na!
Als Fredrik's batterijën spelen —
Als Willem's trommen slaan
Blijv' Neêrland's oorlogskreet: 'Val aan!'
Waar jong en oud de vreugd der overwinning deelen,
Bij Quatre-Bras' trofee,
Blijve ons gejuich *Hoezee!*"

Accept or reject this doggerel translation:

"Is it hurrah? Is it hurrah?
What does that concern you, pray?
Howl not like Cossacks of the Don!'
But, when Frederic's batteries pour —
When William's drums do roar —
Holland's war-cry still be: 'Fall on!'
When old and young
Raise the victor's song,
At Quatre-Bras' trophy,
Let *Huzzah* our joy-cry be!"

Hoera (hurrah) and *hoezee* (huzza), then, in the opinion of Staring, and indeed of many others, have not the same origin. Some have derived *hoezee* from *haussé*, a French word of applause at the hoisting (Fr. *hausser*) of the admiral's flag. Bilderdijk derives it from Hussein, a famous Turkish warrior, whose memory is still celebrated. Dr. Brill says, "*hoezee* seems to be only another mode of pronouncing the German *juchhé*." Van Iperen thinks it taken from the Jewish shout, "Hosanna!" Siegenbeek finds "the origin of *hoezee* in the shout of encouragement, 'Hou zee!' (hold sea)." Dr. Jager cites a Flemish author, who says "that this cry ('hou zee,' in French, *tiens mer*) seems especially to belong to us; since it was formerly the custom of our seamen always 'zee te houden' (to keep the sea), and never to seek shelter from storms." Dr. Jager, however, thinks it rather doubtful "that our *hoezee* should come from 'hou zee,' especially since we find a like cry in other languages." In old French *huz* signified a cry, a shout; and the verb *huzzer*, or *hucher*, to cry, to shout; and in Dutch *husschen* had the same meaning.—From the *Navorscher*.

Major André (Vol. viii., p. 174.). — The sisters of Major André lived until a comparatively very recent date in the Circus at Bath, and this fact may point SERVIENS to inquiries in that city.

T. F.

In reply to SERVIENS's Query about Major André, I beg to inform him that there is a good picture of the Major by Sir Joshua Reynolds in the house of Mrs. Fenning, at Tonbridge Wells, who, I have no doubt, would be enabled to give him some particulars respecting his life.

W. H. P.

Early Edition of the New Testament (Vol. viii., p. 219.). — The book, about which your correspondent A. BOARDMAN inquires, is an imperfect copy of Tyndale's *Version of the New Testament:* probably it is one of the *first edition;* if so, it was printed at Antwerp in 1526: but if it be one of the second edition, it was printed, I believe, at the same place in 1534. Those excellent and indefatigable publishers, Messrs. Bagster & Sons, have within the last few years reprinted both these editions; and if your correspondent would apply to them, I have no doubt but they will be able to resolve him on all the points of his inquiry.

F. B——w.

Ladies' Arms borne in a Lozenge (Vol. vii., p. 571.; Vol. viii., pp. 37. 83.). — As this question is still open, I forward you the translation of an article inserted by me in the first volume of the *Navorscher*. Lozenge-formed shields have not been always, nor exclusively, used by ladies; for, in a collection of arms from 1094 to 1649 (see *Descriptive Catalogue of Impressions from Scottish Seals*, by Laing, Edinburgh) are many examples of ladies' arms, but not one in which the shield has any other form than that used at the time by men. In England, however, as early as the fourteenth century, the lozenge was sometimes used by ladies, though perhaps only by widows. Nisbet (*System of Heraldry*, ii. 35.) mentions a lozenge-formed seal of Johanna Beaufort, Queen Dowager of Scotland, attached to a parchment in 1439; while her arms, at an earlier period, were borne on a common shield (*Gent. Mag.*, April, 1851). In France the use of the lozenge for ladies was very general; yet in the great work of Flacchio (*Généalogie de la Maison de la Tour*) are found several hundred examples of ladies' arms on oval

shields; and in *Vredii Genealogia comitum Flandriæ* (p. 130.), on shields rounded off below. On the other hand, lozenges have sometimes been used by men: for instance, on a seal of Ferdinand, Infant of Spain, in Vredius, l. c. p. 148.; also on a dollar of Count Maurice of Hanau, in Kohler's *Müntzbelustig*. 14. See again the arms of the Count of Sickingen, in Siebmacher, Suppl. xi. 2. So much for the use of the lozenge. Most explanations of its origin appear equally far-fetched. That of Menestrier, in his *Pratique des Armoires* (p. 14.), seems to me the least forced. He derives the French name *lozange* from the Dutch *lofzang*:

"In Holland," he says, "the custom prevails every year, in May, to affix verses and *lofzangen* (songs of praise) in lozenge-formed tablets on the doors of newly-made magistrates. Young men hung such tablets on the doors of their sweethearts, or newly-married persons. Also on the death of distinguished persons, lozenge-shaped pieces of black cloth or velvet, with the arms, name, and date of the death of the deceased, were exhibited on the front of the house. And since *there is little to be said of women, except on their marriage or death, for this reason has it become customary on all occasions to use for them the lozenge-shaped shield.*"

In confirmation of this may be mentioned, that formerly *lozange* and *lozanger* were used in the French for *louange* and *louer;* of which Menestrier, in the above-quoted work (p. 431.), cites several instances.

Besides the conjectures mentioned by H. C. K. and Broctuna, may be cited that of Laboureur: who finds both the form and the name in the Greek word ὀξυγώνιος (*ozenge* with the article, *l'ozenge*); and of Scaliger, who discovers *lausangia* in *laurangia*, *lauri folia*. See farther, Bernd. *Wapenwesen*, Bonn, 1841. John Scott.

Norwich.

Sir William Hankford (Vol. ii., p. 161. &c.). — Your learned correspondent Mr. Edward Foss proves satisfactorily that Sir W. Gascoigne was not retained in his office of Chief Justice by King Hen. V. But Mr. Foss seems to have overlooked entirely the Devonshire tradition, which represents Sir William *Hankford* (Gascoigne's successor) to be the judge who committed Prince Henry. Risdon (*v.* Bulkworthy, *Survey of Devon*, ed. 1811, p. 246.), after mentioning a chapel built by Sir W. Hankford, gives this account of the matter:

"This is that deserving judge, that did justice upon the king's son (afterwards King Henry V.), who, when he was yet prince, commanded him to free a servant of his, arraigned for felony at the king's bench bar; whereat the judge replied, he would not. Herewith the prince, enraged, essayed himself to enlarge the prisoner, but the judge forbad; insomuch as the prince in fury stept up to the bench, and gave the judge a blow on the face, who, nothing thereat daunted, told him boldly: 'If you will not obey your sovereign's laws, who shall obey you when you shall be king? Wherefore, in the king's (your father's) name, I command you prisoner to the king's bench.' Whereat the prince, abashed, departed to prison. When King Henry IV., his father, was advertised thereof (as fast flieth fame), after he had examined the circumstances of the matter, he rejoiced to have a son so obedient to his laws, and a judge of such integrity to administer justice without fear or favour of the person; but withal dismissed the prince from his place of president of the council, which he conferred on his second son."

Risdon makes no mention of Sir W. Hankford's being retained in office by King Henry V. But at p. 277., *v.* Monkleigh, he gives the traditional account of Hankford's death (anno 1422), which represents the judge, in doubt of his safety, and mistrusting the sequel of the matter, to have committed suicide by requiring his park-keeper to shoot at him when under the semblance of a poacher:

"Which report (Risdon adds) is so credible among the common sort of people, that they can show the tree yet growing where this fact was committed, known by the name of Hankford Oak."

J. Sansom.

Mauilies, Manillas (Vol. vii., p. 533.).—W. H. S. will probably find some of the information which he asks for in *Two Essays on the Ring-Money of the Celtæ*, which were read in the year 1837 to the members of the Royal Irish Academy by Sir William Betham, and in some observations on these essays which are to be found in the *Gentleman's Magazine* of that year. During the years 1836, 1837, and 1838, there were made at Birmingham or the neighbourhood, and exported from Liverpool to the river Bonney in Africa, large quantities of *cast-iron* rings, in imitation of the *copper* rings known as "Manillas" or "African ring-money," then made at Bristol. A vessel from Liverpool, carrying out a considerable quantity of these cast-iron rings, was wrecked on the coast of Ireland in the summer of 1836. A few of them having fallen into the hands of Sir William Betham, he was led to write the *Essays* before mentioned. The making of these cast-iron rings has been discontinued since the year 1838, in consequence of the natives of Africa refusing to give anything in exchange for them. From inquiry which I made in Birmingham in the year 1839, I learnt that more than 250 tons of these cast-iron rings had been made in that town and neighbourhood in the year 1838, for the African market. The captain of a vessel trading to Africa informed me in the same year that the Black Despot, who then ruled on the banks of the river Bonney, had threatened to mutilate, in a way which I will not describe, any one who should be detected in landing these counterfeit rings within his territories. N. W. S.

The Use of the Hour-glass in Pulpits (Vol. vii., p. 589.; Vol. viii., p. 82.). — Your correspondent A. W. S. having called attention to the use of the hour-glass in pulpits (Vol. vii., p. 589.), I beg to mention two instances in which I have seen the stands which formerly held them. The first is at Pilton Church, near Barnstaple, Devon, where it still (at least very lately it did) remain fixed to the pulpit; the other instance is at Tawstock Church (called, from its numerous and splendid monuments, the Westminster Abbey of North Devon), but here it has been displaced, and I saw it lying among fragments of old armour, banners, &c., in a room above the vestry. They were similar in form, each representing a man's arm, cut out of sheet iron and gilded, the hand holding the stand; turning on a hinge at the shoulder it lay flat on the panels of the pulpit when not in use. When extended it would project about a yard. BALLIOLENSIS.

George Poulson, Esq., in his *History and Antiquities of the Seignory of Holderness* (vol. ii. p. 419.), describing Keyingham Church, says that —

"The pulpit is placed on the south-east corner; beside it is an iron frame-work, used to contain an hour-glass."

EDWARD PEACOCK.

Bottesford Moors, Kirton-in-Lindsey.

Derivation of the Word "Island" (Vol. viii., p. 209.). — Your correspondent C. gives me credit for a far greater amount of humour than I can honestly lay claim to. He appears (he must excuse me for saying so) to have scarcely read through my observations on the derivation of the word *island*, which he criticises so unmercifully; and to have understood very imperfectly what he has read. For instance, he says that my "derivation of *island* from *eye*, the visual orb, because each are (*sic*) surrounded by water, seems like banter," &c. Had I insisted on any such analogy, I should indeed have laid myself open to the charge; but *I did nothing of the kind*, as he will find to be the case, if he will take the trouble of perusing what I wrote. My remarks went to show, that, in the A.-S. compounded terms, *Ealond*, *Igland*, &c., from which our word *island* comes, the component *ea*, *ig*, &c., does not mean *water*, as has hitherto been supposed to be the case, but an *eye;* and that on this supposition alone can the simple *ig*, used to express an *island*, be explained. Will C. endeavour to explain it in any other way?

Throughout my remarks, the word *isle* is not mentioned. And why? Simply because it has no immediate etymological connexion with the word *island*, being merely the French word naturalised. The word *isle* is a simple, the word *island* a compound term. It is surely a fruitless task (as it certainly is unnecessary for any one, with the latter word ready formed to his hand in the Saxon branch of the Teutonic, and, from its very form, clearly of that family), to go out of his way to torture the Latin into yielding something utterly foreign to it. My belief is, that the resemblance between these two words is an accidental one; or, more properly, that it is a question whether the introduction of an *s* into the word *island* did not originate in the desire to assimilate the Saxon and French terms. H. C. K.

A Cob-wall (Vol. viii., p. 151.). — A "cob" is not an unusual word in the midland counties, meaning a lump or small hard mass of anything: it also means a blow; and a good "cobbing" is no unfamiliar expression to the generality of schoolboys. A "cob-wall," I imagine, is so called from its having been made of heavy lumps of clay, beaten one upon another into the form of a wall. I would ask, if "gob," used also in Devonshire for the stone of any fruit which contains a kernel, is not a cognate word? W. FRASER.

Tor Mohun.

Oliver Cromwell's Portrait (Vol. vi. *passim*). — In reference to this Query, the best portrait of Oliver Cromwell is in the Baptist College here, and 500 guineas have been refused for it.

I am not aware if it is the one alluded to by your correspondents. The picture is small, and depicts the Protector *without* armour: it is by Cooper, and was left to its present possessors by the Rev. Andrew Gifford, a Baptist minister, in 1784.

Two copies have been made of it, but the original has never been engraved; from one of the copies, however, an engraving is in process of execution, after the picture by Mr. Newenham, of "Cromwell dictating to Milton his letter to the Duke of Savoy." The likeness of Cromwell in this picture is taken from one of the copies.

The original is not allowed to be taken from off the premises on any consideration, in consequence of a dishonest attempt having been made, some time ago, to substitute a copy for it. BRISTOLIENSIS.

Manners of the Irish (Vol. viii., pp. 5. 111.). — A slight knowledge of Gaelic enables me to supply the meaning of some of the words that have puzzled your Irish correspondents. *Molchan* (Gaelic, *Mulachan*) means "chuse."

"Deo gracias, is smar in Doieagh."

I take to mean "Thanks to God, God is good." In Gaelic the spelling would be — "is math in Dia." A Roman Catholic Celt would often hear his priest say "Deo Gratias."

The meaning of the passage seems to be pretty clear, and may be rendered thus: — The Irish farmer, although in the abundant enjoyment of

bread, butter, cheese, flesh, and broth, is not only not ashamed to complain of poverty as an excuse for non-payment of his rent, but has the effrontery to thank God, as if he were enjoying only those blessings of Providence to which he is justly entitled. W. C.

Argyleshire.

Chronograms and Anagrams (Vol. viii., p. 42.). —Perhaps the most extraordinary instance to be found in reference to chronograms is the following:

"Chronographica Gratulatio in Felicissimum adventum Serenissimi Cardinalis Ferdinandi, Hispaniarum Infantis, a Collegio Soc. Jesu. Bruxellæ publico Belgarum Gaudio exhibita."

This title is followed by a dedication to S. Michael and an address to Ferdinand; after which come one hundred hexameters, *every one of which is a chronogram*, and each chronogram gives the same result, viz. 1634. The first three verses are,—

"AngeLe CæLIVogI MIChaëL LUX UnICa CætUs.
Pro nUtU sUCCInCta tUo CUI CUnCta MInIstrant.
SIDera qUIqUe poLo gaUDentIa sIDera VoLVUnt."

The last two are,—

"Vota Cano: hæC LcVIbus qUamVIs nUnC InCLyte prInCeps.
VersICULIs InCLUsa, fLUent in sæCULa CentUm."

All the numeral letters are printed in capitals, and the whole is to be found in the *Parnassus Poeticus Societatis Jesu* (Francofurti, 1654), at pp. 445–448. of part i. In the same volume there is another example of the chronogram, at p. 261., in the "Septem Mariæ Mysteria" of Antonius Chanut. It occurs at the close of an inscription:

"StatUaM hanC—eX Voto ponIt
FernanDUs TertIUs AUgUstUs."

The date is 1647.

"Henriot, an ingenious anagrammatist, discovered the following anagram for the occasion of the 15th:

'Napoleon Bonaparte sera-t-il consul à vie,
La [le] peuple bon reconnoissant votera Oui.'

There is only a trifling change of *a* to *e*."—*Gent. Mag.*, Aug. 1802, p. 771.

The following is singular:

"Quid est veritas?=Vir qui adest."

I add another chronogram "by Godard, upon the birth of Louis XIV. in 1638, on a day when the eagle was in conjunction with the lion's heart:"

"EXorIens DeLphIn AqUILa CorDIsqUe LeonIs
CongressU GaLLos spe LætItIaqUe refeCIt."

B. H. C.

"Haul over the Coals" (Vol. viii., p. 125.). — This appears to mean just the same as "roasting" — to inflict upon any one a castigation *per verbum* and in good humour.

To cover over the coals is the same as to lower over the coals, as a gipsy over a fire. Thus Hodge says of Gammer Gurton and Tib, her maid:

"'Tis their daily looke,
They cover so over the coles their eies be bleared with smooke."

To carry coals to Newcastle is well understood to be like giving alms to the wealthy; but viewed in union with the others would show what a prominent place coals seem to have in the popular mind. B. H. C.

Poplar.

Sheer Hulk (Vol. viii., p. 126.). — This phrase is certainly correct. *Sheer* = mere, a hulk, and nothing else. Thus we say *sheer* nonsense, *sheer* starvation, &c.; and the song says:

"Here a *sheer hulk* lies poor Tom Bowling,
The darling of our crew," &c.

The etymology of *sheer* is plainly from *shear*. B. H. C.

Poplar.

The Magnet (Vol. vi. *passim*). — This was used by Claudian apparently as symbolical of Venus or love:

"Mavors, sanguinea qui cuspide verberat urbes,
Et Venus, humanas quæ laxat in otia curas,
Aurati delubra tenent communia templi,
Effigies non una Deis. Sed ferrea Martis
Forma nitet, Venerem *magnetica gemma figurat*."
Claud. *De Magnete.*

B. H. C.

Poplar.

Fierce (Vol. viii., p. 125.). — Oxoniensis mentions a peculiar use of the word "fierce." An inhabitant of Staffordshire would have answered him: "I feel quite *fierce* this morning."
W. Fraser.

Tor-Mohun.

Connexion between the Celtic and Latin Languages (Vol. viii., p. 174.). — Your correspondent M. will find some curious and interesting articles on this subject in vol. ii. of *The Scottish Journal*, Edinburgh, 1848, p. 129. *et infra.*
Duncan Mactavish.

Lochbrovin.

Acharis (Vol. viii., p. 198.). — A mistake, probably, for *achatis*, a Latinised form of *achat*, a bargain, purchase, or act of purchasing. The passage in Dugdale seems to mean that "Ralph Wickliff, Esq., holds two-thirds of the tithes of certain domains sometime purchased by him, for-

merly at a rental of *5s.*, now at nothing, because, as he says, they are included in his park."

J. EASTWOOD.

Henry, Earl of Wotton (Vol. viii., p. 173.). — Philip, first Earl of Chesterfield, had a son Henry, Lord Stanhope, K.B., who married Catherine, the eldest daughter and co-heir of Thomas, Lord Wotton, and had issue one son Philip, and two daughters, Mary and Catherine. Lord Stanhope died s. p. Nov. 29, 1634. His widow was governess to the Princess of Orange, daughter of Charles I., and attending her into Holland, sent over money, arms, and ammunition to that king when he was distressed by his rebellious subjects. For such services, and by reason of her long attendance on the princess, she was, on the restoration of Charles II. (in regard that Lord Stanhope, her husband, did not live to enjoy his father's honours), by letters patent bearing date May 29, 12 Charles II., advanced to the dignity of Countess of Chesterfield for life, as also that her daughters should enjoy precedency as earl's daughters.

She took to her second husband John Poliander Kirkhoven, Lord of Kirkhoven and Henflect, by whom she had a son, *Charles Henry* Kirkhoven, the subject of the Query.

This gentleman, chiefly on account of his mother's descent, was created a baron of this realm by the title of Lord Wotton of Wotton in Kent, by letters patent bearing date at St. Johnstone's (Perth) in Scotland, August 31, 1650, and in September, 1660, was naturalised by authority of parliament, together with his sisters. He was likewise in 1677 created Earl of *Bellomont* in Ireland, and, dying without issue, left his estates to his nephew Charles Stanhope, the younger son of his half-brother the Earl of Chesterfield, who took the surname of Wotton.

This information is principally from Collins, who quotes "Ec. Stem. per Vincent." I have consulted also Bank's *Dormant Baronage*, Burke's *Works*, and Sharpe's *Peerage*. BROCTUNA.

Bury, Lancashire.

Anna Lightfoot (Vol. vii., p. 595.). — An account of "the left-handed wife of George III." appeared in Sir Richard Phillips' *Monthly Magazine* for 1821 or 1822, under the title of (I think) "Hannah Lightfoot, the fair Quaker."

ALEXANDER ANDREWS.

Lawyers' Bags (Vol. viii., p. 59.). — Previous correspondents appear to have established the fact that green was the orthodox colour of a lawyer's bag up to a recent date. May not the change of colour have been suggested by the sarcasms and jeers about "green bags," which were very current during the proceedings on the Bill of Pains and Penalties, commonly known as the *Trial* of Queen Caroline, some thirty years ago? The reports of the evidence collected by the commission on the Continent, was laid on the table in a *sealed green bag*, and the very name became for a time the signal for such an outcry, that the lawyers may have deemed it prudent to strike their colours, and have recourse to some other less obnoxious to remark. BALLIOLENSIS.

"*When Orpheus went down*" (Vol. viii., p. 196.). — In reply to the Query of G. M. B. respecting "When Orpheus went down," I beg to say that the author was the Rev. Dr. Lisle (most probably the Bishop of St. Asaph). The song may be found among Ritson's *English Songs*. When it was first published I have not been able to ascertain, but it must have been in the early part of the last century, as the air composed for it by Dr. Boyce, most likely for Vauxhall, was afterwards used in the pasticcio opera of *Love in a Village*, which was brought out in 1763. C. OLDENSHAW.

Leicester.

Muffs worn by Gentlemen (Vol. vi. *passim*; Vol. vii., p. 320.). — In Lamber's *Travels in Canada and the United States* (1815), vol. i. p. 307., is the following passage:

"I should not be surprised if those *delicate young soldiers* were to introduce muffs: they were in general use among the men under the French government, and are still worn by two or three old gentlemen."

UNEDA.

Philadelphia.

Wardhouse, and Fisherman's Custom there (Vol. viii., p. 78.). — Wardhouse or Wardhuuse, is a port in Finland, and the custom was for the English to purchase herrings there, as they were not permitted to fish on that coast. In *Trade's Increase*, a commercial tract, written in the earlier part of the seventeenth century, the author, when speaking of restraints on fishing on the coasts of other nations, says:

"Certain merchants of Hull had their ships taken away and themselves imprisoned, for fishing about the Wardhouse at the North Cape."

W. PINKERTON.

Ham.

"*In necessariis unitas*," *&c.* (Vol. viii., p. 197.). — The sentence, "In necessariis unitas, in dubiis libertas, in omnibus caritas," may be seen sculptured in stone over the head of a doorway leading into the garden of a house which was formerly the residence of Archdeacon Coxe, and subsequently of Canon Lisle Bowles, in the Close at Salisbury. It is quoted from Melancthon. The inscription was placed there by the poet, and is no less the record of a noble, true, and generous sentiment, than of the discriminating taste and feeling of him by whom it was thus appreciated and honoured.

Would that it might become the motto of *all* our cathedral precincts! W. S.

Northiam.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Botany of the Eastern Borders, with the Popular Names and Uses of the Plants, and of the Customs and Beliefs which have been associated with them, by George Johnson, M.D. This, the first volume of *The Natural History of the Eastern Borders,* is a book calculated to please a very large body of readers. The botanist will like it for the able manner in which the various plants indigenous to the district are described. The lover of Old World associations will be delighted with the industry with which Dr. Johnson has collected, and the care with which he has recorded their popular names, and preserved the various bits of folk lore associated with those popular names, or their supposed medicinal virtues. The antiquary will be gratified by the bits of archæological gossip, and the biographical sketches so pleasantly introduced; and the general reader with the kindly spirit with which Dr. Johnson will enlist him in his company—

". . . Unconstrain'd to rove along
The bushy brakes and glens among."

Marry, it were a pleasant thing to join the *Berwickshire Natural History Club* in one of their rambles through the Eastern Borders.

Mr. Bohn has just added to his *Antiquarian Library* a volume which will be received with great satisfaction by all who take an interest in the antiquity of Egypt. It is a translation by the Misses Horner of Dr. Lepsius' *Letters from Egypt, Ethiopia, and the Peninsula of Sinai, with Extracts from his Chronology of the Egyptians, with reference to the Exodus of the Israelites, revised by the Author.* Dr. Lepsius, it may be mentioned, was at the head of the scientific expedition appointed by the King of Prussia to investigate the remains of ancient Egyptian and Ethiopian civilisation, still in preservation in the Nile valley and the adjacent countries; and in this cheap volume we have that accomplished traveller's own account of what that expedition was able to accomplish.

We are at length enabled to answer the Query which was addressed to us some time since on the subject of the continuation of Mr. MacCabe's *Catholic History of England.* The third volume is now at press, and will be issued in the course of the next publishing season.

Books Received.—*A Letter to a Convocation-Man concerning the Rights, Powers, and Privileges of that Body, first published in* 1697. *Edited, with an Introduction and Notes,* by the Rev. W. Fraser, B. C. L. This reprint of a very rare tract will no doubt be prized by the numerous advocates for the re-assembling of Convocation, who must feel indebted to Mr. Fraser for the care and learning with which he has executed his editorial task.—*A Collection of Curious, Interesting, and Facetious Epitaphs, Monumental Inscriptions, &c.,* by Joseph Simpson. We think the editor would have some difficulty in authenticating many of the epitaphs in his collection, which seems to have been formed upon no settled principle.—*The Physiology of Temperance and Total Abstinence, being an Examination of the Effects of the Excessive, Moderate, and Occasional Use of Alcoholic Liquors on the Healthy Human System,* by Dr. Carpenter: a shilling pamphlet, temperately written and closely argued, and well deserving the attention of all, even of the most temperate.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

The Monthly Army List from 1797 to 1800 inclusive. Published by Hookham and Carpenter, Bond Street. Square 12mo.
Jer. Collier's Ecclesiastical History of England. Folio Edition. Vol. II.
London Labour and the London Poor.
Lowndes' Bibliographer's Manual. Pickering.
Proceedings of the London Geological Society.
Prescott's History of the Conquest of Mexico. 3 Vols. London. Vol. III.
Mrs. Ellis's Social Distinctions. Tallis's Edition. Vols. II. and III. 8vo.
History and Antiquities of Newbury. 8vo. 1839. 340 pages. Two Copies.
Vancouver's Survey of Hampshire.
Hemingway's History of Chester. Large Paper. Parts I. and III.
Correspondence on the Formation of the Roman Catholic Bible Society. 8vo. London, 1813.
Athenæum Journal for 1844.

PAMPHLETS.

Junius Discovered. By P. T. Published about 1789.
Reasons for rejecting the Evidence of Mr. Almon, &c. 1807.
Another Guess at Junius. Hookham. 1809.
The Author of Junius Discovered. Longmans. 1821.
The Claims of Sir P. Francis refuted. Longmans. 1822.
Who was Junius? Glynn. 1837.
Some New Facts, &c., by Sir F. Dwarris. 1850.

*** *Correspondents sending Lists of Books Wanted are requested to send their names.*

*** Letters, stating particulars and lowest price, *carriage free,* to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

Replies. *We have again to beg those Correspondents who favour us with* Replies *to complete them by giving the Volume and Page of the original* Queries. *This would give little trouble to each Correspondent, while its omission entails considerable labour upon us.*

W. C. "When Greeks join'd Greeks" *is from Lee's* Alexander the Great.

A Constant Reader. *The contractions referred to stand for* Pence *and* Farthings.

C. W. (Bradford). *We can promise that if the book in question is obtained, our Correspondent shall have the reading of it.*

Photographic Correspondence. *We hope next week to lay before our readers* Dr. Diamond's *process for printing on albumenized paper. We shall also reply to several Photographic querists.*

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Notes.

EXTINCT VOLCANOS AND MOUNTAINS OF GOLD IN SCOTLAND.

It is by some supposed that the Hill of Noth, in the parish of Rhynie, Aberdeenshire, had at one time been a volcano in full operation: others, again, maintain that the scoria found on and in the neighbourhood are portions of a vitrified fort, which had at one time stood on its summit. I am not aware that the matter has been investigated since our advancement in the science of geology has enabled us to have a more intimate knowledge of these things than formerly. The last statistical account of Scotland has suffered severely in its Aberdeenshire volume, in consequence of the temporary deposition of the "seven Strathbogie clergymen." The accounts of their several parishes were written by parties only newly come to reside in them, and who appear to have taken little interest in it; and Rhynie is one of these. Those who argue for its having been a volcano, say that it is very possible that there may at one time have been an electric or magnetic chain connecting it with subterranean fire in some other quarter of the world; and that by some convulsion of nature, the spinal cord of its existence had been broken, and life became extinct. This hypothesis has been acted on, in accounting for the earthquakes which occur at Comrie in Perthshire. The great storm which devastated the princely estates of Earl Goodwin in Kent (circa anno 1098), and now so well known to mariners as the Goodwin Sands, is also said to have laid waste the parish of Forvie, in Aberdeenshire. On the occasion of the great earthquake at Lisbon in 1755, a flock of sheep were drowned in their cot in the neighbourhood of Lossiemouth, near Elgin, by the overflowing of the tide, although far removed from ordinary high-water-mark. Assuming this mountain to have been a volcano, are there any others in Great Britain? While on the subject of mountains in that quarter, there is another which also demands attention for quite a different reason, the Hill of Dun-o-Deer, in the parish of Insch: a conical hill of no great elevation, on the top of which stand the remains of a vitrified fort

or castle, said to have been built by King Gregory about the year 880, and was used by that monarch as a hunting-seat; and where, combining business with pleasure, he is said to have meted out even-handed justice to his subjects in the Garioch. It has long been the popular belief that this hill contains gold; and that the teeth of sheep fed on it assume a yellow tinge, and also that their fat is of the same colour. Notwithstanding this, no attempt at scientific investigation has ever been made. The operations on the line of the Great North of Scotland Railway, now in progress in the immediate neighbourhood, may possibly bring something to light. This line passes for many miles through a country particularly rich in recollections of the "olden time" — cairns, camps, old chapels, druidical circles, sculptured stones, &c.; and where ancient coins, battle-axes of all the three periods, urns and elf-arrow heads, Roman armour, &c., have been disinterred by the ordinary labours of the field. Within a short distance of its route lies the Hill of Barra, where the famous battle was fought, anno 1308, between the "Bruce" and the "Comyn;" the Bass at Inverary, the Hill of Benachie, with the remains of a fortification on its summit, said to have been erected by the Picts; the field of Harlaw, famed in song, where the battle was fought in 1411, in which Donald of the Isles was defeated. There are many traditional ballads and stories relating to Benachie and Noth. There is a ballad called "John O'Benachie;" and another, "John O'Rhynie, or Jock O'Noth;" and they do not appear in any collection of ancient ballads I have seen. It is said that long "before King Robert rang," two giants inhabited these mountains, and are supposed to be the respective heroes of the two ballads. These two sons of Anak appear to have lived on pretty friendly terms, and to have enjoyed a social *crack* together, each at his own residence, although distant some ten or twelve miles. These worthies had another amusement, that of throwing stones at each other; not small pebbles you may believe, but large boulders. On one occasion, however, there appears to have been a coolness between them; for one morning, as he of Noth was returning from a foraging excursion in the district of Buchan, his friend of Benachie, not relishing what he considered an intrusion on his legitimate beat, took up a large stone and threw at him as he was passing. Noth, on hearing it rebounding, coolly turned round; and putting himself in a posture of defence, received the ponderous mass on the sole of his foot: and I believe that the stone, with a deeply indented foot-mark on it, is, like the bricks in Jack Cade's chimney, "alive at this day to testify." Legendary lore and fabulous ballads aside, it would indeed be strange if something interesting to the antiquary does not turn up in such a mine as this. It is curious, however, that in all the operations antecedent to covering Great Britain with, as it were, a network of iron, so very few discoveries should have been made of any importance, either to the antiquary or geologist. ABREDONENSIS.

THOMAS BLOUNT, AUTHOR OF "FRAGMENTA ANTIQUITATIS," ETC.

Being on a visit to some friends on the confines of the county of Salop, bordering on Herefordshire, I took the opportunity long cherished of visiting the spot where lie the remains of the author of *Boscobel; Fragmenta Antiquitatis, or Ancient Tenures of Land, and Jocular Customs of Manors, &c.*, and copied the following inscription from his monument, in the chancel of the ancient church of Orleton in the latter county. I believe it has never been published; and although neither Note nor Query is connected with it, it may serve to fill up a corner in your valuable miscellany, and thus preserve from the oblivion of a retired country church, a memorial of one well known to the antiquarian world of literature. It is on a brass plate inserted in a stone monument against the wall of the chancel:

"D. O. M.
Hic seminatur Corpus Animale
Spiritale resurrecturum
THOMÆ BLOUNT.
De Orleton in agro Herefordiensi Armigeri,
Ex interiori Templo Londini JCti.
Viri priscis Moribus avitæ Fidei,
Vitæ integerrimæ, Pietatis solidæ,
Fidelitatem, Dilectionem, Amorem, Charitatem,
In Principem, Suos, Amicos, Omnes,
Illibate coluit.
Uxorem duxit
Annam
Filiam Eadmundi Church Armigeri
E Maldoniâ East Saxonum.
Unicâ Corporis prole.
(Elizabetha)
Mentis multiplici
(Libris utilissimis)
Familiam propagavit, perennavit Famam.
Requiem, Lector, si fas ducis, huic apprecare
Et melior abi.
Obiit Decembris 26, 1679. Ætatis 61.

Pientissima Coniunx
mœrens
Posuit."

The village of Orleton is celebrated for a very large annual fair, which occurs on April 23; and a saying is connected therewith: "That the cuckoo always comes on Orleton fair-day;" which has doubtless arisen from the circumstance, that this "messenger of spring" generally arrives in this country by that day. J. B. WHITBORNE.

"GIVE HIM A ROLL."—A PLEA FOR THE HORSE.

We learn, from the comedy of the *The Clouds*, that the Athenians were accustomed to refresh their horses after a race by allowing them to roll on the ground; for Pheidippides, the wild young man of the play, who spent much of his own time and of his father's money on the "turf," and who is shown in the opening scene fast asleep in bed, dreaming of his favourite amusement, says very quietly,

"'Απαγε τὸν ἵππον ἐξαλίσας οἴκαδε" [32]—

an order which he had probably often given to his groom at the Hippodrome, the Newmarket or Ascot of Athens.

I have often seen racing, I have often seen hunters brought home after a hard day's work, and I have read of forced marches, &c. made by cavalry and artillery; but never yet have I heard of an English Houyhnhnm, either at home or abroad, who was invited to refresh himself after his labours, civil or military, classically, with a *roll*.

Dobbin, that four-footed Ofellus,

"Rusticus, abnormis sapiens, crassâque Minervâ,"

whenever he has the luck to spend his summer Sunday's *otium cum dignitate* in a paddock, invariably indulges in a baker's dozen, without waiting for an invitation to do so, and without saying "with your leave" or "by your leave."

They ordered this matter better in Africa some fifty years ago, and I hope they still continue so to order it.

By one of the stipulations of the hollow Peace of Amiens, the colony of the Cape of Good Hope was restored by Great Britain to the Batavian Republic, which immediately appointed Mr. J. A. de Mist its Commissary-General, and despatched him to receive the ceded territory from the hands of the English, to instal the new Governor, General J. W. Janssens, into his high office, and to reorganise the constitution of the colony.

Having fulfilled these duties, Mr. De Mist determined to make a tour of inspection, and he accordingly travelled *on horseback* nearly 4500 English miles through the interior. Among his suite was a Dr. Lichtenstein, the physician and *savant* of the party, who afterwards published an account of the expedition.

The extract that I am about to make from his work may at first sight appear unnecessarily long; but I wish the "courteous reader" to bear in mind that I do not cite it for the sake of parading a long rambling comment on five short words of Aristophanes, but for that of bringing forward additional evidence, to prove that a dry roll may occasionally be of as much service in recruiting the strength and spirits of that noble animal, the horse, when jaded by violent exertion or long-protracted toil, as our English nostrums, a warm mash or a bottle of water. Dr. Lichtenstein says,—

"Our road led us soon again over the Vogel river, and here we were obliged to supply ourselves with water for the whole day, since not a drop was to be met with again till the Melk river, a distance of ten hours [= 50 English miles]. When we had filled our vessels, and our cattle had drunk plentifully, we proceeded on our way.

"It is difficult for an European to form an idea of the hardships that are to be encountered in a journey over such a dry plain at the hottest season of the year. All vegetation seems utterly destroyed; not a blade of grass, not a green leaf, is anywhere to be seen; and the soil, a stiff loam, reflects back the heat of the sun with redoubled force: a man may congratulate himself that, being on horseback, he is raised some feet above it. Nor is any rest from these fatigues to be thought of, since to stop where there is neither shade, water, or grass, would be only to increase the evil, rather than to diminish it.

"Yet the African horses are so well accustomed to hardships, although they have in fact much less innate strength than the European, that it is incredible what a length of way they will go, in the most intense heat, without either food or drink. It is, however, customary for the riders to dismount at intervals, when the saddles are taken off, and the animals are suffered to roll upon the ground and stretch out their limbs for a short time. This they do with evident delight, and after they have well rolled, stretched, and shaken themselves, they rise up and go on as much refreshed as if they had had food and drink given them. On arriving at a farm, the invitation of the host, who comes immediately to the door, is, 'Get off, Sir, and let him roll.' A slave then appears, takes the horse, and leads him backwards and forwards for a few minutes, to recover his breath, and he is then unsaddled and left to roll.

"These rollings were then the only refreshment we could offer our horses, and both they and their riders were, when towards evening they arrived at the Melk river, exceedingly exhausted."—*Travels in Southern Africa in the Years* 1803—1806. By Henry Lichtenstein, Doctor in Medicine and Philosophy, &c. &c. Translated from the original German by Anne Plumptre: London, Henry Colburn, 1812; vol. i. chap. xxv.

C. FORBES.

Temple.

DREAM TESTIMONY.

On Saturday the 30th of July, 1853, the dead body of a young woman was discovered in a field at Littleport, in the Isle of Ely. The body has not yet been identified, and there can be little doubt that the young woman was murdered. At the adjourned inquest, held on the 29th of August, before Mr. William Marshall, one of the coroners for the isle, the following extraordinary evidence was given:

"James Jessop, an elderly, respectable-looking labourer, with a face of the most perfect stolidity, and

who possessed a most curiously-shaped skull, broad and flat at the top, and projecting greatly on each side over the ears, deposed: 'I live about a furlong and a half from where the body was found. I have seen the body of the deceased. I had never seen her before her death. On the night of Friday, the 29th of July, I dreamt three successive times that I heard the cry of murder issuing from near the bottom of a close called Little Ditchment Close (the place where the body was found). The first time I dreamt I heard the cry it woke me. I fell asleep again, and dreamt the same again. I then woke again, and told my wife. I could not rest; but I dreamt it again after that. I got up between four and five o'clock, but I did not go down to the close, the wheat and barley in which have since been cut. I dreamt once, about twenty years ago, that I saw a woman hanging in a barn, and on passing the next morning the barn which appeared to me in my dream I entered, and did find a woman there hanging, and cut her down just in time to save her life. I never told my wife I heard any cries of murder, but I have mentioned it to several persons since. I saw the body on the Saturday it was found. I did not mention my dream to any one till a day or two after that. I saw the field distinctly in my dream and the trees thereon, but I saw no person in it. On the night of the murder the wind lay from that spot to my house.'

"Rhoda Jessop, wife of the last witness, stated that her husband related his dreams to her on the evening of the day the body was found."

In Mr. John Hill Burton's *Narratives from Criminal Trials in Scotland*, is a chapter entitled "Spectral and Dream Testimony," to which the above evidence will be a curious addition.

C. H. Cooper.

Cambridge.

SHAKSPEARE CORRESPONDENCE.

"*Priam's six-gated city*," *&c.*—In the prologue to *Troilus and Cressida* occurs —

> ". . . . Priam's six-gated city,
> Dardan and Tymbria, Ilias, Chetas, Trojan,
> And Antenorides, with massy staples,
> And corresponsive and fulfilling bolts."

What struck me here was the omission of the only gate of Troy really known to fame, *the Scæan*, which looked on the tomb of the founder Laomedon; before which stood Hector, "full and fixed," awaiting the fatal onslaught of Achilles; where Achilles, in turn, received his death-wound from the shaft of Paris; and through which, finally, the wooden horse was triumphantly conveyed into the doomed city.

The six names are shown to be taken by Shakspeare in part from Caxton, and in part from Lydgate: and in Knight's edition we are told that they are "pure inventions of the middle age of romance-writers."

Let us examine this assertion. The names are to be found pretty nearly as above, but with one important difference, in Dares' *History of the Trojan War*. My authority is Ruæus, the Delphine editor of Virgil (see his note at *Æn.* II. 612.). Now Dares (perhaps the oldest of the profane writers whom we know) was a Phrygian, who took part in the Trojan war, and wrote its history in Greek: and the Greek original was still extant in the time of Ælian, from A.D. 80 to 140. Of this, now lost, a Latin translation still survives, by some attributed to Cornelius Nepos, and by some regarded as spurious; but, either way, its date must be long antecedent to "the middle age of romance-writers." It was doubtless from this Latin history that Caxton or Lydgate, or both, derived directly or indirectly the names they adopted; and yet it is to be noted that they give respectively the names of *Chetas* and *Cetheas* to one of their gates, and omit the well-known *Scæan*, which Dares expressly mentions; for I presume that no principle of philology will sanction the identification of *Scæan* with either of the terms used by these two writers.

I have trespassed somewhat on your space, but let me hope the subject may be farther elucidated. The points I wish to put forward are, Shakspeare's omission of the Scæan gate, and the proposition by Knight (for a proposition it is, though in a particular form), that these six names are "pure inventions of the middle age of romance-writers."

W. T. M.

Hong Kong.

On the Word "delighted" in "Measure for Measure," &c. (Vol. viii., p. 241.).—Inasmuch as the controversy respecting this word seems to be over, and no one of the critics and commentators on Shakspeare's text appears to have the slightest clue to the real meaning and derivation, I will enlighten them. But, first, I must say, I am surprised that Dr. Kennedy should (though he has certainly hit on the right meaning) be unable to give a better account of the word than that in Vol. ii., pp. 139. 250. And as to the passage quoted (Vol. ii., p. 200.) by Mr. Singer from Sidney's *Arcadia*, I beg to inform him that the word *delight*, which occurs therein, is a misprint for *daylight!*

We find, in the Latin, the substantive *deliciæ*, delight, pleasure, enjoyment; and the adjective (derived from the same root, and *guiding us to the original meaning of the substantive*) *delicatus*, which, amongst other meanings, has that of tender, soft, gentle, delicate, dainty.

As the early English scholars were not very particular about the *form* of the words they introduced from the Latin, or indeed of those which were purely English, for they changed them at their pleasure,—and that this is the case, I presume no one at all versed in the literature of the time of Henry VIII. will dispute,—it requires no great exertion of fancy to believe, that, finding

the substantive *deliciæ* Englished *delight*, they rendered the adjective *delicatus* delighted. The *fact* that they *did* use the words *delight* and *delicate* as synonymous, is proved by a passage in "a boke named the *Gouernour* deuised by Syr Thomas Elyot, Knyght, Londini, 1557;" in which, at folio 203., p. 1., we find Titus, the son of Vespasian, who was ordinarily termed "the delight of mankind," called "the delicate of the world."

We are therefore to conclude that the words *delicate* and *delighted* were used indifferently by writers of the age of Shakspeare, as well as by those previous to him, to express the same thing; and that by the phrase "delighted spirit" in *Measure for Measure*, "delighted beauty" in *Othello*, "delighted gifts" in *Cymbeline*, we are to understand, exquisitely tender, delicate, or precious.

I cannot agree with DR. KENNEDY that *deliciæ*, *delicatus* come from *deligere* rather than *delicere*; since, if my memory does not deceive me, the former is as often, if not oftener, used by good writers to express to drive away, to upset, to remove from, or detach — as to select or choose — which is the only meaning the word has akin to *deliciæ*; whereas *delicere* is actually used by one of the earlier Latin poets for to delight.

The word *dainty*, I may inform DR. KENNEDY, is from the obsolete French *dein* or *dain*, delicate; which probably came from the still older Teut. *deinin*, *minuta* (vid. Schilter). H. C. K.

—— Rectory, Hereford.

Minor Notes.

Epitaph from Stalbridge. — The following epitaph from the churchyard of Stalbridge, Dorsetshire, may perhaps be thought worthy of preservation, if it be not a hackneyed one:

"So fond, so young, so gentle, so sincere,
So loved, so early lost, may claim a tear:
Yet mourn not, if the life, resumed by heaven,
Was spent to ev'ry end for which 'twas given.
Could he too soon escape this world of sin?
Or could eternal life too soon begin?
Then cease his death too fondly to deplore,
What could the longest life have added more?"

C. W. B.

Curious Extracts. — Dean Nowell — Bottled Beer. — I was somewhat hasty in assuming (see Vol. vii., p. 135.) that bottled beer was an unknown department in early times, as the following extract will show. It is from Fuller's *Worthies of England*, under "LANCASHIRE," the subject of the notice being no less a person than the grave divine Alexander Nowell, dean of St. Paul's, author of the Catechism, whose fondness for angling is also commemorated by Izaak Walton. Fuller, having noticed the narrow escape which Nowell had from arrest by some of Bishop Bonner's emissaries in Queen Mary's reign, having had a hint to fly whilst fishing in the Thames, "whilst Nowell was catching of fishes, Bonner was catching of Nowell," proceeds to say, —

"Without offence it may be remembered that, leaving a bottle of ale, when fishing, in the grass, he found it some days after no bottle, but a gun, such the sound at the opening thereof: and this is believed (casualty is the mother of more inventions than industry*) the original of bottled ale in England." — Nuttall's edit., vol. ii. p. 205.

BALLIOLENSIS.

A Collection of Sentences out of some of the Writings of the Lord Bacon (i. 422. edit. Montagu), with the ensuing exceptions, is taken out of the *Essays*, and in regular order:

No. 1. p. 33. of the same volume.
No. 2. p. 21.
No. 3. p. 5.
No. 4. p. 8.
No. 51. My reference is illegible: the words are, — "Men seem neither well to understand their riches nor their strength: of the former they believe greater things than they should; and of the latter, much less. And from hence, certain fatal pillars have bounded the progress of learning."
No. 68. pp. 173. 272. 321.
No. 69. p. 185.
No. 70. p. 176.
No. 71. Vol. vi., p. 172. The Charge of Owen, &c.
Nos. 72, 73. Vol. vii., p. 261. The Speech before the Summer Circuits, 1617. S. Z. Z. S.

Law and Usage. — In *The Times* of September 1, the Turkish correspondent writes as follows:

"Mahmoud Pasha declared in the Divan of the 17th that 'he would divorce his wife, but would not advise a dishonourable peace with Russia.' This is an expression of the strongest kind in use amongst the Turks."

It is worth a Note that, in spite of polygamy and divorce, a common proverb is monogamic, and divorce is spoken of as the greatest of unlikelihoods. M.

Manichæan Games. — Take any game played by two persons, such as draughts, and let the play be as follows: each plays his best for himself, and follows it by playing the worst he can for the other. Thus, when it is the turn of the white to play, he first plays the white as well as he can; and then the black as badly (for the other player) as he can. The black then does the best he can with the black, and follows it by the worst he can

* Fuller might have quoted the Greek proverb, Τύχη τέχνης ἔστερξε καὶ τέχνη τύχης.

do for the white. Of course, by separating the good and evil principles, four persons might play.

M.

Bohn's Hoveden.—By way of expressing my sense of obligation to Mr. Bohn and his editors for the *Antiquarian Library*, perhaps you will suffer me to point out what appears to be an inaccuracy in the translation of Roger de Hoveden's *Annals?* At p. 123. of vol. ii., the word *Suuelle* (as it appears to stand in the original text) is translated into *Swale:* but surely no other place is here meant than the church of St. Mary's at *Southwell** (or *Suthwell*, *Sudwell*, *Suwell*, or *Suell*, as variously spelt, but never *Swale*), in Nottinghamshire.

I would also notice a trifling error (perhaps only a mispriut) at p. 125.; where we are informed in a note, that the Galilee of Durham Cathedral is at the *east* end, whereas its real position is at the *west.*

J. Sansom.

Oxford.

Milton at Eyford House, Gloster. — In the British Museum (says Wilson in his description of Christ's College, Cambridge) is the original proclamation for Milton's appearance after the Restoration. Where was he secreted? I find this note in my book:—At Eyford House, Gloucestershire, within two miles of Stow-on-the-Wold, on the road to Cheltenham, a spring of beautiful water is called "Milton's Well," running into a tributary of the Thames. The old house, &c., at the time would be out of the way of common information.

P. J.

Queries.

EARL OF LEICESTER'S PORTRAIT, 1585.

There is at Penshurst, among many other interesting memorials of the Dudleys, an original portrait of Elizabeth's Earl of Leicester, with the following painted upon it: "Robert, E. of Leicester, Stadtholder of Holland, A.D. 1585." After this comes the ragged staff, but without its usual accompaniment, the bear. Under the staff follow these enigmatical lines, which I request any of your correspondents to translate and explain. I send you a translation in rhyme; I should thank them the more if they would do the same: as to explanation, the longer the better.

"Principis hic Baculus, patriæ columenque, decusque,
Hoc uno, ingratos quod beet, ipse miser."

This ragged staff by Leicester's potent hand,
Brought succour, safety, to this threaten'd land:
One thing alone embitters every thought,
He to ungrateful men these blessings brought.

Now for a word of commentary: and first as to "Stadtholder of Holland, A.D. 1585." The good woman who showed the picture informed us that it was painted by order of the stadtholder, and presented to Leicester; if so, there would have been *a jussu provinciarum fœderatarum depictus*, or something of that sort; but no such compliment was to be expected from the Dutch, for they hated him, complained of his conduct, memorialised the queen against him: see the pamphlets in the British Museum, 4to. 1587, C. 32. a. 2. But though it was most unlikely that the Dutch or their stadtholder should have presented this picture to Leicester, it well accorded with Leicester's vanity and presumption, and still more with that vanity and presumption as displayed in his conduct as commander-in-chief of the forces in Holland, to call himself *The Stadtholder*, and to order his painter to put that title under his portrait.

The verses may now be referred to in support of this view of the subject. Leicester therein represents himself as unhappy, because he had bestowed blessings on the ungrateful Dutch.

In conclusion, take the following full-length portrait of Leicester's indignation (*Leicester, a Belgis vituperatus, loquitur*):

"This ragged staff my resolution shows,
To save my Queen and Holland from their foes:
Still deeply seated in my heart remains
One cause, one fruitful cause, of all my pains;
'Tis base ingratitude — 'tis Holland's hate.
My presence sav'd that country, chang'd its fate.
But the base pedlars gain'd my sov'reign's ear,
And at my counsels and my courage sneer;
They call me tyrant, breaker of my word,
Fond of a warrior's garb without his sword.
A servile courtier, saucy cavalier,
Bold as a lion when no danger's near,
They say I seek their country for myself,
To fill my bursting bags with plunder'd pelf;
They say with goose's, not with eagle's wing,
I wish to soar, and make myself a king.
Dutchmen! to you I came, I saw, I sav'd:
Where'er my staff, my bear, my banner wav'd,
The daunted Spaniard fled without a blow,
And bloodless chaplets crown'd my conquering brow.
Dutchmen! with minds more stagnant than your pools,
(But in reproachful words more knaves than fools),
You will not see, nor own the debt you owe
To him who conquers a retreating foe.
Such base ingratitude as this alloys
My triumph's glory, and my bosom's joys."

V. T.

Tunbridge Wells.

* The seal of the vicars of Southwell, ann. 1262, had in its circumference the words "Commune sigillum Vicariorum Suuell."—Vid. Thoroton's *Nottinghamshire, North Muskham*, ed. 1796, vol. iii. p. 156.

EARLY USE OF TIN.

Mr. Layard, in his work upon Nineveh and Babylon, in reference to the articles of bronze from Assyria now in the British Museum, states, that the *tin* used in the composition was probably obtained from Phœnicia; and, consequently, that *that* used in the Assyrian bronze may actually have been *exported* nearly *three thousand* years ago from the British Isles.

The Assyrians appear to have made an extensive use of this metal; and the degree of perfection which the making of bronze had then reached, clearly shows that they must have been long experienced in the use of it. *They* appear to have received what they used from the Phœnicians. *When* and *by whom* was tin first discovered in our island? Were the *Celtic tribes* acquainted with it *previously* to the arrival of the Phœnicians upon our shores?

It is said that the Phœnicians were indebted to the Tyrian Hercules for their trade in tin; and that this island owed to them its name of *Baratanac*, or Britain, the land of tin. Was the *Tyrian Hercules*, or, as he was afterwards known and worshipped, as the Melkart of Tyre, and the Moloch of the Bible, was *he* the *merchant-leader* of the first band of Phœnicians who visited this island? *When* did *he* live? G. W.

Stansted, Montfichet.

ST. PATRICK — MAUNE AND MAN.

Amongst the many strange derivations given of the name of Mona or Man (the island), I find one in an old unpublished MS. by an unknown author, of the date about 1658, noticed by Feltham (*Tour through the Isle of Man*, p. 8.), on which I venture to ground a Query. The name of the island is there said to have been derived from Maune, the name of the great apostle of the Mann, before he received that of Patricius from Pope Celestine.

Now if St. Patrick ever had the name Maune, he could not have given it to the island, which was called Mona, Monabia, and Menavia, as far back as the days of Cæsar, Tacitus, and Pliny. I have not access to any life of St. Patrick in which the name Maune occurs; but in the *Penny Cyclopædia*, under the head "Patrick," I find it said, "According to Nennius, St. Patrick's original name was Maur," and I find the same stated in Rose's *Biographical Dictionary*. But the article in the latter is evidently taken from the former, and I suspect the Maur may in both be a misprint for Maun.* Can "N. & Q." set me right, or give me any information likely to solve the difficulty?

I may as well notice here that amongst the many ways in which the name of this island has been pronounced and spelt, that of *Maun* seems to have prevailed at the period of the Norwegian occupation. On a Runic monument at Kirk Michael, we have it very distinctly so spelt.

With regard to the name Mona, applied both to Man and Anglesea, I have little doubt we may find its root in the Sanscrit *man*, to know, worship, &c., whence we have Manu, the son of Brahma, Menu, Menes, Minos, Moonshee, and Monk. The name Mona would seem to have been applied to both islands, as being specially the habitation of the Druids, whose name probably came either from the Celtic *Trow-wys*, wisemen, or the Saxon *dru*, a soothsayer, very close in signification to the Sanscrit *mooni*, a holy sage, a learned person. As connected with this idea I may ground another Query: Might not these two Monas, the abode of piety and wisdom, be the true μακαρων νησοι, the *Fortunatæ Insulæ* of the ancients? J. G. CUMMING.

Castletown.

[* In *Monumenta Historica Britannica* the passage reads "Quia *Maun* prius vocabatur." In a note from another MS. the word is spelt *Mauun*.—ED.]

PASSAGE IN BINGHAM.

MR. RICHARD BINGHAM, whose new and improved edition of his ancestor's works is now printing at the Oxford University Press, would feel sincerely obliged to any literary friend who should become instrumental in discovering the following passage from one of the sermons of Augustine:

"Non mirari debetis, fratres carissimi, quod inter ipsa mysteria de mysteriis nihil diximus, quod non statim ea, quæ tradidimus, interpretati sumus. Adhibuimus enim tam sanctis rebus atque divinis honorem silentii."

Joseph Bingham (b. x. ch. v. s. 11.) cites those words as from "Serm. I., inter 40. a Sirmondo editos," which corresponds with Serm. V. according to the Benedictine edition, Paris, 1689—1700, tom. v. p. 28.; but no such words occur in that sermon. The passage is daggered by Grishovius, who first gave the citations at length; neither has MR. R. BINGHAM hitherto been able to meet with it, though a great many similar desiderata in former editions he has discovered and corrected.

An answer through "N. & Q." will oblige; still more so if sent direct to his present address, 57. Gloucester Place, Portman Square, London.

MR. BINGHAM would also be glad to be informed where Athanasius uses the term διάκονος, generally for any minister of the church, whether deacon, presbyter, or bishop? Joseph Bingham (b. ii. ch. xx. s. 1.) cites the tract *Contra Gentes*, but the expression is not there.

The earlier a reply comes the more acceptable will it be.

57. Gloucester Place, Portman Square.

Minor Queries.

"*Terræ filius.*"—When was the last "Terræ filius" spoken at Oxford; and what was the origin of the name? W. Fraser.

Tor-Mohun.

Daughter pronounced Dafter.—In the Verney Papers lately printed by the Camden Society is a letter from a Mistress Wiseman, in which she spells *daughter* "daftere." It is evident that she pronounced the *-augh* as we do in laughter. Is this pronunciation known to prevail anywhere at the present day? C. W. G.

Administration of the Holy Communion.—Which side, *north* or *south*, is the more correct for the priest to commence administering the Holy Sacrament of the Lord's Supper? Give the authority or reasons in support of your opinion. I cannot find any allusion in Hook's *Church Dictionary*, or in Wheatly's *Common Prayer*; and I have seen some clergymen begin one end, some the other.

Clericus (A.).

Love Charm from a Foal's Forehead.—I have searched some time, but in vain, in order to find out what the *lump* or *love charm*, taken out of a foal's forehead, was called. Virgil mentions it in *Æneid*, lib. iv. 515., where Dido is preparing her funeral pile, &c.:

> "Quæritur et nascentis equi de fronte revulsus,
> Et matri præreptus, *amor*."

Tacitus also makes mention of it continually. I have no doubt but that through your interesting and learned columns I shall obtain an answer. It was not *philtrum*. H. P.

A Scrape.—What is the origin of the expression "Getting into a scrape?" Y. B. N. J.

"*Plus occidit Gula*," *&c.*—Can any of your correspondents direct me where the following passage is to be found?—

> "Plus occidit gula, quam gladius."

T.

Anecdote of Napoleon.—I remember to have heard of a young lady, one of the *detenus* in France after the Peace of Amiens, having obtained her liberation through a very affecting copy of verses of her composition, which, by some means, came under the notice of Napoleon. The Emperor was so struck with the strain of this lament, that he forwarded passports, with an order for the immediate liberation of the fair writer. Can any of your correspondents verify this anecdote, and supply a copy of the verses? Balliolensis.

Canonisation in the Greek Church.—Does the Greek Church ever now canonise, or add the names of the saints to the Calendar?

If so, by whom is the ceremony performed?

Antony Close.

Woodhouse Eaves.

Binometrical Verses.—Who made the following verse?—

> "Quando nigrescit nox, rem latro patrat atrox."

It is either hexameter or pentameter, according to the scansion? C. Mansfield Ingleby.

Birmingham.

Dictionary of English Phrases.—Is there in English any good dictionary of phrases similar to the excellent *Frasologia Italiana* of P. Daniele?

G. K.

Lines on Woman.—W. V. will be glad to know if any of the correspondents of "N. & Q." can tell where the following lines are to be found?—

> "Not she with traitrous kiss her master stung,
> Not she denied him with unfaithful tongue;
> *She*, when apostles fled, could danger brave,
> Last at his cross, and earliest at his grave."

Collections for Poor Slaves.—I have met with the following memorandum in a parish register, and have seen notices of similar entries in others:

"1680. Collected for the redemption of poor slaves in Turkey, the sum of 2*s.* 8*d.*"

Can you refer me to the king's letter authorising such collections to be made? W. S.

Northiam.

[Some information upon this point will be found in "N. & Q.," Vol. i., p. 441.; Vol. ii., p 12.]

The Earl of Oxford and the Creation of Peers.—Where will be found the answer made by the Earl of Oxford when impeached in the reign of Queen Anne for creating in one day twelve peers?

S. N.

"*Like one who wakes*," *&c.*—Can any of your readers supply the authorship and connexion of the following lines?—

> "Like one who wakes from pleasant sleep,
> Unto the cares of morning."

C. W. B.

Bells at Berwick-upon-Tweed.—Can any one favour me with a parallel or similar case, in respect to bells, to what I recently met with at Berwick-upon-Tweed? The parish church, which is the only one in the town, and a mean structure of Cromwell's time, is without either tower or

bell; and the people are summoned to divine service from the belfry of the town-hall, which has a very respectable steeple. Indeed, so much more ecclesiastical in appearance is the town-hall than the church, that (as I was told) a regiment of soldiers, on the first Sunday after their arrival at Berwick, marched to the former building for divine service, although the church stood opposite the barrack gate. My kind informant also told me that he found a strange clergyman one Sunday morning trying the town-hall door, and rating the absent sexton; having undertaken to preach a missionary sermon, and become involved in the same mistake as the soldiers.

But more curious still was the news that there is a meeting-house in Berwick belonging to the anti-burghers, who are dissenters from the Church of Scotland, which has a bell, for the ringing of which, as a summons to worship, Barrington, Bishop of Durham, granted a licence, which still exists. I was not aware that bishops either had, or exercised, the power of licensing bells; but my informant will, I doubt not, on reading this, either verify or correct the statement. At the time when the bell was licensed, the congregation were in communion with the Church of Scotland.

ALFRED GATTY.

The Keate Family, of the Hoo, Herts. — I shall be obliged to any of your readers for information respecting the *Sir Jonathan Keate, Bart.*, of the Hoo, Hertfordshire, who was living in the year 1683; also for any particulars respecting his family? I especially desire to know what were his relations to the religious parties of the time, as I have in my possession the journal of a non-conformist minister, who was his domestic chaplain from 1683 to 1688. G. B. B.

Cambridge.

Divining-rod. — Can any of the correspondents of "N. & Q." supply instances of the use of the divining-rod for finding water? I know several circumstances which might incline one, in these table-turning days, to inquire seriously whether there be any truth in the popular notion.

G. W. SKYRING.

Medal and Relic of Mary Queen of Scots. — I have in my possession a medal, the size of a crown piece, of base metal, with perhaps some admixture of silver. On one side of this are the arms of Scotland with two thistles, and the legend —

MARIA ET HENRICUS DEI GRATIA R: ET R: SCOTORUM,

and the reverse, a yew-tree with a motto of three words, of which the last seems to be VIRES, the date 1566, and the legend —

EXURGAT DEUS ET DISSIPANTUR INIMICI.

Associated with this for a very considerable period has been a small wooden cross, which is said to have been made from the yew-tree under which Mary and Darnley had been accustomed to meet.

I have been told that there is some farther tradition or superstition connected with these relics: if there be, I shall be glad to be informed of it, or of any other particulars concerning them.

W. FRASER.

Tor-Mohun.

Bulstrode's Portrait. — Prefixed to a copy in my possession of *Essays upon the following Subjects:* 1. *Generosity, &c.*, by Whitelock Bulstrode, Esq., 8vo. Lond. 1724, there is a portrait of the author, bearing this note in MS.: "This scarce portrait has sold for 7*l.*" It is engraved by Cole, from a picture by Kneller, in oval with armorial bearings below, and is subscribed "Anno Salutis 1723, ætatis 72." I am at a loss to suppose it ever could have fetched the price assigned to my impression by its previous owner, and should feel obliged if any of your correspondents would state whether, from any peculiar circumstances, it may have become rare, and so acquired an adventitious value. It does not appear to have been known to Granger.

While the two names are before me, I venture to inquire how the remarkable interchange occurred between that of *Whitelock Bulstrode* the Essayist, and *Bulstrode Whitelock* the Memorialist, of the parliamentary period. Was there any family connexion? BALLIOLENSIS.

The Assembly House, Kentish Town. — Can any of your antiquarian correspondents give me a clue as to the date, or probable date, of the erection of this well-known roadside public-house (I beg pardon, tavern), which is now being pulled down? I am desirous of obtaining some slight account of the old building, having just completed an etching, from a sketch taken as it appeared in its dismantled state. Possibly some anecdotes may be current regarding it. I learn from a rare little tome, entitled *Some Account of Kentish Town*, published at that place in 1821, and written, I believe, by a Mr. Elliot, that the Assembly House was formerly called the Black Bull. The writer of this Query asked "one of the oldest inhabitants," who was seated on a door-step opposite the house, *his* opinion concerning its age: considering a little, the old gentleman seriously said he thought it might be two or three *thousand* years at least! This opinion I am afraid to accept as correct, and I would therefore seek, through the medium of "N. & Q.," some information which may be more depended upon. W. B. R.

Camden New Town.

Letters respecting Hougomont. — Could any reader of "N. & Q." kindly furnish the undersigned with certain Letters, which have recently

appeared in *The Times*, on "The Defence of Hougomont?" Such letters, extracted, would be of much service to him, as they are wanted for a specific purpose. The letters from Saturday, Sept. 10, *inclusive*, are *already* obtained: but the letters on the subject previous to that date are wanting, and would greatly favour, if it were possible to have them, ARAN.

Swillington.

Peter Lombard. — Mr. Hallam, in his *Literature of Europe* (vol. i. p. 128.), says, on the authority of Meiners (vol. iii. p. 11.):

"Peter Lombard, in his *Liber Sententiarum*, the systematic basis of scholastic theology, introduces *many* Greek words, and explains them rightly."

Having, however, examined this work for the purpose of ascertaining Peter Lombard's knowledge of Greek, I must, out of regard to strict truth, deny the statement of Meiners; for only one Greek word in Greek letters is to be found in the *Liber Sententiarum*, and that is μετάνοια: and so far from Peter explaining this word rightly, he says, "Pœnitentia dicitur a puniendo" (lib. iv. dist. xiv.); an etymological notion which caused Luther to think wrongly of the nature of repentance, till he learnt the meaning of the Greek word, which he received with joy as the solution of one of his greatest difficulties in Romanism. I do not consider the introduction of such Latinized church words as *ecclesia*, *episcopus*, *presbyter*, or even *homoöusius*, as evincing any knowledge of Greek on the part of Peter Lombard, wherein he appears to have been lamentably deficient, as the great teacher and authority for centuries in Christian dogmatics. Your correspondents will greatly oblige me by showing anything to the contrary of my charge against Peter Lombard of being ignorant of Greek. T. J. BUCKTON.

Birmingham.

Life of Savigny. — Is there in French or English any life or memoir of Savigny? C. H.

Picture by Hogarth.—Some years since a gentleman purchased at Bath the first sketch of a picture said to be by Hogarth, of "Fortune distributing her favours." Shortly afterwards a gentleman called on the purchaser of it, and mentioned to him that he knew the finished painting, and that it was in the panelling of some house with which he was acquainted.

I am desirous of finding out for the family of the purchaser, who died recently, 1st, whether there is any history that can be attached to this picture; and 2ndly, to discover, if possible, in whose possession, and where, the finished painting is preserved. J. K. R. W.

Minor Queries with Answers.

Glossarial Queries. — In a Subsidy Roll of 25 Edward I., in an enumeration of property in the parish of Skirbeck, near Boston, Lincolnshire, upon which a *ninth* was granted to the king, I find the following articles and their respective value. What where they? —

"3 alece, 18*s*.
1 bacell cum arment. 15*s*."

In the taxation of *Leake* I find —

"9 hocastr̄. 6*s*."

In that of *Leverton* —

"4 hocastr̄. 4*s*."

In *Butterwick* —

"1 pull. 12*d*."

In *Wrangle* —

"1 stagḡ. 2*s*."

PISHEY THOMPSON.

Stoke Newington.

[It is very desirable that in all cases Querists desirous of explanations of words, phrases, or passages, should give the context.

3 *Alece*, were it not for the price, one would render "herrings;" but the price, 18*s*., forbids such interpretation. Perhaps *alece* is a misreading for *vacce*, cows; which might well occur in a carelessly written roll temp. Edward I.

1 *bacell cum armēnt.* is 1 *bacellus cum armamentis*, one ass (or pack-horse) with its furniture.

9 *hocastr̄.* is 9 *pigs*. "Hogaster, porcellus." — Du Cange.

1 *pull.* (i. e. *pullulus*), 1 colt.

1 *stagg.*, a yearling ox.]

Military Knights of Windsor. — I shall feel obliged to any of your correspondents who will furnish some account, or refer me to any work in which notices may be found of this foundation, its statutes, mode of appointment, endowments, &c.? Up to the reign of William IV. they were known, I believe, as Poor Knights of Windsor.

Y. B. N. J.

[Consult Ashmole's *History of the Order of the Garter*, pp. 99—104., edit. 1715. Among the Birch and Sloane MSS. in the British Museum are the following articles: No. 4845. Statutes for the Poor Knights of Windsor, 1 Eliz. Orders and rules for the establishment and good government of the said thirteen poor knights. The Queen's Majestie's ordinances for the continual charges. No. 4847. Articles of complaint exhibited by the Poor Knights (to the Knights of the Garter) against the Dean and Canons. The Dean and Canons' answer to the Poor Knights' second replication. The complaint of the Poor Knights to King Richard II. A petition of the Poor Knights to the king and parliament for a repeal of the act of incorporation, A. 22 Edw. IV. The petition of the Poor Knights of Windsor to George II., Jan. 28, 1735. This petition was drawn up by Mr. Fortescue,

afterwards Master of the Rolls. The Poor Knights' rejoinder to their former petition. The memorial of the Poor Knights to John Willes, Esq., Attorney-General. Another petition to J. Willes, Esq. Copy of an indenture between Queen Elizabeth and the Dean and Chapter of Lands, to the value of 600*l.* a year and upwards, for the maintenance of the Poor Knights, 1 Eliz. Orders and rules for the establishment and good government of the said thirteen Poor Knights. The case of the Poor Knights (printed), with several other papers relating to them.]

"*Elijah's Mantle.*"—Who was the author of *Elijah's Mantle?* And are there any grounds for ascribing it to Canning? W. FRASER.

Tor-Mohun.

[This poem was attributed to Canning, as noticed by Mr. Bell, in his *Life of George Canning*, p. 206. He says, "Mr. Canning's reputation was again put into requisition as sponsor for certain verses that appeared at this time in the public journals. The best of these is a piece called *Elijah's Mantle.*"]

Replies.

MILTON AND MALATESTI.

(Vol. ii., p. 146.; Vol. viii., p. 237.)

When I gave some account of *La Tina* of Antonio Malatesti, and its dedication to Milton, two years since, I was not aware that it had been printed, as I had no other edition of Gamba's *Serie dell' Edizioni de' Testi di Lingua*, than the first printed in 1812. That account was derived from the original MS. which formerly passed through my hands. I fear that my friend MR. BOLTON CORNEY will be disappointed if he should meet with a copy of the printed book, for the MS. contained no other dedication than the inscription on the title-page, of which I made a tracing. It represents an inscribed stone tablet, in the following arrangement:

"LA
Tina Equiuoci Rusticali
di Antonio Malatesti cō-
posti nella sua Villa di
Taiano il Settembre dell'
L'Anno, 1637.

Sonetti Cinquanta
Dedicati all' Ill^mo Signore
Et Padrone Oss^mo Il Signor'
Giouanni Milton Nobil'
Inghilese."

I copied at the time eight of these equivocal sonnets, and in my former notice gave one as a specimen. They are certainly very ingenious, and may be "graziosissimi" to an Italian ear and imagination; but I cannot think that the pure mind of Milton would take much delight in obscene allusions, however neatly wrapped up.

Milton seems to have dwelt with pleasure on his intercourse with these witty, ingenious, and learned men, during his two-months' sojourn at Florence; and it is remarkable that Nicolas Heinsius has spoken of the same men, in much the same terms, in his dedication to Carlo Dati of the second book of his *Italici Componimenti:*

"Sanctum mehercules habebo semper Jo. Bapt. Donij memoriam, non tam suo nomine (et si hoc quoque) aut quod Frescobaldos, Cavalcantes, Gaddios, Cultellinos, alios urbis vestræ viros precipuos mihi conciliarit, quorum amicitiam feci hactenus, et faciam porrò maximi, quam quod tibi me conjunxerit, mi Date; cujus opera in notitiam, ac familiaritatem plurimorum apud vos hominum eximiorum mox irreperem."

And, after mentioning others, he adds:

"Quid de Valerio Chimentellio, homine omni literatura perpolita, dicam? Quid de Joanne Pricæo? qui ingens civitati vestræ ornamentum ex ultima nuper accessit Britannia."

One feels some degree of disappointment at not meeting here with the name of Milton.

Of the distinguished men mentioned by Milton, some interesting notices occur in that curious little volume, the *Bibliotheca Aprosiana.* Benedetto Buommattei and Carlo Dati are well known from their important labours; and of the others there are scattered notices in *Rilli Notizie degli Uomini Illustre Fiorentine*, and in *Salvini Fasti Consolari dell' Accademia Fiorentina.* I have an interesting little volume of Latin verses by Jacopo Gaddi, with the following title: *Poetica Jacobi Gaddii Corona e Selectis Poematiis, Notis Allegoriis contexta*, Bononiæ, 1637, 4to.

There is a good deal of ingenious and pleasing burlesque poetry extant by Antonio Malatesti. I have before mentioned his *Sphinx:* of this I have a dateless edition, apparently printed about the middle of the last century at Florence: the title is *La Sfinge Enimmi del Signor Antonio Malatesti.* Commendatory verses are prefixed by Chimentelli, Coltellini, and Galileo Galilei. The last, from the celebrity of the writer, may deserve the small space it will occupy in your pages. It is itself an enigma:

"DEL SIGNOR GALILEO GALILEI
SONETTO.

Mostro son' io più strano, e più difforme,
Che l'Arpià, la Sirena, o la Chimera;
Nè in terra, in aria, in acqua è alcuna fiera,
Ch' abbia di membra così varie forme.
Parte a parte non hò che sia conforme,
Più che s' una sia bianca, e l' altra nera;
Spesso di Cacciator dietro hò una schiera,
Che de' miei piè van ritracciando l' orme.
Nelle tenebre oscure è il mio soggiorno;
Che se dall' ombre al chiaro lume passo,
Tosto l' alma da me sen fugge, come
Sen fugge il sogno all' apparir del giorno,
E le mie membra disunito lasso,
E l' esser perdo con la vita, e' l nome."

Three more sonnets by this illustrious man are printed by Salvini in his *Fasti*, of which he says:

"I quali essendo parto di si gran mente, mi conecderà la gloria il benigno lettore, che io, ad honore della Toscana Poesia, gli esponga il primo alla publica luce."

Dr. Fellowes was not singular in confounding Dati and Deodati; it had been done by Fenton and others: but that Dr. Symmons, in his *Life of Milton* (p. 133.), should transform *La Tina* into a *wine-press*, is ludicrously amusing. *La Tina* is the rustic mistress to whom the sonnets are supposed to be addressed; and every one knows that *rusticale* and *contadinesca* is that naïve and pleasing rustic style in which the Florentine poets delighted, from the expressive nature of the patois of the Tuscan peasantry; and it might have been said of Malatesti's sonnets, as of another rustic poet:

"Ipsa Venus lætos jam nunc migravit in agros
Verbaque Aratoris Rustica discit Amor."

I may just remark that the *Clementillo* of Milton should not be rendered *Clementini*, but *Chimentelli*. As Rolli tells us, —

"Clementillus fu quel Dottore *Valerio Chimentelli* di cui leggesi una vaghissima Cicalata nel sesto volume delle Prose Fiorentine."

S. W. Singer.

Mickleham.

ATTAINMENT OF MAJORITY.

(Vol. viii., pp. 198. 250.)

I greatly regret that there should be anything in the matter or manner of my Query on this subject to induce Mr. De Morgan to reply to it more as if repelling an offence, than assisting in the investigation of an interesting question on a subject with which he is supposed to be especially conversant. I can assure him that I had no other object in writing *ninth* numerically instead of literally, or in omitting the words he has restored in brackets, or in italicising two words to which I wished my question more particularly to refer, than that of economising space and avoiding needless repetition; and in the use of the word "usage" rather than "law," of which he also complains, I was perhaps unduly influenced by the title of his own treatise, from which I was quoting. But however I may have erred from exact quotation, it is manifest I did not misunderstand the sense of the passage, since Mr. De Morgan now repeats its substance in these words, —

"I cannot make out that the law ever recognised a day of twenty-four hours, beginning at any hour except midnight."

This is clearly at direct issue with Ben Jonson, whose introduced phrases, "pleaded nonage," "wardship," "pupillage," &c., seem to smack too much of legal technology to countenance the supposition of poetic license.

But had I not accidentally met with an interesting confirmation of Ben Jonson's law of usage, or usage of law, I should not have put forth my Query at all, nor presumed to address it to Professor De Morgan; my principal reason for so doing being that the interest attaching to discovered evidence of a forgotten usage in legal reckoning, must of course be increased tenfold if it should appear to have been unknown to a gentleman of such deep and acknowledged research into that and kindred subjects.

In a black-letter octavo entitled *A Concordancie of Yeares*, published in and for the year 1615, and therefore about the very time when Ben Jonson was writing, I find the following in chap. xiii.:

"The day is of two sorts, natural and artificiall: the natural day is the space of 24 hours, in which time the sunne is carried by the first Mover, from the east into the west, and so round about the world into the east againe."

"The artificiall day continues from sunne-rising to sunne-setting: and the artificiall night is from the sunne's setting to his rising. And you must note that this natural day, according to divers, hath divers beginnings: As the Romanes count it from mid-night to mid-night, because at that time our Lorde was borne, being Sunday; and so do we account it for fasting dayes. The Arabians begin their day at noone, and end at noone the next day; for because they say the sunne was made in the meridian; and so do all astronomers account the day, because it alwayes falleth at one certaine time. The Umbrians, the Tuscans, the Jewes, the Athenians, Italians, and Egyptians, do begin their day at sunne-set, and so do we celebrate festivall dayes. The Babylonians, Persians, and Bohemians begin their day at sunne-rising, holding till sunne-setting; *and so do our lawyers count it in England.*"

Here, at least, there can be no supposition of dramatic fiction; the book from which I have made this extract was written by Arthur Hopton, a distinguished mathematician, a scholar of Oxford, a student in the Temple; and the volume itself is dedicated to "The Right Honourable Sir Edward Coke, Knight, Lord Chiefe Justice of England," &c.

A. E. B.

Leeds, Sept. 10.

JOHN FREWEN.

(Vol. viii., p. 222.)

He is supposed to have been the son of Richard Frewen, of Earl's Court, in Worcestershire, and was born either at that place or in its immediate vicinity in the early part of the year 1558. Richard Frewen purchased the presentation to Northiam rectory, in Sussex, of Viscount Montague, and presented John Frewen to it in Nov. 1583; and

he continued to hold that living till his death, which took place at the end of April, 1628. He was buried in the chancel of his own church, May 2nd; and a plain stone on the floor, with an inscription, marks the place of his interment. He was a learned and pious Puritan divine, and wrote:

1. "Certaine Fruitfull Instruetions and necessary Doctrine meete to edify in the feare of God." 1587, 18mo.

2. "Certaine Fruitfull Instruetions for the generall Cause of Reformation against the Slanders of the Pope and League, &c." 1589, small 4to.

3. He edited and wrote the preface to —

"A Courteous Conferenee with the English Catholiekes Romane, about the Six Artieles ministered unto the Seminarie Priestes, wherein it is apparently proved by theire owne divinitie, and the principles of their owne religion, that the Pope eannot depose her Majestie, or release her subjeets of their alleageance unto her, &c.; written by John Bishop, a recusant Papist." 1598. Small 4to.

4. "Certaine Sermons on the 2, 3, 4, 5, 6, 7, and 8 verses of the Eleventh chapter of S. Paule his Epistle to the Romanes." 1612, 12mo.

5. "Certaine choise Grounds and Principles of our Christian Religion." 1621, 12mo.

6. A large unpublished work in MS. entitled "Grounds and Principles of Christian Religion," left unfinished (probably age and infirmity prevented him from completing it): it consisted of seven books, of which two only (the fourth and fifth, of 95 and 98 folio pages respectivcly) have been prescrved.

John Frewen had three wives, and by each of the first two several children, of whom the following lived to grow up, viz. by Eleanor his first wife, (1.) Accepted Frewen, Archbp. of York; (2.) Thankful F., Purse Bearer and Secretary of Petitions to Lord Keeper Coventry; (3.) John F., Rector of Northiam; (4.) Stephen F., Alderman of the Vintry Ward, London; (5.) Mary, wife of John Bigg of Newcastle-upon-Tyne; (6.) Joseph F. By his second wife, Helen, daughter of —— Hunt, J. F. had (7.) Benjamin, Citizen of London; (8.) Thomas F.; (9.) Samuel, Joseph, Thomas, and Samuel joined Cromwell's army for invading Ireland; and one of them (Captain Frewen) fell at the storming of Kilkenny; another of them died at Limerick of the plague, which carried off General Freton; the other (Thomas) founded a family at Castle Connel, near Limerick.

John Frewen's *Sermons* in 1612 are in some respects rare; but the following copies are extant, viz. one in the Bodleian at Oxford; one in the University Library at Cambridge; one in possession of Mr. Frewen at Brickwall, Northiam; and one sold by Kerslake of Bristol, for 7*s.* 6*d.*, to the Rev. John Frewen Moor, of Bradfield, Berks.

If R. C. WARDE, of Kidderminster, has a copy which he would dispose of, he may communicate with T. F., Post-office, Northiam, who would be glad to purchase it. J. F.

"VOIDING KNIFE," "VOIDER," AND "ALMS-BASKET."

(Vol. vi., pp. 150. 280.; Vol. viii., p. 232.)

In later times (the sixteenth century) the good old custom of placing an *alms-dish* on the table was discontinued, and with less charitable intentions came the less refined custom of removing the broken victuals after a meal by means of a *voiding-knife* and *voider:* the latter was a basket into which were swept by a large wand, usually of wood, or *voiding-knife*, as it was termed, all the bones and scraps left upon the trenchers or scattered about the table. Thus, in the old plays, *Lingua*, Act V. Sc. 13.: "Enter Gustus with a *voiding-knife;*" and in *A Woman killed with Kindness*, "Enter three or four serving men, one with a *voider* and *wooden knife* to take away."

The voider was still sometimes called the *alms-basket*, and had its charitable uses in great and rich men's houses: one of which was to supply those confined in gaols for debt, and such prisoners as had no means to purchase any food.

In Green's *Tu Quoque*, a spendthrift is cast into prison; the jailer says to him:

"If you have no money, you had best remove into some eheaper ward; to the twopenny ward, it is likeliest to hold out with your means; or, if you will, you may go into the *hole*, and there you may feed for nothing."

To which he replies:

"Ay, out of the *alms-basket*, where eharity appears in likeness of a piece of stinking fish."

Even this poor allowance to the distressed prisoners passed through several ordeals before it came to them; and the best and most wholesome portions were filched from the *alms-basket*, and sold by the jailers at a low price to people out of the prison. In the same play it is related of a miser, that —

"He never saw a joint of mutton in his own house these four-and-twenty years, but always eozened the poor prisoners, for he bought his vietuals out of the *alms-basket.*"

In the ordinances of Charles II. (*Ord. and Reg. Soc. Ant.* 367.), it is commanded —

"That no gentleman whatsoever shall send away any meat or wine from the table, or out of the chamber, upon any pretence whatsoever; and that the gentlemen-ushers take particular eare herein, that all the meate that is taken off the table upon treneher-plates be put into a basket for the poore, and not undeeently eaten by any servant in the roome; and if any person shall presume to do otherwise, he shall be prohibited

immediately to remaine in the chamber, or to come there again, until further order."

The *alms-basket* was also called a *maund*, and those who partook of its contents *maunders*.

W. CHAFFERS.

Old Bond Street.

THE LETTER "H" IN HUMBLE.

(Vol. viii., p. 229.)

The recent attempt to introduce a mispronunciation of the word *humble* should be resisted by every one who has learned the plain and simple rule of grammar, that "*a* becomes *an* before a vowel or a silent *h*." That the rule obtained a considerable time ago, we have only to look into the Book of Common Prayer to prove, where the congregation are exhorted to come "with an humble, lowly, penitent, and obedient heart," and I believe it will be admitted that the compilers of that work fully understood the right pronunciation.

It may assist to settle the question by giving the etymology of the word *humble*. It is derived from the Celtic *uim*, the ground, Latin *humus*. *Umal* in Celtic is humble, lowly, obedient; and the word signifies the bending of the mind or disposition, just as a man would kneel or become prostrate before a superior. FRAS. CROSSLEY.

In the course of a somewhat long life I have resided in the North of England, in the West, and in London, upwards of twenty years each, and my experience is directly the reverse of that of MR. DAWSON. I have very rarely heard the *h* omitted in *humble*, and when I have heard it, always considered a vulgarity. The *u* at the beginning of a word is always aspirated. I believe the only words in which the initial *h* is not pronounced are derived from the Latin. If that were the general rule, which, however, it is not, as in *habit*, *herb*, &c., still, where *h* precedes *u*, it would be pronounced according to the universal rule for the aspiration of *u*. E. H.

The letter "h" to be passed unsounded in those words which are of Latin origin.— Try it:

"Ha! 'tis a horrible hallucination
To grudge our hymns their halcyon harmonies,
When in just homage our rapt voices rise
To celebrate our heroes in meet fashion;
Whose hosts each heritage and habitation,
Within these realms of hospitable joy,
Protect securely 'gainst humiliation,
When hostile foes, like harpies, would annoy.
Habituated to the sound of *h*
In history and histrionic art,
We deem the man a homicide of speech,
Maiming humanity in a vital part,
Whose humorous hilarity would treat us,
In lieu of *h*, with a supposed hiatus."

* *.

SCHOOL LIBRARIES.

(Vol. viii., p. 220.)

I have great pleasure in removing from the mind of your correspondent an erroneous impression which must materially affect his good opinion of a school to which I am sincerely attached. He asks if in any of the public schools there are libraries of books giving general information accessible to the scholars. Now my information only refers to one, that of Eton. There is a library at Eton consisting of some thousand volumes, filled with books of all kinds, ancient and modern, valuable and valueless. It is open to the 150 first in the school on payment of eighteen shillings per annum, and on their refusal the option of becoming subscribers descends to the next in gradation. The list, however, is never full. The money collected goes to the support of a librarian, and to buy pens, ink, and paper, and the surplus (necessarily small) to the purchase of books. The basis of the library is the set of Delphin classics, presented by George I. The late head master (now provost) has been a most munificent contributor; Prince Albert has also presented several valuable volumes. Whenever the Prince has come to Eton he has always visited the library, and taken great interest in its welfare; and on his last visit said to the provost that he should be quite ready and willing to obey the call whenever he was asked to lay the first stone of a museum in connexion with the library.

ETONENSIS.

The free grammar school at Macclesfield, Cheshire, has always had a library. It *did* contain some rare volumes of the olden time; it was at various times more or less supported by a small payment from the scholars. Some years since Mr. Osborn, the then head master, solicited subscriptions from former pupils, and with some success. Of the present state of the school library I know nothing. EDWARD HAWKINS.

At Winchester there are libraries for the commoners and scholars containing books for general reading: they are under the several charge of the commoner-prefects and the prefect of library, who lend them on application to the juniors.

MACKENZIE WALCOTT, M.A.

Christ's Hospital has a library such as inquired after by MR. WELD TAYLOR. The late Mr. Thackeray, of the Priory, Lewisham (who died about two years ago), bequeathed to this school his valuable library of books on general literature for the use of the boys. Previously to this bequest the collection of books was small. N.

DR. JOHN TAYLOR.

(Vol. i., p. 466.)

My attention has been caught by some remarks in the early volumes of your work upon my learned ancestor Dr. John Taylor, minister at Norwich, and subsequently divinity tutor at Warrington. Whatever opinion may have been attributed to Dr. Parr concerning Dr. Taylor, this I know, that on revisiting Norwich he desired my father (the Dr.'s grandson) to show him the house inhabited by him while he was the minister of the Octagon Chapel.

Dr. Parr looked serious and solemn, and in his usual energetic manner pronounced, "He was a *great* scholar."

Dr. John Taylor was buried at Kirkstead*, Lancashire, where his tomb is distinguished by the following simple inscription:

"Near to this place lies interr'd
what was mortal of
IOHN TAYLOR, D.D.
Reader,
Expect no eulogium from this Stone.
Enquire amongst the friends of
LEARNING, LIBERTY, and TRUTH;
These will do him justice.
Whilst taking his natural rest, he fell
asleep in JESUS, the 5th of March, 1761,
Aged 66."

The following inscription, in Latin, was composed by Dr. Parr for a monumental stone erected by grandchildren and great-grandchildren in the Octagon Chapel, Norwich:

"JOANNI TAYLOR, S.T.P.
Langovici nato
Albi ostii in agro Cumbriensi
bonis disciplinis instituto
Norvici
Ad exequendum munus pastoris delecto A.D. 1733.
Rigoduni quo in oppido
Senex quotidie aliquid addiscens
Theologiam et philosophiam moralem docuit
Mortuo
Tert. non. Mart.
Anno Domini MDCCLXI.
Ætat. LXVI.
Viro integro innocenti pio
Scriptori Græcis et Hebraicis litteris
probe erudito
Verbi divini gravissimo interpreti
Religionis simplicis et incorruptæ
Acerrimo propugnatori
Nepotes ejus et pronepotes
In hac Capella
Cujus ille fundamenta olim jecerat
Monumentum hocce honorarium
Poni curaverunt."

S. R.

* His first appointment, as minister of the Gospel, was at Kirkstead Chapel.

PORTRAIT OF SIR ANTHONY WINGFIELD.

(Vol. viii., p. 245.)

It is most likely that Q., who inquired relative to a picture of Sir Anthony Wingfield, may occasionally meet with an engraving of this worthy, though the depository of the original portrait is unknown. The tale told Horace Walpole by the housekeeper at the house of the Nauntons at Letheringham, Suffolk, is not correct. Sir Anthony was a favourite of the monarch, and was knighted by him for his brave conduct at Terouenne and Tournay. A private plate of Sir Anthony exists, the original portrait from which it was taken being at Letheringham at the time the engraving was made. The position of the hand in the girdle only indicates the fashion of portraiture at the time, and is akin to the frequent custom of placing one arm a-kimbo in modern paintings.

The Query of your correspondent opens a tale of despoliation perhaps unparalleled even in the days of iconoclastic fury, and but very imperfectly known.

The estate of Letheringham devolved, about the middle of the last century, upon William Leman, Esq., who, being obliged to maintain his right against claimants stating they descended from a branch of the Naunton family who had migrated into Normandy at the end of the preceding century, was placed in a position of considerable difficulty to defend his occupation of the house and lands. I will not say by whom, but in 1770 down came the residence in which the author of the well-known *Fragmenta Regalia* had resided, and, what is far worse, the Priory Church, which, after the Dissolution, was made parochial, and which was filled with tombs, effigies, and brasses to members of the family—Bovilles, Wingfields, and Nauntons—was also levelled with the ground. It was stated at the time that the sacred edifice had only become dilapidated from age, and that the parishioners were therefore obliged to do something. What *was done*, however, was no re-edification of the fabric, but its entire destruction, and the erection of a new church. Fortunately, Horace Walpole saw the edifice before the contractor for the new building had cast his "desiring eyes" upon it, and has recorded his impressions in one of his letters. More fortunate still, the late Mr. Gough and Mr. Nichols visited it, and the former employed the well-known topographical draughtsman, the late James Johnson of Woodbridge, Suffolk, to copy some of the effigies, which were afterwards engraved and inserted in the second volume of the *Sepulchral Monuments*. The zeal of Johnson, however, led him to preserve, by his minute delineation, not only *every* monument (only two, I think, are given by Gough), but also the interior and exterior of the church, with the

position of the tombs. The interior view may be seen among Craven Ord's drawings in the library of the British Museum; and I am happy to say I possess Johnson's original sketches of all the monuments, and of the exterior of the building. A fair idea of the extent of the destruction may be gained by the mention of the fact, that six hundred-weight of alabaster effigies were beaten into powder, and sold to line water-cisterns. Some of the figures were rescued by the late Dr. W. Clubbe, and erected into a pyramid in his garden at Brandeston Vicarage, with this inscription:

"*Fuimus.* Indignant Reader, these monumental remains are not (as thou mayest suppose) the ruins of Time, but were destroyed in an irruption of the Goths so late in the Christian era as the year 1789. *Credite posteri.*"

JOHN WODDERSPOON.

Norwich.

William Naunton, son and heir of Thomas Naunton (temp. Hen. VII.), and Margery, daughter and heiress of Richard Busiarde, married Elizabeth, daughter of Sir Anthony Wingfield. Their only child, Henry Naunton, was the father of two sons, viz. Robert the *secretary* (temp. James I.), whose son died unmarried, and daughter, married to Paul Viscount Bayning, died without issue; and William Naunton (fil. 2°). His son and heir, who married a Coke, had one daughter, Theophila, married to William Leman (ancestor of the family whose great estates are in search of an owner): their only issue, Theophila, married Thomas Rede, who thereby became possessed of Letheringham in Suffolk, and the whole of the Naunton property. His estates went to his son Robert, who, dying without issue in 1822, left them much diminished to his nephew, the Rev. Robert Rede Cooper, second son of the Rev. Samuel Lovick Cooper and Sarah Leman, youngest daughter, and eventually heiress, of the above Thomas Rede. The Rev. Robert Rede Rede (for he assumed that name) died a few years ago possessed of Ashmans Park, Suff., which was independent of the Naunton property, and of certain heir-looms, the sole remains of the great estates of the "Nauntons of Letheringham," which continue in the possession of the descendants of that family. It is at *Ashmans* that the portrait inquired for by your correspondent Q. will probably be found. Whether that estate has already been sold by the daughters of the late possessor (four co-heiresses) I am unable to say. H. C. K.

BARNACLES.

(Vol. viii., p. 223.)

In reference to the article on the barnacle bird in "N. & Q." as above, I send you a paper which I lately put in our local journal (*The Tralee Chronicle*), containing a collection of notices of the curious errors and *gradual* correction of them, on the subject of the barnacle. I fear it may be long for your columns, but don't know how to shorten it; nor can I well omit another amusing notice of the subject, to which, since I published it, an intelligent friend called my attention; it is from the *Memoirs of Lady Fanshaw*:—

"When we came to Calais, we met the Earl of Strafford and Sir Kenelm Digby, with some others of our countrymen; we were all feasted at the Governor's of the castle, and much excellent discourse passed; but, as was reason, most share was Sir Kenelm Digby's, who had enlarged somewhat more in extraordinary stories than might be averred, and all of them passed with great applause and wonder of the French then at table; but the concluding one was — that barnacles, a bird in Jersey, was first a shell-fish to appearance, and from that sticking upon old wood, became in time a bird. After some consideration, they unanimously burst out into laughter, believing it altogether false, and, to say the truth, it was the only thing true he had discoursed with them! — that was his infirmity, tho' otherwise a person of most excellent parts, and a very free bred gentleman." — Lady Fanshaw's *Memoirs*, pp. 72-3.

A. B. R.

Belmont.

As a tail-piece to the curious information communicated respecting these strange creatures in Vol. i., pp. 117. 169. 254. 340., Vol. viii., pp. 124. 223., may be added an advertisement, extracted from the monthly compendium annexed to *La Belle Assemblée*, or Bell's *Court and Fashionable Magazine*, for June, 1807, in the following terms:

"Wonderful natural curiosity, called the Goose Tree, Barnacle Tree, or Tree bearing Geese, taken up at sea, on the 12th of January, 1807, by Captain Bytheway, and was more than twenty men could raise out of the water, which may be seen at the Exhibition Rooms, Spring Gardens, from ten o'clock in the morning till ten at night, every day. Admission, one shilling; children half-price.

"The Barnacles which form the present Exhibition, possess a neck upwards of two feet in length, resembling the windpipe of a chicken; each shell contains five pieces, and notwithstanding the many thousands which hang to eight inches of the tree, part of the fowl may be seen from each shell. Sir Robert Moxay, in the Wonders of Nature and Art, speaking of this singularly curious production, says, in every shell he opened he found a perfect sea-fowl, with a bill like that of a goose, feet like those of water-fowl, and the feathers all plainly formed.

"The above wonderful and almost indescribable curiosity, is the only exhibition of the kind in the world."

μ.

PHOTOGRAPHIC CORRESPONDENCE.

Precision in Photographic Processes. — I have for a long period observed, and been much annoyed at the circumstance, that many of your photographic correspondents are very remiss when they favour you with recipes for certain processes, in not stating the specific gravity of the articles used; also, in giving the quantities, in not stating if it is by weight or measure.

To illustrate my meaning more fully, I will refer to Vol. viii., p. 252., where a correspondent, in his albumen process, adds "chloride of barium, 7¼ dr." Now, as this article is prepared and sold both in crystals and in a liquid state, it would be desirable to know which of the two is meant before his disciples run the risk of spoiling their paper and losing their time.

How easy would it be to prefix the letter *f* where fluid oz., dr., or other quantity is meant.

Trusting that this hint may in future induce your correspondents to be as explicit as possible on all points, believe me to be an

AMATEUR PHOTOGRAPHER.

Tent for Collodion. — As I have frequently benefited from the hints of your correspondents, I in my turn hasten to communicate a very simple plan I have contrived for a portable tent for the collodion process, in the hope it may be found to answer with others as well as it has done with me: it is as follows.

Round the legs of my camera stand (a tripod one) I have made a covering for two of the sides, of a double lining of glazed yellow calico, with a few loops at the foot to stake to the ground; the third side is made of thick dark cloth, much wider and larger than to cover the side, which is fastened at one leg of the stand to the calico. The other side is provided with loops to fasten to corresponding buttons on the other leg, and by bending on my knees I can easily pull the dark cloth over my head and back, fasten the loops to the buttons, and then I can perfectly perform any manipulation required, without the risk of any ray of white light entering; and certainly nothing can be more *portable*.

The simplicity of the thing makes any farther description of it unnecessary, to say nothing of your valuable space. JAN.

Mr. Sisson's Developing Solution. — The REV. MR. SISSON, in a letter I received from him a few days ago, stated that he had been trying, at the recommendation of a gentleman who had written to him upon the subject, a stronger developing solution than that the formula for which he published some time back in your pages, and that it gave splendid positive pictures with very short exposure in the camera.

Since I received his letter I have been able to corroborate his testimony in favour of the stronger solution, and have much pleasure in sending you the formula for the benefit of your readers. It is this: 1½ drachms of protosulphate of iron in five ounces of water, 1 drachm of nitrate of lead, letting it settle for some hours; pour off the clear liquid, and then add to it 2 drachms of acetic acid. J. LEACHMAN.

20. Compton Terrace, Islington.

Mr. Stewart's Pantograph. — Will some of your photographic readers, who may know the proper size of MR. STEWART'S pantograph, give a detailed description of it? We should have focal length of lens, size of box, and the length of the sliding parts of it. Cannot the lens be made fast in the middle of the box, provided the frames can be adjusted for different-sized pictures? R. ELLIOTT.

Replies to Minor Queries.

George Browne of Shefford (Vol. viii., p. 243.). — I observe that in your interesting publication you have inserted the Query which I sent you long since. A somewhat similar Query of mine has already appeared, and been answered by your correspondents H. C. C. and T. HUGHES; the latter stating that my particulars are not strictly correct, inasmuch as the individual styled by me as "Sir George Browne, *Bart.*," was in reality simple "George Browne, *Esq.*" I admit this error; but if I was wrong MR. HUGHES was so too, for George Browne's wife was Eleanor, and *not* Elizabeth, Blount, as appears by his affidavit in the State Paper Office, wherein he deposes that he "had by *Ellinor*, his late wife, deceased daughter of Sir Richard Blount, eight sons, namely, George, Richard, Anthony, John, William, Henry, Francis, and Robert, and seven daughters."

The sons are thus disposed of:

1. George, created K. B. at the coronation of Charles II.; married Elizabeth Englefield; had issue two daughters; died 1678.

2. Richard, a captain in the king's army, 1649, and was dead in 1650.

3. Anthony, who was "preferred to the trade of a Marchant," 1650.

4. John, a page to Prince Thomas, uncle to the Duke of Savoy; created Bart. 1665; married Mrs. Bradley; had issue.

5. William, had a "reversion of a copyhold in Shefford."

6. Henry, died unmarried, 1668; buried at Shefford.

7. Francis, nine years old in 1651; and

8. Robert, four years old in 1651.

In that year (1651) Henry, Francis, and Robert were living with their guardian, Mr.

Libb, of Hardwick, Oxon; and soon afterwards we find them placed under the care of a clergyman at Appleshaw. But here we seem to lose sight of them altogether.

Mr. Hughes says that the only sons who married were George, the heir, and John, the younger brother; but we have no evidence of this; and as it is probable that some of the others, namely, Richard, Anthony, William, Francis, and Robert, married, I wish to procure proof either that they did or did not. If any of these married, I wish to know which of them, to whom, and when and where.

Perhaps some of your correspondents can tell me where Richard, Anthony, and William resided, and what became of Francis and Robert after they had left their tutor, the minister of Appleshaw. Newburiensis.

Wheale (Vol. vi., p. 579.; Vol. vii., p. 96.).—Since this word is once more brought forward in "N. & Q." (Vol. viii., p. 208.), I will answer the Query respecting it. I was prepared to do so shortly after it first appeared, but I had reason to expect a reply from one more conversant with such archaisms. If the Querist, or either respondent, had examined the context, he could not have failed to discover a clue to the meaning, as the words "gall of dragons" instead of "wine," and "wheale" instead of "milk," are evidently translations of some expressions in the preface of Pope Sixtus (or Xystus) V., to his edition of the Vulgate. The words there are "fel draconum pro vino, pro lacte sanies obtruderetur." Wheale more commonly signified, in later times, a pustule or boil; but it is from the Ang.-Sax. *hwele*, putrefaction. The bad taste of such language is too manifest to require farther comment.

If I were disposed to conclude with a Query, I might ask where Q. found that *wheale* ever meant *whey?* W. S. W.

Middle Temple.

Sir Arthur Aston (Vol. viii., p. 126.).—He was appointed Governor of Reading, November 29, 1642; that his relative, Geo. Tattershall, Esq., was of Stapleford, Wilts, and only purchased the estate, West Court in Finchampstead, which went, on the marriage of his daughter, to the Hon. Chas. Howard, fourth son of the Earl of Arundel, and was sold by him. A Reader.

"*A Mockery*," *&c.* (Vol. viii., p. 244.).—Thomas Lord Denman is the author of the phrase in question. That noble lord, in giving his judgment in the case of O'Connell and others against the Queen, in the House of Lords, September 4, 1844, thus alluded to the judgment of the Court of Queen's Bench in Ireland, overruling the challenge by the traversers to the array, on account of the fraudulent omission of fifty-nine names from the list of jurors of the county of the city of Dublin:

"If it is possible that such a practice as that which has taken place in the present instance should be allowed to pass without a remedy (and no other remedy has been suggested), trial by jury itself, instead of being a security to persons who are accused, will be *a delusion, a mockery, and a snare*."

See Clark and Finnelly's *Reports of Cases in the House of Lords*, vol. xi. p. 351. C. H. Cooper.

Cambridge.

Norman of Winster (Vol. viii., p. 126.).—I do not know if W. is aware that there was a family of Norman who was possessed of a share of the manor of Beeley, in the parish of Ashford, Derbyshire, which came from the Savilles, the said manor having been purchased by Wm. Saville, Esq., 1687. A Reader.

Arms of the See of York (Vol. viii., pp. 34. 111. 233.).—Thoroton has a curious note on this subject in his *History of Nottinghamshire* (South Muskham, in the east window of the chancel), from which it would appear that neither Thoroton himself, nor his after-editor Thoresby, could be aware of the change that had taken place. The note, however, may help to complete the *catena* of those incumbents of the see of York who (prior to Cardinal Wolsey) bore the same arms as the see of Canterbury:

"There are the arms of the see of *Canterbury*, impaling *Arg. three boars' heads erased and erected sable*, Booth, I doubt mistaken for the arms of *York*, as they are with Archbishop Lee's again in the same window; and in the hall window at *Newstede* the see of *Canterbury* impales *Savage*, who was Archbishop of *York* also, but not of *Canterbury* that I know of."—Vol. iii. p. 152., ed. Notts, 1796.

Can any of your antiquarian contributors say why the sees of Canterbury and York bore originally the same arms? Had it any relation to the struggle for precedence carried on for so many years between the two secs? J. Sansom.

Mr. Waller, in his volume on *Monumental Brasses*, in describing that of William de Grenfeld, Archbishop of York, says:

"The arms of the two archiepiscopal sees were formerly the same, and continued to be so till the Reformation, when the pall surmounting a crozier was retained by Canterbury, and the cross keys and tiara (emblematic of St. Peter, to whom the minster is dedicated), which until then had been used only for the church of York, were adopted as the armorial bearings of the see."

To the word "tiara" he appends a note:

"Or rather at this period a regal crown, the tiara having been superseded in the reign of Henry VIII."

He gives no authority for the statement, but the note appears contradictory, and implies two changes in the first to the cross-keys and tiara, which may corroborate the notion of its having been adopted by Cardinal Wolsey; secondly, the substitution of the crown for the tiara. Can this be proved? F. H.

Roger Wilbraham, Esq.'s, Cheshire Collection (Vol. viii., p. 270.).—It is probable these MSS. are still at the family seat of the Wilbrahams, Delamere Lodge, Northwitch. When Ormerod published his *History of Cheshire*, in 1819, they were in the custody of the family. He says (vol. iii. p. 232.):

"In the possession of the family is a curious series of journals commenced by Richard Wilbraham of Nantwich, who died in 1612, and continued regularly to the time of his great-great-grandson, who died in 1732. As a genealogical document, such a memorial is invaluable; and it contains many curious incidental notices of passing events, and of minute particulars relating to the town of Nantwich, of whose rights the Wilbrahams of Townsend were the never-failing and active guardians."

J. YEOWELL.

Pierrepont (Vol. vii., p. 606.).—A descendant thanks C. J. The information wanted is parentage and descent of John Pierrepont of Wadworth, who in a family mem. by his great-great-granddaughter is called "Uncle to Evelyn, Earl of P." Any information respecting John Pierrepont or his descendants through Margaret Stevens will much oblige A. F. B.

Diss.

Passage in Bacon (Vol. viii., p. 141.).—In the Notes on Bacon's Essay II. "On Death," there appears the following:

"In the passage of Juvenal, the words are 'Qui spatium vitæ,' and not 'Qui finem vitæ,' as quoted by Lord Bacon. Length of days is meant."

His lordship's memory and *ear* too certainly misled him with respect to the *wording*, but he has correctly given us the *sense*. Juvenal has been arguing (l. iv. Sat. x.) on the vanity of earthly blessings, so called, in quite a philosophic way; it is hardly possible to suppose him closing his sermon with—

"Fortem posce animum, mortis terrore carentem,
Qui spatium vitæ extremum inter munera ponat
Naturæ, qui ferre queat quoscumque labores,
Nesciat irasci, cupiat nihil, et potiores
Herculis ærumnas credat, sævosque labores,
Et Venere, et cœnis, et pluma Sardanapali."

if by *spatium* he meant "length;" but how apt and beautiful in Lord Bacon's sense! A note on the passage in the Var. Ed. of 1684 has "Qui sciat *mortem* munus aliquod naturæ esse."

EMMANUEL CANTAB.

Monumental Inscription in Peterborough Cathedral (Vol. viii., p. 215.).—In consequence of the very curious Notes communicated by H. THOS. WAKE, I would beg to draw that gentleman's attention to the very important MS. collections of Bp. White Kennet on the subject of this cathedral in the Lansd. MSS., British Museum, to which I shall be happy to give him the references in a private letter, if he will favour me with his address.

E. G. BALLARD.

Lord North (Vol. vii., p. 207.).—I feel much obliged to your correspondent C. for his courtesy in replying to my inquiry concerning this nobleman. His remembrance of the personal appearance of George III., and his remarks on the subject, are in my opinion conclusive; but the appearance of the statement in the *Life of Goldsmith* was such as to provoke inquiry. May I ask your correspondent C. (who appears to be acquainted with the North genealogy) whether a sister of the premier North, by the same mother, was not alive some years after the year 1734? Collins records the birth of an infant daughter, but the fact is overlooked in modern peerages.

OBSERVER.

Land of Green Ginger (Vol. viii., pp. 34. 160. 227.).—Mr. Frost, in his *History*, p. 71., &c., has shown many instances of alteration in the names of streets in Hull from the names of persons, as from Aldegate to Scale Lane, from Schayl, a Dutchman; and MR. RICHARDSON has made it most probable that the designation "Land of Green Ginger" took place betwixt 1640 and 1735. It has occurred to me, that a family of the Dutch name of Lindegreen (green lime-trees) resided at Hull within the last fifty years or more. Now the "junior" of this name would be called in Dutch "Lindegroen jonger," which may have originated the corruption "Land o' green ginger." This conjecture would amount to a solution of the question, if the Lindegreens had about 150 years ago any property or occupation in this lane. The Dutch had necessarily much intercourse with Hull: one of their imports was the lamprey, chiefly as bait for turbot, cod, &c., obtained in the Ouse near the mouth of the Derwent; which fish was conveyed in boats in Ouse Water, and was kept alive and lively by means of poles made to revolve in these floating fish-ponds, as I was informed by an alderman prior to the reform of that ancient borough. But lamprey has now either migrated, or been exterminated by clearing the Ouse of stones*, or by the excessive cupidity of the fisherman or gastronomer. T. J. BUCKTON.

Birmingham.

* The Petromyzon by attaching itself to a stone forms a drill, by which it furrows the shoal for the deposit of its spawn.

Sheer, and Shear Hulk (Vol. vii., p. 126.). — A *sheer* hulk is a mere hulk, simply the hull of a vessel unfurnished with masts and rigging. A *shear* hulk, on the contrary, is the hull of a vessel fitted with *shears* (so termed from their resemblance to the blades of a pair of shears when opened), for the purpose of masting and dismasting other vessels.

The use of the word *buckle*, in the signification of bend, is exceedingly common both among seamen and builders. For its use among the former I can vouch; and among the latter, see the evidence at the coroner's inquest on the late melancholy and mysterious accident at the Crystal Palace. W. PINKERTON.

Ham.

Serpent with a Human Head (Vol. iv., p. 191.). — The following passage from Gervasius Tilberiensis (*Otia Imperialia*, lib. i. sect. 15.) shows that the idea of the serpent which tempted Eve, having a woman's head, was current in the time of Bede. I having not had an opportunity of finding whereabouts in Bede's writings the passage quoted by Gervasius occurs:

"Nec erit omittendum, quod ait Beda, loquens de serpente qui Evam seduxit: 'Elegit enim diabolus quoddam genus serpentis fœmineum vultum habentis, quia similes similibus applaudunt, et movit ad loquendum linguam ejus."

C. W. G.

"*When the maggot bites*" (Vol. viii., p. 244.). — An ANON correspondent asks for a note to explain the origin of the saying that a thing done on the spur of the moment is done "when the maggot bites." Perhaps the best explanation is that afforded in the following passage from Swift's *Discourse on the Mechanical Operation of the Spirit:*

"It is the opinion of choice *virtuosi* that the brain is only a crowd of little animals with teeth and claws extremely sharp, and which cling together in the contexture we behold, like the picture of Hobbes's Leviathan; or like bees in perpendicular swarm on a tree; or like a carrion corrupted into vermin, still preserving the shape and figure of the mother animal: that all invention is formed by the morsure of two or more of these animals upon certain capillary nerves which proceed from thence, whereof three branches spring into the tongue and two into the right hand. They hold also that these animals are of a constitution extremely cold: that their food is the air we attract, their excrement phlegm. And that what we vulgarly call rheums, and colds, and distillations, is nothing else but an epidemical looseness to which that little commonwealth is very subject from the climate it lies under. Farther, that nothing less than a violent heat can disentangle these creatures from their hamated station in life; or give them vigour and humour, to imprint the marks of their little teeth. That if the morsure be hexagonal, it produces poetry; the circular gives eloquence. If the bite hath been conical, the person whose nerve is so affected shall be disposed to write upon politics; and so of the rest."

J. EMERSON TENNENT.

Definition of a Proverb (Vol. viii., p. 242.). — The proverb, "Wit of one man, the wisdom of many," has been attributed to Lord John Russell: I think in a recent number of the *Quarterly Review*. The foundation was laid most probably by Bacon:

"The genius, wit, and spirit of a nation are discovered by their proverbs."

It may not be perhaps generally known to your readers, that in a small volume, called *Origines de la Lengua Espanola, &c., por Don Gregorio Mayans y Siscar, Bibliothecario del Rei nuestro Señor*, en Madrid, Año 1737, will be found a numerous collection of Spanish proverbs. A MS. note in my copy has a note, stating that the MS. made for Mayans, from the original, in the national library at Madrid, is now in the British Museum, Additional MSS., No. 9939.

The work is divided into dialogues; and in the copy in question are some remarks by a Spanish gentleman, I fear too long for your pages: but I send you an English version by a friend, of one of the couplets in the dialogues, "Diez marcos tengo de oro:"

"Ten marks of gold for the telling,
And of silver I have nine score,
Good houses are mine to dwell in,
And I have a rent-roll more:
My line and lineage please me:
Ten squires to come at my call,
And no lord who flatters or fees me,
Which pleases me most of them all."

JOHN MARTIN.

Woburn Abbey.

Gilbert White of Selborne (Vol. viii., p. 244.). — Oriel College, of which Gilbert White was for more than fifty years a Fellow, some years since offered to have a portrait of him painted for their hall. An inquiry was then made of all the members of his family; but no portrait of any description could be found. I have heard my father say that Gilbert White was much pressed by his brother Thomas (my grandfather) to have his portrait painted, and that he talked of it; but it was never done. A. HOLT WHITE.

"*A Tub to the Whale*" (Vol. viii., p. 220.). — In the Appendix B. to Sir James Macintosh's *Life of Sir Thomas More* is the following passage:

"The learned Mr. Douce has informed a friend of mine, that in Sebastian Munster's *Cosmography* there is a cut of a ship, to which a whale was coming too close for her safety; and of the sailors throwing a tub

to the whale, evidently to play with. The practice of throwing a tub or barrel to a large fish, to divert the animal from gambols dangerous to a vessel, is also mentioned in an old prose translation of the *Ship of Fools*. These passages satisfactorily explain the common phrase of throwing a tub to a whale."

Sir James Macintosh conjectures that the phrase "the tale of a tub" (which was familiarly known in Sir Thomas More's time) had reference to the tub thrown to the whale. C. H. COOPER.

Cambridge.

The Number Nine (Vol. viii., p. 149.). — The property of numbers enunciated and illustrated by MR. LAMMENS resolves itself into two.

1. If from any number above nine be subtracted the number expressed by writing the same digits backwards, the remainder is divisible by nine.

2. If the number nine measure a given number, it measures the sum of its digits.

As the latter is proved in most elementary books on Algebra, I confine my proof to the former.

Let the number in question be —

$$a_0 + a_1 \cdot 10 + a_2 \cdot 10^2 + \ldots + a_{n-1} \cdot 10^{n-1} + a_n \cdot 10_n$$

Then

$$a_n + a_{n-1} \cdot 10 + a_{n-2} \cdot 10^2 + \ldots + a_1 \cdot 10^{n-1} + a_0 \cdot 10_n$$

is "the same number written backwards." The difference is —

$$(a_n - a_0)(10^n - 1) + (a_{n-1} - a_1)(10^{n-2} - 1) \cdot 10 + \ldots$$

$$+ \left(a_{\frac{n}{2}+1} - a_{\frac{n}{2}-1}\right)(10^2 - 1) \cdot 10^{\frac{n}{2}-1} \text{ if } n \text{ be even, but}$$

$$+ \left(a_{\frac{n+1}{2}} - a_{\frac{n-1}{2}}\right)(10 - 1) \cdot 10^{\frac{n-1}{2}} \text{ if } n \text{ be odd.}$$

And every term of this difference, as involving a factor of the form $(1 - 10^n)$, is divisible by 9; and therefore the difference is divisible by 9.

C. MANSFIELD INGLEBY.

Birmingham.

The Willingham Boy. — ABREDONENSIS will find full information on all the points he appears from your Notices to Correspondents (Vol. viii., p. 66.) to have inquired after in —

"Prodigium Willinghamense, or Authentic Memoirs of the Life of a Boy born at Willingham, near Cambridge, with some Reflections on his Understanding, Strength, Temper, Memory, Genius, and Knowledge, by Thos. Dawkes, Surgeon."

W. P.

Unlucky Days (Vol. vii., p. 232.). — The Latin verses contained in the old Spanish breviary, adverted to by W. PINKERTON, bear a close resemblance to those which are to be found in the Red Book of the Irish Exchequer. The latter form part of a calendar which is supposed to have been written either during the reign of John or Henry III. A similar calendar, with like verses, has been printed by the Archæological Society, Dublin. As the lines in the Red Book vary in some respects from those which have appeared in "N. & Q.," I have taken the liberty of inclosing a transcript of them.

"*January.* Prima dies mensis, et septima truncat ut ensis.
February. Quarta subit mortem, prosternit tertia fortem.
March. Primus mandantem, dirumpit quarta bibentem.
April. Denus et undenus, est mortis vulnere plenus.
May. Tertius occidit, et septimus hora relidit.
June. Denus pallescit, quindenus federa nescit.
July. Terdecimus mactat, Julii denus labefactat.
August. Prima necat fortem, perditque secunda chortem.
September. Tertia Septembris, et denus fert mala membris.
October. Tertia cum dena, clamat sit integra vena.
November. Scorpius est quintus, et tertius est nece cinctus.
December. Septimus exanguis, virosus denus ut anguis."

JAMES F. FERGUSON.

Dublin.

Rhymes on Places (Vol. vii. *passim.*). — Midlothian:

"Musselboro' was a boro',
Whan Edinboro' was nane;
An Musselboro' 'll be a boro',
Whan Edinboro's gane."

W. T. M.

Hong Kong.

Cambridgeshire folks say, —

"Hungry Hardwick,
Greedy Toft,
Hang-up Kingston,
Caldecott * naught."

P. J. F. GANTILLON, B. A.

Quotation Wanted (Vol. vi., p. 421.). — See Byron's *Dream*, stanza ii. v. 30.:

"She was his life,
The ocean to the river of his thoughts."

P. J. F. GANTILLON, B. A.

Lamech (Vol. vii., p. 432.). — For "Lamech," see Mr. Browne's excellent *Ordo Sæclorum*, ch. vii. § 302., 1844 — a book deserving to be much more widely known. S. Z. Z. S.

Muggers (Vol. viii., p. 34.). — The names *muggers* and *potters*, betokening dealers in mugs and pots, are, in the north of England, applied indiscriminately to hawkers of earthenware, whether of gipsy blood or not. Indeed, the majority are evidently not gipsies. T. D. RIDLEY.

* Pronounced *Cawcote*.

Miscellaneous.

NOTES ON BOOKS, ETC.

We have received from Messrs. Williams and Norgate copies of the first number of two new German periodicals, with which, when they know their nature, some of our readers may desire better acquaintance. Our antiquarian friends, for instance, may be glad to know, that the opening number of one of these, the *Anzeige für Kunde des Deutschen Vorzeit, Organ des Germanischen Museums* (which is to appear monthly), contains, among other articles of antiquarian interest, notes on the earliest known MS. of the Nuremburg Chronicle, and on an early MS. of the Nibelungen; notice of an original Letter of Pirkheimer, relative to the wars of Maximilian against the Swiss; and also of a remarkable, and hitherto unknown, old copper-plate engraving on six sheets by an unknown artist, apparently of the school of Martin Schon, illustrative of that campaign; and an account of an early miscellaneous MS., in which is a List of Masons' Marks. The second is one which will interest all lovers of folk lore. It is edited by J. W. Wolf, and entitled *Zeitschrift für Deutsche Mythologie und Sittenkunde*, and numbers among its contributors, W. Grimm, Nordnagel, Kuhn, and many other good men and true, who have devoted their talents to the study of popular antiquities. We hope shortly to find room for a specimen or two of the "Old World" stories and customs which they have here recorded.

Books Received.—*A Guide containing a Short Historical Sketch of Lynton and Places adjacent in North Devon, including Ilfracombe*, by T. H. Cooper: a well-timed guide to the most picturesque portion of one of the most beautiful parts of North Devon, pleasantly interlarded with scraps of folk lore and historical anecdote.—In Bohn's *Standard Library*, we have a farther issue of Miss Bremer's works, comprising *A Diary; The H—— Family; Axel and Anna*, and other Tales: and the second volume of Mr. Hickie's translation of *The Comedies of Aristophanes* forms the issue for the present month of the same publisher's *Classical Library*.—Mr. Darling proceeds with great regularity in the publication of his *Cyclopædia Bibliographica*, of which we have received No. XII., which extends from Bernard Lancy to Martin Madan.—*The Irish Quarterly Review*, No. XI. for September, contains, among other articles of general interest, such as those on *French Social Life and Fashion in Poetry, and the Poets of Fashion*, a farther portion of the amusing anecdotical paper, entitled *The Streets of Dublin*.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

The Builder, No. 520.
Oswalli Crollii Opera. 12mo. Geneva, 1635.
Gaffarell's Unheard-of Curiosities. Translated by Chelmead. London. 12mo. 1650.
Beaumont's Psyche. 2nd Edit. folio. Camb., 1702.
The Monthly Army List from 1797 to 1800 inclusive. Published by Hookham and Carpenter, Bond Street. Square 12mo.
Jer. Collier's Ecclesiastical History of England. Folio Edition. Vol. II.
London Labour and the London Poor.
Proceedings of the London Geological Society.
Prescott's History of the Conquest of Mexico. 3 Vols. London. Vol. III.
Mrs. Ellis's Social Distinctions. Tallis's Edition. Vols. II. and III. 8vo.

PAMPHLETS.

Junius Discovered. By P. T. Published about 1789.
Reasons for rejecting the Evidence of Mr. Almon, &c. 1807.
Another Guess at Junius. Hookham. 1809.
The Author of Junius Discovered. Longmans. 1821.
The Claims of Sir P. Francis refuted. Longmans. 1822.
Who was Junius? Glynn. 1837.
Some New Facts, &c., by Sir F. Dwarris. 1850.

*** *Correspondents sending Lists of Books Wanted are requested to send their names.*

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

G. T. (Reading). *We are happy to be able to assure our Correspondent that that venerable antiquary* John Britton *is still among us, and, when we last saw him, as hale as his best friends could wish.*

H. H. R. *will find in our earlier volumes several Notes on the subject of his Query.*

W. M. *The line*—

"Incidis in Scyllam cupiens vitare Charybdim,"

is from lib. v. 301. *of the* Alexandreis *of Philip Gualtier: and not* Tempora, *but*

"Omnia mutantur, nos et mutamur in illis,"

is from a poem by Matthew Borbonius in the Delitiæ Poetarum Germanorum, vol. i. p. 683.

H. C. C. *Will this Correspondent favour us with his address in exchange for that of* Newbury, *which we have, and who wishes to correspond with him?*

J. O. *May we insert the interesting Reply sent by this Correspondent, or is it his wish that we should forward it?*

W. S. F. *will find an interesting article on the loss of Gray's original MS. from La Grande Chartreuse, in our* First Volume, p. 416.

J. M. G. *Is not the translation of* The Ode, *spoken of in the article alluded to as being by James Hay Beattie, the one respecting which our Querist inquires?*

F. M. (A Maltese). 1. *We should recommend our Correspondent to make his gun cotton with the nitrate of potash and sulphuric acid, as originally recommended in* "N. & Q.," *taking care that they are both thoroughly incorporated before the addition of the cotton. Much vexation often occurs in consequence of the various strengths of nitric acid. But the gun cotton can now be procured at some of the photographic houses quite as reasonably as it can be prepared.* 2. *Acetic acid is added to the pyrogallic acid to prevent its too rapid decomposition, and to facilitate the more easy flowing of the fluid over the plate. But the more acetic acid is used, the more slow will be the development.* 3. *Is not the cracking of the albumen the result of the climate of Malta?*

F. (Manchester). *We do not think that you can do better than adopt strictly the mode of obtaining positives recommended by* Mr. Pollock, *and which we printed some time since; or that pursued by* Dr. Diamond, *which we have in type, but have been compelled to postpone until next week.*

A. B. C. *Having ourselves practised the* Paper Process, *according to the directions given in our first Number for the present year (with the correction of using the gallic acid, which, as stated in a subsequent Number, was by accident omitted), we would advise our Correspondent to adhere* strictly *to those rules rather than any other with which we have since become acquainted. We are of opinion that sufficient care is* very rarely *used in the preparation of the iodized paper, and upon which all future success must depend.*

A few complete sets of "Notes and Queries," Vols. i. *to* vii., *price Three Guineas and a Half, may now be had; for which early application is desirable.*

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Evergreens at Antwerp, effect of the winter on
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In looking over, the other day, a volume in the Museum, marked MS. Sloane 958., I noticed the following hand-bill pasted on the first page:

"At the sign of the Wool-sack, in Newgate Market, is to be scen a strange and wonderful thing, which is an *elm board*, being touched with a hot iron, doth express itself as if it were a man dying *with groans*, and trembling, to the great admiration of all the hearers. It hath been presented before the king and his nobles, and hath given great satisfaction. *Vivat Rex.*"

At the top of the bill is the king's arms, and the letters C. R., and in an old hand is written the date 1682. On the same page is an autograph of the original possessor of the volume, "Ex libris Jo. Coniers, Londini, pharmacopol, 1673."

In turning to Malcolm (*Anecdotes of the Manners and Customs of London*, 4to. 1811, p. 427.), we find the following elucidation of this mysterious exhibition:

"One of the most curious and ingenious amusements ever offered to the publick ear was contrived in the year 1682, when an elm plank was exhibited to the king and the credulous of London, which being touched by a hot iron, invariably produced a sound resembling deep groans. This sensible, and very irritable board, received numbers of noble visitors; and other boards, sympathising with their afflicted brother, demonstrated how much affected they might be by similar means. The publicans in different parts of the city immediately applied ignited metal to all the woodwork of their houses, in hopes of finding sensitive timber; but I do

not perceive any were so successful as the landlord of the Bowman Tavern in Drury Lane, who had a mantle tree so extremely prompt and loud in its responses, that the sagacious observers were nearly unanimous in pronouncing it part of the same trunk which had afforded the original plank."

The following paragraph is also given by Malcolm from the *Loyal London Mercury*, Oct. 4, 1682:

"Some persons being this week drinking at the Queen's Arms Tavern, in St. Martin's-le-Grand, in the kitchen, and having laid the fire-fork in the fire to light their pipes, accidentally fell a discoursing of the *groaning-board*, and what might be the cause of it. One in the company, having the fork in his hand to light his pipe, would needs make trial of a long dresser that stood there, which, upon the first touch, made a great noise and groaning, more than ever the board that was showed did; and then they touched it three or four times, and found it far beyond the other. They all having seen it, the house is almost filled with spectators day and night, and any company calling for a glass of wine may see it; which, in the judgment of all, is far louder, and makes a longer groan than the other; which to report, unless seen, would seem incredible."

Among the *Bagford Ballads* in the Museum (three vols., under the press-mark 643. m.) is preserved the following singular broadside upon the subject, which is now reprinted for the first time:

"A NEW SONG, ON THE STRANGE AND WONDERFUL GROANING-BOARD.

"What fate inspir'd thee with groans,
To fill phanatick brains?
What is't thou sadly thus bemoans,
In thy prophetick strains?

"Art thou the ghost of *William Pryn*,
Or some old politician?
Who, long tormented for his sin,
Laments his sad condition?

"Or must we now believe in thee,
The old cheat transmigration?
And that thou now art come to be
A call to reformation?

"The giddy vulgar to thee run,
Amaz'd with fear and wonder;
Some dare affirm, that hear thee groan,
Thy noise is petty thunder.

"One says and swears, you do foretell
A change in Church and State;
Another says, you like not well
Your master *Stephen's* fate.*

"Some say you groan much like a *whigg*,
Or rather like a *ranter*;
Some say as loud, and full as big,
As *Conventicle Canter*.

"Some say you do petition,
And think you represent
The woe and sad condition
Of Old *Rump Parliament*.

"The wisest say you are a cheat;
Another politician
Says, 'tis a misery as great
And true as *Hatfield's vision*.*

"Some say, 'tis a *new evidence*,
Or witness of the *plot*;
And can discover many things,
Which are the Lord knows what.

"And lest you should the *plot* disgrace,
For wanting of a name,
Narrative Board henceforth we'll place
In registers of fame.

"London: Printed for T. P. in the year 1682."

The extraordinary and long-lived popularity of the "groaning-board" is fully evinced by the number of cotemporary allusions: a few will suffice.

Mrs. Mary Astell, in her *Essay in Defence of the Female Sex*, 1696, speaking of the character of a "coffee-house politician," observes:

"He is a mighty listener after prodigies: and never hears of a whale or a comet, but he apprehends some sudden revolution in the state, and looks upon a *groaning-board*, or a speaking-head, as forerunners of the day of judgment."

Swift, in his *Tale of a Tub*, written in the following year (1697), says of Jack:

"He wore a large plaister of artificiall causticks on his stomach, with the fervor of which he would set himself a *groaning* like the famous *board* upon application of a red-hot iron."

Steele, in the 44th number of the *Tatler*, speaking of Powell, the "puppet showman," says:

"He has not brains enough to make even wood speak as it ought to do: and I, that have heard the *groaning-board*, can despise all that his puppets shall be able to speak as long as they live."

So much for the "story" of the *groaning-board*. As to "how it was done," we leave the matter open to the reader's sagacity.

EDWARD F. RIMBAULT.

* This was *Stephen* College, a joiner by trade, but a man of an active and violent spirit, who, making himself conspicuous by his opposition to the Court, obtained the name of the Protestant joiner. His fate is well known.

* Martha Hatfield, a child twelve years old in Sept. 1652, who pretended to have visions "concerning Christ, faith, and other subjects." She was a second edition of the "holy maid of Kent."

THE ETYMOLOGY OF THE WORD "AWKWARD."

Most persons who have given their attention to the formation of words, and have employed their leisure in endeavouring to trace them to their source, must have remarked that there are many words in the English language which show on the

part of learned philologists, the compilers of dictionaries, either a strange deficiency in reading, or a want of acquaintance with the older tongues: or perhaps, if we must find an excuse for them, a habit of "nodding."

The word *awkward* is one of these. Skinner's account is as follows:

"Ineptus, *ἀμφαριστερός*, præposterus, ab A.-S. æperd, perversus; hoc ab *æ* præp. loquelari negativa privativa, et *weard*, versus."

Johnson follows Skinner, interpreting *awkward* in the same way, and with the same derivation; but unfortunately he had met with the little word *awk*, and, not caring to inquire into the origin of it, as it seemed so plain, he explains it as "a barbarous contraction of *awkward*," giving the following example from L'Estrange:

"We have heard as arrant jingling in the pulpits as the steeples; and the professors ringing as *awk* as the bells to give notice of the conflagration."

Now the real state of the case is, that just as *forward* and *backward* are correlatives, so also are *toward* and *awkward*. We speak of a *toward* child as one who is quick and ready and apt; while, by an *awkward* one, we mean precisely the contrary. By the former we imply a disposition or readiness to press on to the mark; by the latter, that which is averse to it, and fails of the right way. Parallel instances, though of course not corresponding in meaning, are found in the Latin *adversus*, *reversus*, *inversus*, *aversus*.

The term *awkward* is compounded of the two A.-S. words *aweg* or *awæg* (which is itself made up of *a*, from, and *wæg*, a way), meaning away, out: "auferendi vim habet," says Bosworth, of which we have an instance in *aweg weorpan*, to throw away; and *weard*, toward, as in *hamweard*, homewards. We thus have the correlatives *toweard* and *aweg-weard*, with the same termination, but with prefixes of exactly opposite meanings. In the latter word, the prefix would naturally come to be pronounced as one syllable, and the *g* as naturally converted into *k*.

The propriety of the use of the word *awkward* by Shakspeare, in the Second Part of *Henry VI.*, Act III. Sc. 2., is thus rendered apparent:

"And twice by awkward wind from England's bank,
Drove back again," &c.,

i. e. untoward wind, or contrary: an epithet which editors, while they thought it required an apology, have been unable to explain rightly.

With regard to the word *awk*, I can only say that it is one of very unfrequent occurrence; I have met with it but once in the course of my own reading, so that I am unable to confirm my view as fully as I could wish; still, that one instance seems, as far as it goes, satisfactory enough: it occurs in Golding's translation of Ovid's *Metam.*, London, 1567, fol. 177. p. 2.:

"She sprincled us with bitter jewce of uncouth herbes, and strake
The *awk* end of her charmed rod uppon our heads, and spake
Woordes to the former contrarie," &c.

The *awk* end here is, of course, the wrong end, that which was not *towards* them.

Perhaps some of the readers of "N. & Q." may have met with other instances of the usage of the word. It does not occur in Chaucer nor (I am pretty sure) in Gower. H. C. K.

INEDITED POEM.—"THE DECEITFULNESS OF LOVE."

The following lines, written about 1600, are, I think, well worthy of preservation in your columns. I believe they have never been published; but if any of your correspondents should have met with them, and can inform me of the author, I shall feel much obliged. Chris. Roberts.

Bradford, Yorkshire.

Deceitfulness of Love.

Go, sit by the summer sea,
Thou, whom scorn wasteth,
And let thy musing be
Where the flood hasteth.
Mark how o'er ocean's breast
Rolls the hoar billow's crest;
Such is his heart's unrest
Who of love tasteth.

Griev'st thou that hearts should change?
Lo! where life reigneth,
Or the free sight doth range,
What long remaineth?
Spring with her flow'rs doth die;
Fast fades the gilded sky;
And the full moon on high
Ceaselessly waneth.

Smile, then, ye sage and wise;
And if love sever
Bonds which thy soul doth love,
Such does it ever!
Deep as the rolling seas,
Soft as the twilight breeze,
But of *more* than these
Boast could it never!

BALE MSS., REFERRED TO IN TANNER'S "BIBLIOTHECA BRITANNICO-HIBERNICA."

Most persons who consult this laborious and useful work will probably have been struck and puzzled by the frequent occurrence of two references given by the Bishop as his authorities, namely, "MS. Bal. Sloan." and "MS. Bal. Glynn."

To answer, therefore (by anticipation), a Query very likely to be made on this subject, I have to state, that by "MS. Bal. Sloan." Tanner refers to a manuscript work in two volumes, in Bale's handwriting, formerly in Sir Hans Sloane's collection, and numbered 287, but presented by him to the Bodleian Library; as appears by a letter from Hearne to Baker (in MS. Harl. 7031. f. 142.), dated August 6, 1715, in which he writes:

"We have *Bale's accounts of the Carmelites*, in two volumes, being not long since given to our public library by Dr. Sloane."

In the original MS. Sloane Catalogue, the work was thus entered: *Joannes Balæus de sanctis et illustribus viris Ordinis Carmelitarum, et eorum Scriptis: Joannis Balæi Annales Carmelitarum.* Another volume, partly, if not wholly, in Bale's handwriting, relative to the Carmelite Order, existed formerly in the Cottonian Library, under the press-mark Otho, D. iv., but was almost entirely destroyed in the fire which took place in 1731.

By "MS. Bal. Glynn.," or (as more fully referred to under "Adamus Carthusiensis") "MS. Bale penes D. Will. Glynn.," Tanner undoubtedly means a printed copy of Bale's *Scriptorum Illustrium Majoris Brytanniæ Catalogus*, with marginal notes in manuscript (probably by Bale himself) which was preserved in the library of Sir William Glynne, Bart., of Ambrosden. I learn this from Tanner's original Memoranda for his *Bibliotheca*, preserved in the Additional MSS. 6261. 6262., British Museum; in the former of which, ff. 122—124., is a transcript of the "MS. notæ in margine Balei, penes D. Will. Glynne." The Glynne MSS. are described in the *Catt. MSS. Angliæ*, fol. 1697, vol. ii. pt. 1. p. 49.; but the copy of Bale, here mentioned, is not included among them. These MSS. are said to be preserved at present in the library of Christ Church College, Oxford; and it is somewhat singular, that no account of the MSS. in this college should have been printed, either in the folio Catalogue of 1697, or in the valuable Catalogue of the MSS. in the college libraries recently published. Perhaps some of the correspondents of "N. & Q." may communicate information on this head. F. MADDEN.

CHARLES FOX AND GIBBON.

The following is taken from the fly-leaves of my copy of Gibbon's *Rome*, 1st vol. 1779, 8vo.:

"The following anecdote and verses were written by the late Charles James Fox in the first volume of *his* Gibbon's *Decline and Fall of the Roman Empire.*

"The author of this work declared publicly at Brookes's (a gaming-house in St. James' Street), upon the delivery of the Spanish Rescript in June, 1779, that there was no salvation for this country unless six of the heads of the cabinet council were cut off and laid upon the tables of both houses of parliament as examples; and in less than a fortnight he accepted a place under the same cabinet council.

"ON THE AUTHOR'S PROMOTION TO THE BOARD OF TRADE IN 1779.

By the Right Hon. C. J. Fox.

"King George in a fright
Lest Gibbon should write
The story of Britain's disgrace,
Thought no means more sure
His pen to secure
Than to give the historian a place.

"But his caution is vain,
'Tis the curse of his reign
That his projects should never succeed;
Tho' he wrote not a line,
Yet a cause of decline
In our author's example we read.

"His book well describes
How corruption and bribes
O'erthrew the great empire of Rome;
And his writings declare
A degeneracy there,
Which his conduct exhibits at home."

G. M. B.

SAMUEL WILLIAMS.

The obituary of the past week records the death of Samuel Williams, a self-taught artist, whose pencil and graver have illustrated very many of the most popular works during the last forty years, and to whose productions the modern school of book-illustrations owes its chief force and character. Samuel Williams was born Feb. 23, 1788, at Colchester in Essex; and during his very earliest years, his self-taught powers were remarkable, as he could draw or copy with the greatest ease anything he saw; and he would get up at early dawn, before the other members of the family were stirring, to follow the bent of his genius. His boyish talents attracted much notice, and, had he not been very diffident, would have brought him before the world as a painter. In 1802, he was apprenticed to Mr. J. Marsden, a printer in Colchester, and thenceforward his pencil was destined to be employed in illustrating books. Whilst yet a lad, he etched on copper a frontispiece to a brochure entitled the *Coggeshall Volunteers;* and this was a remarkable production, as he had never seen etching or engraving on copper; and he about the same time taught himself engraving on wood, executing numerous little cuts for Mr. Marsden: amongst others, a frontispiece to a *History of Colchester.* So much was his talent seen by parties calling at his employer's, that Mr. Crosby, a publisher of some note in his day, promised that, when his apprenticeship ended, he

should draw and engrave for him a natural history; and this promise was faithfully performed, and a series of three hundred cuts given to him immediately. Besides these, he executed numerous commissions for Mozley, Darton and Harvey, Arliss's *Pocket Magazine*, and other works; in all which a strong natural feeling and vigorous drawing were leading characteristics.

In 1809 he visited London for a short time, and returned to Colchester; and resided there till 1819, when he settled in London. In 1822, Mr. C. Whittingham published an edition of *Robinson Crusoe*, the illustrations to which were drawn and engraved by the subject of this notice; and the freedom of handling, as compared with cotemporary works, was conspicuous. After these, Trimmer's *Natural History*, published by Whittingham; the illustrations to Wiffin's *Garcilasso de la Vega*; and other works, showed his talents as a designer as well as engraver.

In 1825, William Hone started his *Every-Day Book*, employing Mr. Williams to make the drawings for the "Months," and other illustrations; and the peculiar style, like pen-and-ink sketches, attracted much notice, the freedom and ease of these drawings being greatly admired; and some of our present artists confess to having been first taught by copying the free off-hand sketches in Hone's *Every-Day Book*. A second volume followed in 1846, and the *Table Book* in 1847; in 1848 the *Olio* was published, and afterwards the *Parterre*; both works remarkable for their spirited illustrations. Several of the engravings to the *London Stage*, 1847, displayed great variety of expression in the figures and faces. Howitt's *Rural Life of England*, Selby's *Forest Trees*, Thomson's *Seasons* (the edition published by Bogue), Miller's *Pictures of Country Life*, all drawn and engraved by him, exhibit exquisite rural "bits," in which, like Bewick, Samuel Williams could express with the graver the touch of his pencil, thus far excelling his cotemporaries. The *Memorials of the Martyrs* was the last work on which he exercised his double skill. Of works not drawn by himself, Wiffin's *Tasso* shows some of his best efforts; but as for years past he had been engaged on most of the best works of the day, it is impossible to specify all. Had he devoted his time to painting, which the constant employment with pencil and graver prevented, he would have taken high rank as a painter of rural life, as his pictures of "Sketching a Countryman," and "Interior of a Blacksmith's Shop," exhibited in the Royal Academy when at Somerset House, testify, as they are marked by perfect drawing and admirable expression. Some miniatures on ivory, painted in his very youthful days, are marvellous for close manipulation and correct likeness. After a long and painful illness, borne with great fortitude, Mr. Williams expired on the 19th September, his wife having predeceased him not quite six weeks, leaving behind him four sons. J. T.

SHAKSPEARE CORRESPONDENCE.

On a Passage in the Second Part of Henry IV. — The Death of Falstaff. — I have read with much pleasure your very temperate remarks on the fiery contributions of some of your correspondents; and I trust that, after so gentle a rebuke from certainly the most good-natured Editor living, all will henceforth go "merry as a marriage bell." Amongst the lore that I have picked up since my first acquaintance with "N. & Q.," is that profound truth,

> "'Tis a very good world that we live in:"

but I must say I think it would be a very dull one if we all thought alike; as "N. & Q." would be a very dull book if it were not seasoned with differences of opinion, and its pages diversified with discussions and ingenious argument. And what can be more agreeable, when, like an animated conversation, it is conducted with fairness and good temper?

However, now we are to start fair again; and to begin with a difference, I must presume to question a decision of your own which I would fain see recalled. I believe with you that Mr. Collier's *Notes and Emendations* gives the true reading of the passage in *Henry V.*, "on a table of green frieze," and I, moreover, think that Theobald's conjecture "and 'a babbled o' green fields," was worthy of any poet. Theobald was engaged in the laborious work of minute verbal correction, and necessarily took an isolated view of particular passages. Presenting the difficulty which this passage did, his suggestion was a happy and poetical thought. But when you say that the scholiast excelled his author, we must take another view of the case. The question is not as to which passage is the most poetical, but which is most in place; which was the idea most natural to be expressed. And in this I think you will admit that Shakspeare's judgment must be deferred to, and that taking the character of Falstaff, *together with the other circumstances detailed of his death*, it is not natural that he should be represented as "babbling o' green fields."

You are aware that Fielding, in his *Journey from this World to the next*, met with Shakspeare, who, in answer to a similar question to that put to Göthe, gave a like answer to the one you report. This arises in a great measure from the imperfection of language; the most careful writers at times express themselves obscurely. But with regard to Ben Jonson, I should say that, though neither a mean nor an unfriendly critic, he was certainly a prejudiced one. He saw Shakspeare from the conventional-classic point of view, and

would doubtless have "blotted" much that we should have regretted submitting to his judgment. Yet, after all, the anecdote is not according to the fact. Shakspeare *did* "blot" thousands of lines, probably many more than Ben Jonson himself ever did; and of this we have the best evidence in whole plays almost re-written. Even in the single instance rare Ben gives of Shakspeare's incorrectness, published many years after the latter's death, the memory or hearing of the former either were at fault, or the line had been "blotted."

Absolute perfection is, of course, not to be looked for; there is no such thing in reference to human affairs, unless it be in constant and unobstructed growth and development. This is exhibited in Shakspeare's writing to a degree shown by no other writer. The shortcomings of Shakspeare are most evident when he is compared with himself, — the earlier with the later writer. But take his earliest work, so far as can be ascertained, in its earliest form, and the literature of the age cannot produce its equal. SAMUEL HICKSON.

"I knew there was but one way, for his nose was as sharp as a pen, and 'a babbled of green fields." — *Shakspeare.*

"I knew there was but one way, for his nose was as sharp as a pen on a table of green frieze." — *Shakspeare corrected.*

Some of the alterations in the manuscript corrections in MR. COLLIER'S old edition of Shakspeare's plays I agree with, but certainly not in this one, since we lose much and gain nothing by it. Shakspeare, in drawing a character such as Falstaff, loaded with every vice that flesh is heir to, and yet making him a favourite with the audience, must have been most anxious respecting his death, and therefore awakened our sympathy in his favour. In ushering in the account of the death-bed scene, he makes Bardolph say:

"Would I were with him, wheresome'er he is, either in heaven or in hell."

This expression Burns the poet considered the highest mark of regard that one man could pay to another, for in his poem on a departed friend, he says:

"With such as he, where'er he be,
May I be saved, or damn'd."

Mrs. Quickly, in describing the scene, says:

"He's in Arthur's (Abraham's) bosom, if ever man went to Arthur's bosom. 'A made a finer end, and went away, an it had been any christom child; for after I saw him fumble with the sheets, and play with flowers, and smile upon his finger's ends, I knew there was but one way; for his nose was as sharp as a pen, and 'a *babbled of green fields.*"

Mrs. Quickly, after describing the outward signs of decay and second childishness, tells us he *babbled.* Shakspeare, as the only means of gaining our forgiveness, makes him die in repentance for his sins, and seems to have had the Twenty-third Psalm in his mind, where David puts his trust in God's grace, when amongst other passages it says: "He maketh me lie down in *green pastures,*" and further on, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." I have endeavoured to give you a reason why I prefer the *old* reading of the text: if any of your correspondents will give a better for the *new*, I shall be glad to see it, as I am convinced the more we examine into the works of our wonderful bard, the more we shall be convinced of his superhuman genius; we are, therefore, all indebted to MR. COLLIER for his searching investigations, as they set us in a reflective mood.

J. B.

Your just remarks on Theobald's "'a babbled of green fields" recalls to me a note which I find appended to the passage in the margin of my Shakspeare,

"'A babbled of green fields, *i.e.* singing snatches of the 23rd Psalm:

'In pastures green He feedeth me,' &c.

'And though I walk e'en at death's door,' &c."

This note I jotted down in my schoolboy days, and thirty years' experience at the beds of the dying only convinces me of its correctness. Again and again have I heard the same sweet strains hymned from the lips of the dying, and soothing with hope the sinking spirit, ay, even of great and grievous sinners. Indeed, I have come to stamp it as a sure mark of impending death, and have said with the dame, "I knew there was but one way, for 'a babbled of green fields;" though I trust with different doctrine than her's, viz. that religion is the business of none but the dying, and thence, that to talk of religion is a sure sign of approaching death.

When Falstaff "babbled of green fields," he was labouring under no "calenture." His heart was far away amid the early fresh pure scenes of childhood, and he was babbling forth snatches of hymns and holy songs, learned on his mother's knee, and now called up, in his hour of need, to cheer, as best they might, his parting spirit. Strange is it that Theobald, when he suggested so happy an emendation, missed half its beauty and its real bearing.

Throughout the whole passage it is evident that Falstaff was ejaculating scraps of long forgotten hymns and Scripture texts, which were utterly incomprehensible to those about him. "'A babbled of green fields," — "he cried out of sack," — "and of women," — "incarnate," — "whore of Babylon," — all suggest holy ejaculations, perverted by the ignorance of the godless bystanders.

In all Shakspeare there is hardly to be found a more touching scene, or one more true to nature;

it is most graphic and characteristic. The loneliness of the dying sinner, with none to stand by him but the godless companions of his riot and debauchery; the eagerness of the despairing man to catch at anything of the semblance of hope that he could recall from the lessons of his childhood, "He shall feed me in a green pasture," &c.;—then—ere he could reach those assuring words, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me, Thy rod and Thy staff comfort me," the miserable consciousness that it is all too late, "So 'a cried out God, God, God;"—then—the utter want of religious sympathy in the bystanders, Nym, Quickly, Bardolph, Boy, in their misinterpretations, and perverse commentaries on his ejaculations, just such as we might expect from hearts gorged to the full with vice and sensuality;—then—the redeeming touch of tenderness in the Dame, beaming through all her benighted efforts to cheer, in her own way (awful to think on, the only way known to her), the last hours of her dear old roysterer, "Now I, to comfort him, bid him 'a should not think of God, I hoped there was no need to trouble himself with any such thoughts yet;" and the undying fondness with which she upholds his memory, and will not brook a word of ribaldry, or what *she* deems slander, against it, all evidencing that —

"The worst of *sin* had left her woman still."

Surely a scene more characteristic of all the parties in it, is not to be found in Shakspeare.

NEMO.

Minor Notes.

Doings of the Calf's Head Club. — In an old newspaper called *The Weekly Oracle*, of Feb. 1, 1735, is the following curious paragraph:

"Thursday (Jan. 29) in the evening a disorder of a very particular nature happened in Suffolk Street; 'tis said that several young gentlemen of distinction having met at a house there, calling themselves the Calf's Head Club; and about seven o'clock a bonfire being lit up before the door, just when it was in its height, they brought a calf's head to the window dressed in a napkin-cap, and after some huzzas, threw it into the fire. The mob were entertained with strong beer, and for some time hallooed as well as the best; but taking a disgust at some healths which were proposed, grew so outrageous that they broke all the windows, forced themselves into the house, and would probably have pulled it down, had not the guards been sent to prevent further mischief. The damage is computed at some hundred pounds. The guards were posted all night in the street for the security of the neighbourhood."

E. G. BALLARD.

Epitaph by Wordsworth. — There is a beautiful epitaph by Wordsworth in Sprawley Church, Worcestershire, to the wife of G. C. Vernon, Esq., of Hanbury. Wordsworth has made the following slight alterations to it, in his published poems: I quote from the one-volume 8vo. edition of Moxon (1845). The first two lines are not on the tablet. The words within brackets are those which appear in the original epitaph:—

"*By a blest husband guided, Mary came*
From nearest kindred, Vernon *her new name;*
She came, though meek of soul, in seemly pride
Of happiness and hope, a youthful bride.
O dread reverse! if aught *be* so which proves
That GOD will chasten whom he dearly loves.
Faith bore her up through pains in mercy given,
And troubles *that* [which] were each a step to Heaven.
Two babes were laid in earth before she died;
A third now slumbers at the mother's side;
Its sister-twin survives, whose smiles *afford* [impart]
A trembling solace to *her widow'd lord* [her father's heart.]
Reader! if to thy bosom cling the pain
Of recent sorrow combated in vain;
Or if thy cherish'd grief have fail'd to thwart
Time, still intent on his insidious part,
Lulling the mourner's best good thoughts asleep,
Pilfering regrets we would, but cannot, keep;
Bear with *him* [those]—judge *him* [those] gently
who *makes* [make] known
His [their] bitter loss by *this memorial* [monumental] stone;
And pray that in *his* [their] faithful breast the grace
Of resignation find a hallow'd place."

CUTHBERT BEDE, B.A.

Tailor's "Cabbage." —

"The term *cabbage*, by which tailors designate the cribbed pieces of cloth, is said to be derived from an old word, 'cablesh,' *i. e.* wind-fallen wood. And their 'hell,' where they store the cabbage, from 'helan,' to hide."

CLERICUS RUSTICUS.

Misquotations. — 1. Sallust's memorable definition of friendship, as put into the mouth of Catiline (cap. 20.), is quoted in the "Translation of Aristotle's Ethics," in Bohn's *Classical Library* (p. 241. note *h*), as the saying of Terence.

2. The *Critic* of September 1st quotes the "Viximus insignes inter utramque facem" of Propertius (lib. iv. 11. 46.) as from Martial.

3. In *Fraser's Magazine* for October 1852, p. 461., we find "Quem patente portâ," &c. quoted from Terence instead of Catullus, as it is correctly in the number for May, 1853.

P. J. F. GANTILLON, B.A.

The Ducking Stool. — In the Museum at Scarborough, one of these engines is preserved. It is said that there are persons still living in the town, who remember its services being employed when it stood upon the old pier. It is a substantial arm-chair of oak; with an iron bar ex-

tending from elbow to elbow, just as the wooden one is placed in a child's chair to prevent the occupant from falling forward.

W. J. Bernhard Smith.

Temple.

Watch-paper Inscription. — Akin to dial inscriptions are inscriptions on watch-papers used in the days of our grandfathers, in the outer case of the corpulent watch now a-days seldom seen. I send you the following one, which I read many years since; but as I did not copy the lines, I cannot vouch for their being strictly accurate:

"Onward perpetually moving,
These faithful hands are ever proving
How quick the hours fly by;
This monitory pulse-like beating,
Seems constantly, methinks, repeating,
Swift! swift! the moments fly.
Reader, be ready — for perhaps before
These hands have made one revolution more,
Life's spring is snapt — you die!"

F. James.

Queries.

BIRTHPLACE OF GEN. MONK.

In a clever biographical sketch by M. Guizot, originally published in a French periodical (the *Revue Française*) under the title of "Monk, Etude Historique," George Monk, first Duke of Albemarle, is said to have been born on the 6th of December, 1608, at the manor-house of Potheridge, the ancient inheritance of his family, in the county of Devon.

This Potheridge (otherwise Pen-the-ridge) is, it appears, a village or hamlet situated "on the ascendant ridge of a small hill," in the parish of Merton, about four miles south-west of Torrington. As M. Guizot's statement, in so far as locality is concerned, seems open to doubt at least, if not positive exception, I wish to elicit, and place on record, through the medium of "N. & Q." if I can, some farther and perhaps more decisive information on the subject. In opposition to M. Guizot's authority (whence derived or whatever it might be), Lysons, in his account of Devonshire in the *Magna Britannia*, positively lays the *venue* of Monk's birth in the parish of Lancros or Landcross, near Bideford, confirmatorily alleging that his baptism took place there on the 11th of December in the year above mentioned. In another account, a notice of the Restoration by M. Riordan de Muscry, appended to Monteth's *History of the Rebellion*, he is said to have been born in Middlesex, an assertion to which (in the absence of all authority) little value can, of course, be given. The slightest local investigation, including a reference to the parochial registers of Landcross and Merton, would, however, probably at once solve the difficulty. But for the known fidelity of Lysons, and the probability of his possessing superior information on the specific point at issue over that of M. Guizot, I should be most reluctant to impeach the accuracy of any statement of fact, however trifling or minute, emanating from that distinguished writer. Few indeed there are, even amongst our own historians, whose claims on our faith, arising from close and accurate research, intimate knowledge, clear perception, and thorough comprehension of the events of that most eventful period of English history, commencing with the Revolution of 1640, can (as manifested in their published works at least) vie with those of M. Guizot. With some few of the opinions, interpretations, constructions, and comments passed or placed by M. Guizot on the life and actions of Monk in this same "Etude Historique," I shall, perhaps (with all deference), be tempted to deal on some future occasion. An able translation of the work, from the pen of the present Lord Wharncliffe, appeared in 1838, the year immediately succeeding its first publication. The prefatory observations and valuable notes there introduced richly illustrate the text of M. Guizot, whose labours, in this instance, are certainly not discreditably reflected through the medium of his English editor. With one expression of Lord Wharncliffe's, however (in the note to which this paper chiefly refers), I take leave to differ, wherein he hints that the question of Monk's birthplace can have little interest beyond the limits of the county of Devon, clearly a palpable error.

F. Kyffin Lenthall.

Minor Queries.

Harmony of the Four Gospels. — Can any of your correspondents furnish me with the date of the earliest Harmony, or the titles of any early ones? Any information on the subject will much oblige

Z. 4.

The Noel Family. — Will any of your readers be kind enough to give me information on the following point? About the commencement of the last century, a Rev. Wm. Noel lived at Ridlington, county of Rutland: he was rector of that parish about the year 1745. What relation was he to the Earl of Gainsborough then living? Was it not one of the daughters of this clergyman who married a Capt. Furye?

Teecee.

Council of Trent.—References are requested to any works illustrative of the extent of knowledge attainable by the Romish clergy, at the sittings of this council, in (1.) ecclesiastical antiquities, (2.) historical traditions, (3.) biblical hermeneutics.

T. J. Buckton.

Birmingham.

Roman Catholic Patriarchs. — Has any bishop in the Western Church held the title of patriarch besides the Patriarch of Venice? And what peculiar authority or privileges has he?

W. Fraser.

Tor-Mohun.

The "Temple Lands" in Scotland. — I am anxious to learn some particulars of these lands. I recollect of reading, some time ago, that the superiorities of them had been acquired by John B. Gracie, Esq., W. S. Edinburgh; but whether by purchase or otherwise, I did not ascertain. Mr. Gracie died some four or five years ago. Perhaps some correspondent will favour me with some information on the subject. In the Justice Street of Aberdeen, there is a tenement of houses called Mauchlan or Mauchline Tower Court, which is said to have belonged to the order. In the charters of this property, themselves very ancient, reference is made to another, of about the earliest date at which the order began to acquire property in Scotland. Abredonensis.

Cottons of Fowey.—A family of "Cotton" was settled at Fowey, in Cornwall, in the seventeenth century. The first name of which I have any notice is that of Abraham Cotton, who married at Fowey in 1597. They bore for their arms, Sable, a chevron between three cotton-hanks, Or a crescent for difference: crest, a Cornish chough holding in the beak a cotton-hank proper. William Cotton, mayor of Plymouth in 1671, was probably one of this family. The name is not Cornish; and these Cottons had without doubt migrated at no distant period from some other part of the kingdom. Any information relating to the family or its antecedents will be very gratefully received by

R. W. C.

Draught or Draft of Air. — Will some of your contributors inform a reader what term or word may be correctly used to signify the phrase "current of air" up the flue of a chimney, or through a room, &c.? The word *draught* or *draft* is generally or universally used; but that signification is not to be found attached to the word *draught* or *draft* in any dictionary accessible to the inquirer. The word is used by many English scientific writers, and was undoubtedly used by Dr. Franklin to signify a current of air in the flue of a chimney (see also Ure's *Dict.*). Yet the word cannot be found in Johnson or Ogilvie's *Imp. Dict.* with this signification. The word "tirage" is also used by French writers with the above signification; and though in French dictionaries its meaning is nearly the same, and nearly as extended as the English word *draught* or *draft*, yet it cannot be found in the *Dict. de l'Acad.* to signify as above.

New York.

Admiral Sir Thomas Tyddeman commanded the squadron sent during the war with the Dutch in the reign of Charles II. to assist in the capture of certain richly laden merchant vessels which had put into Bremen, but (owing to the treachery of the Danish governor, who instead of acting in concert with the English, as had been agreed, opened fire upon them from the town) was unable to effect his purpose.

After the admiral's return to England, a question was raised as to his conduct during the engagement; and some persons went so far as to accuse him of cowardice; but the Duke of York, who was then in command of the fleet, entirely freed him from such charges, and declared that he had acted with the greatest discretion and bravery in the whole affair.

He died soon after this, in 1668, according to Pepys's account, of a broken heart occasioned by the scandal that had been circulated about him, and the slight he felt he was suffering from the Parliament. Perhaps some of your readers can inform me where I may meet with farther particulars relating to Admiral Tyddeman. I am particularly desirous to gain information as to his family and his descendants; also to learn upon what occasion he was created a baronet or knight.

Captain.

Pedigree Indices.—Is there any published table of kin to Sir Thomas White, the founder of St. John's College, Oxford, or of William of Wykeham, after the plan of *Stemmata Chicheliana?*

Is there any Index to the Welsh and Irish pedigrees in the British Museum? Sims' valuable book is confined to England.

Are there Indices to the pedigrees in the Lambeth Library, or the Bodleian Library at Oxford?

The proper mode of making a search in the Universities of Oxford and Cambridge wanted?

Y. S. M.

Apparition of the White Lady.—I observe in two works lately published, an allusion made to an apparition of the "White Lady," as announcing the death of a prince; in the one case of the throne of Brandenburgh*, the other that of France.† Can any of your readers point out the origin of this popular tradition? C. M. W.

Rundlestone.—Can any information be given of the origin of the term "Rundlestone," as applied to a rock off the Land's End; and also to a remarkable stone near Hessory Tor? (Vide Mr. Bray's Journal, Sept. 1802, in Mrs. Bray's work on the Tamar and Tavy: and see also in the Ordnance Maps.) J. S. R.

Garrison Library, Malta.

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* In Michaud's *Biographie.*

† *Louis XVII.*, by A. De Beauchesne.

Tottenham.—What is the derivation of Tottenham Park, Wilts, and of Tottenham Court Road? The ancestor of the Irish family of that name was from Cambridgeshire. Y. S. M.

Duval Family.—Is or was there a French family of the name of Duval, gentilhommes; and if so, can any relationship be traced between such family and the "Walls of Coolnamuck," an ancient Anglo-Norman family of the south of Ireland, who are considered to have been originally named "Duval?" H.

Noses of the Descendants of John of Gaunt (Vol. vii., p. 96.).—What peculiarity have they? I am one, and I know many others; but I am at *a loss to know* the meaning of E. D.'s remark. Y. S. M.

General Wall.—Can any of your Irish correspondents give me any information respecting the parentage and descent of General Richard Wall, who was Prime Minister at the Court of Spain in the year 1750 or 1753 (vide Lord Mahon); also whether the General belonged to that branch of the Walls of Coolnamuck, whose property fell into the hands of certain English persons named Ruddall, in whose family some Irish property still remains?

Did the general have any sisters? Is there any monograph life of the general? H.

John Daniel and Sir Ambrose Nicholas Salter.—Can any of the readers of "N. & Q." give any information respecting one John Danyel or Daniel, of Clement's Inn, who translated from the Spanish, "*Jehovah. A free Pardon with many Graces therein contained, granted to all Christians by our most Holy and Reuerent Father God Almightie, the principal High Priest and Bishoppe in Heaven and Earth*, 1576; and *An excellent Comfort to all Christians against all kinde of Calamities*, 1576?

Also any information respecting Sir Ambrose Nicholas Salter, son of John Nicholas of Redingworth, in Huntingdonshire, to whom the first tract is dedicated; or of his mayoralty of the city of London, 1575–6. B. B. W.

Edward Bysshe.—I shall feel particularly obliged to any of your correspondents who will favour me with a biographical notice of Edward Bysshe, author of *The Art of English Poetry*, *The British Parnassus*, &c., especially the dates and places of his birth and death. Civis.

President Bradshaw and John Milton.—In a pamphlet by T. W. Barlow, Esq., of the Honorable Society of Gray's Inn, entitled *Cheshire, its Historical and Literary Associations*, published in 1852, it is stated that among the memorials of friends which President Bradshaw's will contains, is a bequest of *ten pounds* to his *kinsman*, *John Milton*, which cannot be said to be an insignificant legacy two centuries ago.

Can any of your numerous correspondents afford a clue to the family connexion between these distinguished individuals? T. P. L.

Manchester.

Minor Queries with Answers.

Ket the Tanner.—Can you or any of your correspondents give me any information about "Ket the Tanner;" or refer me to any book or books containing a history or biography of that remarkable person? As I want the information for a historical purpose, I hope you will give me as lengthy an account as possible. W. J. Linton.

Brantwood, Coniston, Lancashire.

[A long account of Ket, and his insurrection, is given in Blomefield's *Norfolk*, vol. iii. pp. 222—260., edit. 1806. Incidental notices of him will be also found in Alexander Nevyllus' *Norfolke Furies and their Folye, under Ket, their accursed Captaine*, 4to., 1623; Strype's *Ecclesiastical Memorials*, vol. i.; Heylin's *History of the Reformation*; Stow's *Chronicle*; Godwin's *Annales of England*; and Sharon Turner's *Modern History of England*, under Edward VI. A Fragment of the Requests and Demands of Ket and his Accomplices is preserved in the Harleian MS. 304. art. 44.]

"*Namby-pamby.*"—What is the derivation of *namby-pamby?* Clericus Rusticus.

[Sir John Stoddart, in his article "Grammar" (*Ency. Metropolitana*, vol. i. p. 118.), remarks, that the word "*Namby-pamby* seems to be of modern fabrication, and is particularly intended to describe that style of poetry which affects the infantine simplicity of the nursery. It would perhaps be difficult to trace any part of it to a significant origin."]

Replies.

EDITIONS OF BOOKS OF COMMON PRAYER.

(Vol. vii., pp. 18. 91. 321.)

As you have printed various lists of Prayer-Books, I send you the following of such books as are in my own possession. Other persons may, perhaps, send lists of copies in private libraries:

1549. Book of Common Prayer. Whitchurch. June. Folio.
1549. May. Folio. (Wants title and last leaf.)
1549. June. Folio. (Last leaf wanting.)
1552. Whitchurch. Folio.
1552. Grafton. Folio. (Title wanting.)
1552. Whitchurch. 4to. The first edition to which the prose Psalter and the Godly Prayers were appended.
1567. 4to. (No title.)
1571. 24mo.

1580. Folio.
1574. 4to.
1578. Folio.
1551. Ordinatio Ecclesiæ seu Ministerii, &c. 4to. A Latin translation of the Book of 1549.
1548. Ordo Distributionis Sacramenti, &c. 12mo. A Latin translation of the Order of Communion.
1571. Liber Precum Publicarum, &c. Londini, 24mo.
1574. 8vo.
1596. 8vo.
1604. Book of Common Prayer. Folio. (Royal Arms on sides.) The first edit. of the reign of James I.
1605. Folio.
1605. Folio.
1614. 4to.
1615. Folio.
1618. 4to.
1616. 12mo., bound in silver by the nuns of Little Gidding.
1621. 4to. In Welsh.
1622. Folio.
Liturgia Inglesia, 4to., large paper. A Spanish translation, made at the cost of Archbishop Williams.
4to. The same.
1616. La Liturgie Angloise, 4to., large paper. This translation was also made at the charge of Williams.
4to. The same.
1625. Common Prayer. Folio. First edition of the reign of Charles I. This copy was used by Secretary Nicholas, in his family, during the period of the Commonwealth. A clause in his own hand is inserted in the Prayer for the King.
1628. 12mo.
1631. Folio.
1633. Folio.
1633. Edinburgh. 12mo. (Young.)
1633. 12mo. The same.
1634. 4to.
1636. Folio, large paper. (Royal Arms on sides.)
1636. Folio.
1637. 4to.
1637. 12mo.
1639. 4to.
1640. 24mo.
1637. Edinburgh. Folio. (Young.)
1713. 8vo., large paper. (Watson's reprint of the preceding.)
1660. Folio.
1660. Folio. (A different edition.)
1660. 4to.
1690. 12mo.
1661. Folio, large paper, with the Form at the Healing.
1662. Folio, large paper, with the Form at the Healing.
1662. Folio, large paper.
1662. Folio.
1662. Folio.
1662. Folio. Second edition of this year.
1662. Cambridge. 8vo.
1662. Cambridge. 8vo. Different edition.
1669. Folio.
1686. Folio.
1687. Folio, large paper.
1692. 8vo.
1694. Folio.
1699. 8vo.
1700. 8vo.
1703. Folio, with the Form at the Healing.
1708. 8vo., with the Form at the Healing.
1769. 12mo, with the Form at the Healing.
1715. Folio, with the Form at the Healing.

I have excluded from my list all those thin editions of the Prayer Book, which were usually bound up with Bibles, except in three instances. The exceptions are these: — The folio, 1578; Young's edition, 1633; and that of 1715. Generally these thin books, which have only references to the Epistles and Gospels, are of no value whatever. The exceptions in this list, however, are important books. The book of 1578 was prepared by the Puritans, and is so altered that the word *priest* does not occur in a single rubric. Young's book of 1633 is the first Prayer Book printed in Scotland; and the edition of 1715 is remarkable for "The Healing," though George I. never attempted to touch for the king's evil.

Should you deem this list worth printing, I will send another of *occasional forms*, now in my possession, from the reign of Elizabeth to the accession of the House of Hanover. It may lead others to do the same, and thus bring to light some forms not generally known. The Prayer Books and occasional forms in our public libraries are known to most persons; but it is important to ascertain the existence of others in private collections.

Thomas Lathbury.

Bristol.

I possess a copy of the Prayer Book of an edition I do not see mentioned in any of the lists published in "N. & Q." It is small octavo, *imprinted* by Bonham, Norton, and John Bill, 1627.

K. L.

THE CRESCENT.

(Vol. viii., p. 196.)

Your correspondent W. Robson, in asking to have pointed out "the period at which the crescent became the standard of Mahometanism," appears to assume, what is more than doubtful, that it *has been*, and still *is* so. For although "modern poets and even historians have named it as the antagonistic standard to the cross," the crescent cannot be considered as "*the* standard" of Mahometanism — emphatically, much less exclusively — except in a poetical and figurative sense. That it is *one* among several standards, I admit; it is used by

the Turks as an ornament, and probably as a symbol, of their dominion, or in connexion with their religion. This may have originated in the following fact: — Mahomet, at the introduction of his religion, said to his followers, who were ignorant of astronomy, "When you see the new moon, begin the fast; when you see the moon, celebrate the Bairam." And at this day, although the precise time of the lunar changes may be ascertained from their ephemerides, yet they never begin either the Ramazan, or the Bairam, till some have testified that they have seen the new moon. (Cantemir's *History of the Othman Empire*, pref. pp. iv, v.) But the ancient Israelites had precisely the same custom in commencing *their* "new moons and appointed feasts." (See *Calmet*, art. "Month.") That which may properly be called the standard of the Turks, is the *Sanjak Cherif*, or Standard of the Prophet. It is of green silk*, preserved in the treasury with the utmost care, and never brought out of the seraglio but to be carried to the army. This banner is supposed by the Turks to ensure victory, and is the sacred signal to which they rally. (De Tott's *Memoirs*, vol. ii. pp. 2, 3.)

The military ensigns which the grand seignior bestows on the governors of provinces and other great men, include the following: 1. The *sanjak*, or standard, only distinguished from that of Mahomet by the colour, one being red and the other green. 2. The *tug*, or standard consisting of one, two, or three horse-tails, according to the dignity of the office borne by him who receives it. Pachas of the highest rank are distinguished by three tails, and the title *beglerbeg*, or prince of princes. Those next in rank are the pachas of two tails, and the beys are honoured but with one. These tails are not *worn* by the pachas, but fastened at the end of a lance, having a gilt handle, and carried before the pacha, or fixed at the side of his tent. 3. The *alem* is a large broad standard, which instead of a spear-head has a silver plate in the middle, bored in the shape of a *crescent or half-moon*. (Cantemir, *Hist. Oth. Emp.*, p. 10.)

The sultan's barge, with canopy of purple silk, supported throne-like by four gilt pillars, is adorned with *three gilt candlesticks;* and only the capudan pacha, when going to sea, is allowed to have similar ornaments, as he is then considered as *deriyá padishahi*, emperor of the sea. Even the vizier is only permitted to display a canopy of green silk on ivory pillars, but without candlesticks. (*Ib.*, p. 424.)

* So says De Tott; Cantemir says it is *red*. But this discrepancy in the authorities is easily accounted for, since the *Sanjak Cherif* is so sacred that it must be looked upon by none but the *Muslimans*, the true believers. If seen by the eyes of *giaours* (unbelievers), it would be profaned. (De Tott, *Memoirs*, p. 3.)

Thus it appears that the crescent holds but a subordinate position among the ensigns at present in use among the Turks. As to its history, I have found no trace of it in connexion with that of the Crusades. Tasso, in *La Gerusalemme Liberata*, mentions "the spread standards" of the soldan's army "waving to the wind" ("Sparse al vento ondeggiando ir le bandiere," canto xx. st. 28.), but he makes no allusion to *the crescent*. I have not access to Michaud's *Histoire des Croisades*, and shall be glad if your correspondent will quote the passage to which he has referred. Does Michaud speak of it as existing *at that time?* This does not clearly appear from the reference. There were several sultans named Mahomet who reigned in or near the age of the Crusades, two of the Seljak dynasty; the first the conqueror of Bagdad, the second cotemporary with Baldwin III., king of Jerusalem. In the Carizmian dynasty, Mahomet I. was cotemporary with Godfrey, Baldwin I., and Baldwin II.; and Mahomet II. commenced his reign about A.D. 1206. But the conqueror of Constantinople, Mahomet II., was of the Othman dynasty, and lived some centuries later, the fall of that city having taken place A.D. 1453. *To which* of these eras does Michaud ascribe the use of *the crescent* for the first time?

After all, perhaps, the Turkish crescent, like the modern crown of Western Europe, may be but a variation of the horn, the ancient symbol of authority, so often alluded to in the Old Testament. The *two* cusps or horns of the crescent, and the circle of diverging *rays* in the diadem, suggest that the variation is simply one of number; and the derivation is strongly corroborated by etymology. The Hebrew word קרן (*keren*) is connected with, and possibly the original source of, our two words *horn* and *crown*. Its dual (*karnaim*) signifies *horns* or *rays*, as in Habak. iii. 4.

A fact mentioned by D'Herbelot may have some connexion with the Turkish crescent. When the celebrated warrior, Tamugin, whose conquests preceded those of the Othman dynasty, assumed in a general assembly of the Moguls and Tartars the title of *Ghenghis Khan*, or king of kings, "Il y ordonna qu'une cornette blanche seroit dorénavant l'étendart général de ses troupes" (*Bibliothèque Orientale*, p. 379.). Thus did the Mogul conqueror (to use the words of the Psalmist) "lift up the horn on high." (Psalm lxxv. 5.) About half a century after the death of Ghengis Khan, Aladin, Sultan of Iconium, conferred on Othman, who afterwards founded the Turkish empire, the *tabl alem* — the drum, standards, and other ornaments of a general. (Cantemir, *Hist. Oth. Emp.*, p. 10.) The explanation of the *alem* by the historian in his annotations, I have already quoted. This is the only allusion to the crescent as an ensign that I have met with in Cantemir.

The painters of Christendom (no high authorities in this matter) often represent the crescent as a part of Turkish costume, worn in front of the turban. But in the portraits of the Turkish emperors, "taken from originals in the grand seignior's palace," there appears no such ornament. (See the plates in Cantemir's *History*.) Many of them are represented as wearing the *sorgus*, a crest of feathers adorned with precious stones. Like the horn, it is an emblem of authority. Many of them have two fastened to the turban.

Your correspondent states that "the crescent is common upon the reverses of coins of the Eastern empire long before the Turkish conquest." I think this highly probable, but would be glad to see the authorities for the fact. I cannot admit, however, that the crescent was in any degree "peculiar to Selave nations;" for, first, the Selave nations reached no farther south than Moravia, Bohemia, and their vicinity; they did not occupy the seat of the Eastern empire, which was partly Greek and partly Roman. Secondly, though I have no work on numismatics to consult, I have casually met with instances in which the heavenly bodies are represented on Persian, Phœnician, and Roman coins. As instances, in Calmet's *Dictionary*, art. "Moloch," is represented a Persian coin with the figures of a star and *crescent;* in the Pictorial Bible, 2 Chron. xv. 16., a Phœnician coin bearing a *crescent;* and in Matt. xx. 1., on a Roman coin of Augustus, there is the figure of a star. The Turks, however, stamp nothing on their coins but the emperor's name and the date of coinage.

Again, in European heraldry, Frank, German, Gothic, and not Selave, the *crescent* appears; in "common charges," for example, as one of the emblems of power, glory, &c.; and among "differences," to distinguish a second son.

Should the above facts tend to throw any light on the subject of your correspondent's inquiry, I shall be gratified; and if any of my views can be shown to be erroneous, it will afford me equal pleasure to correct them. J. W. Thomas.

Dewsbury.

SEALS OF THE BOROUGH OF GREAT YARMOUTH.

(Vol. viii., p. 269.)

I fear that the result of my researches will be but of little service; but your Querist is heartily welcome to the mite I offer.

The second seal appears to have been the seal of assay; probably used for certifying the correctness of the king's beam, or for sealing documents authorising exports, of which there were formerly many and various from this port. Yarmouth was held by the kings until 9 John, when a charter was granted to his burgesses, inhabitants of Gernemue, that they should henceforth hold the town in "fee-farm," paying yearly the sum of 55*l.* in lieu of all rents, tolls, &c. Probably on this occasion a seal of arms was granted. About the year 1306 a dispute fell out between Great Yarmouth and the men of Little Yarmouth and Gorleston adjoining, the latter insisting on the right to load and unload fish in their harbours; but the former prevailed as being a free burgh, which the others were not. In 1332 a charter was granted (6 Ed. III.) for adjusting these disputes, wherein it was directed —

"That ships laden with wool, leather, and skins upon which the great custom is due, shall clear out from that port where our beam and the seal called *coket* remain, and nowhere else (ubi thronus noster et sigillum nostrum, quod dicitur *coket*, existunt, et non alibi carcentur)."

What *coket* is, I am unable to say: but the king's beam for weighing merchandise, called *thronus* or *tronus*, stood usually in the most public place of the town or port. The legend on this seal appears to be old French, and is evidently the "seal of assay of Great Yarmouth."

The third seal has probably belonged to Little Yarmouth. The arms of Great Yarmouth were "azure three herrings in pale argent." It is not unlikely that during the disputes between the two ports the Little Yarmouthites might assume a seal of arms; but as such things were more carefully looked after then than in these degenerate days, they would not venture on the *three herrings*, but content themselves with one; and they might desire to dignify their town as "New" instead of "Little" Yarmouth.

With regard to the first seal, I should judge from its oval shape, the cross, and legend, that it is ecclesiastic, and has no connexion with Yarmouth. Broctuna.

Bury, Lancashire.

MOON SUPERSTITIONS.

(Vol. viii., pp. 79. 145.)

Notwithstanding the authority upon which Mr. Ingleby founds the assertion, that there is not the "slightest observable dependence" between the moon and the weather, the dictum is open to something more than doubt. That the popular belief of a full moon bringing fine weather is not strictly correct, is undoubted; and the majority of the popular ideas entertained on the influence of the moon on the weather are equally fallacious; but that the moon exerts no influence whatever on the changes of the weather, is a statement involving grave errors.

The action of the moon on meteorological processes is a highly complex problem; but the prin-

cipal conclusions to which scientific observations tend, on this matter, may be pointed out without perhaps encroaching too much on the space of "N. & Q."

Luke Howard, of Ackworth, several years ago, concluded, from a series of elaborate observations, extending over many years, that the moon exerted a distinct influence on atmospheric pressure: and Col. Sabine has more recently shown, from observations made at the British Magnetical and Meteorological Observatory at St. Helena since 1842 —

"That the attraction of the moon causes the mercury in the barometer to stand, on the average, ·004 of an English inch higher when the moon is on the meridian above or below the pole, than when she is six hours distant from the meridian."— *Cosmos*, vol. i. note 381, (author. trans.); *Phil. Trans.*, 1847, art. v.

Luke Howard farther gives cogent reasons, from his tabulated observations, for the conclusion that the moon has an appreciable effect upon the weather, exerted through the influence of its attraction on the course and direction of the winds, upon which it acts as a marked disturbing cause; and through them it affects the local distribution of temperature, and the density of the atmosphere. There is no constant agreement between the *phases* of the moon and certain states of the weather; but an apparent connexion is not unfrequently observed, due to the prevalence of certain winds, which would satisfactorily account for the origin and persistence of the popular belief: for, "it is the peculiar and perpetual error of the human understanding to be more moved and excited by affirmatives than negatives" (*Nov. Org.*, Aph. 46.). For example, in 1807, "not a twentieth part of the rain of the year fell in that quarter of the whole space, which occurred under the influence of the moon at full" (*Lectures on Meteorology*, by L. Howard, 1837, p. 81.). In 1808, however, this phase lost this character completely.

A more marked relation is found between the state of the weather and the *declination* of the moon: for —

"It would appear, that while the moon is far south of the equator, there falls but a moderate quantity of rain with us; that while she is crossing the equator towards these latitudes, our rain increases; that the greatest depth of rain falls, with us, in the week in which she is in the full north declination, or most nearly vertical to these latitudes; and that during her return over the equator to the south, the rain is reduced to its minimum quantity. *And this distribution obtains in very nearly the same proportions both in an extremely dry and in an extremely wet season.*"— *Climate of London*, by L. Howard, vol. ii. p. 251., 1820.

Still more recently, Luke Howard has summed up the labours of his life on this subject, and he writes:

"We have, I think, evidence of a great *tidal wave*, or swell in the atmosphere, caused by the moon's attraction, preceding her in her approach to us, and following slowly as she departs from these latitudes. Were the atmosphere a calm fluid ocean of air of uniform temperature, this tide would be manifested with as great regularity as those of the ocean of waters. But the currents uniformly kept up by the sun's varying influence effectually prevent this, and so complicate the problem.

"There is also manifest in the lunar influence *a gradation of effects*, which is here shown, as it is found to operate *through a cycle of eighteen years*. In these the mean weight of our atmosphere increases through the forepart of the period; and having kept for a year at the maximum it has attained, decreases again through the remaining years to a minimum; about which there seems to be a fluctuation, before the mean begins to rise again."—"On a Cycle of Eighteen Years in the Height of the Barometer" (*Papers on Meteorology*, Part II.; *Phil. Trans.*, 1841, Part II.).

It is satisfactory to all interested in this matter to know that "the incontestable action of our satellite on atmospheric pressure, aqueous precipitations, and the dispersion of clouds, will be treated in the latter and purely telluric portion of the *Cosmos*" (vol. iii. p. 368., and note 596, where an interesting illustration is given of the effects of the radiation of heat from the moon in the upper strata of our atmosphere).

JNO. N. RADCLIFFE.

Dewsbury.

Not being quite satisfied with MR. INGLEBY's answer to W. W.'s Query, I beg to refer inquirers to the *Nautical Magazine* for July, 1850, and three subsequent months, in which will be found a translation by Commander L. G. Heath, R.N., of a paper published by M. Arago in the *Annuaire du Bureau des Longitudes* for the year 1833, entitled "Does the Moon exercise any appreciable Influence on our Atmosphere?" This treatise enters fully into the subject, and gives the results of several courses of experiments extending over many years; which go to prove that in Germany, at all events, there is more rain during the waxing than during the waning moon. Several popular errors are shown to have arisen in the belief that certain appearances in the moon, really the *effect* of peculiar states of the atmosphere, were the *cause* of such atmospheric peculiarities; but we are allowed some ground for supposing that this "vulgar error" may have some foundation in "vulgar truth."

G. WILLIAM SKYRING.

LATIN RIDDLE.

(Vol. viii., p. 243.)

The enigma of Aulus Gellius (*Noctes Atticæ*, lib. xii. cap. vi.), though transmitted to us in a corrupt form, is solved at once by the story mentioned by Livy (lib. i. cap. lv.). When Tarquinius

Superbus was about to build the Temple of Jupiter Capitolinus, it was found necessary to "exaugurate" or dispossess the other deities whose shrines had previously occupied the ground. All readily gave way to Father Jupiter with the exception of *Terminus;* and the point of the riddle lies in the analogy between "*Semel* minus," "*Bis* minus," and "*Ter* minus."

I extract a note from the copy of Aulus Gellius before me:

"Barthius (*Adv.*, lib. xvi. cap. xxii.) hos versus ita legebat:

'Semel minus? Non. Bisminus? Non. Sat scio.
An utrumque? Verum; ut quondam audivi dicier,
Jovi ipsi regi noluit concedere.'

"Ita et trimetri sua sibi constant lege, et acumen repetitis interrogatiunculis. Alioquin frigidum responsum. Potest tamen ita intelligi, ut semel, bis, imo ter Jove minus sit, et noluerit tamen Jovi cedere."—Page 560. N.: Lugd. Batav., 1706, 4to.

Lactantius, "the Christian Cicero," thus tells the story:

"Nam cum Tarquinius Capitolium facere vellet; eoque in loco multorum deorum sacella essent: consuluit eos per augurium; utrum Jovi cederent, et cedentibus cæteris, solus Terminus mansit. Unde illum Poeta 'Capitoli immobile Saxum' vocat (Virg., *Æn.* ix. 441.). Facto itaque Capitolio, supra ipsum Terminum foramen est in tecto relictum: ut quia non cesserat, libero cœlo frueretur."—*De Falsa Relig.*, lib. i. cap. xx. *ad fin.*

Livy, in a subsequent book (v. 45.), Dionysius of Halicarnassus (*Antiqu. Rom.*, lib. iii. cap. lxix.) and Florus assert that *Juventas* also refused to move; and St. Augustine tells the same story of *Mars*. I may as well quote his words:

"Cum Rex Tarquinius Capitolium fabricare vellet, eumque locum qui ei dignior aptiorque videbatur, ab Diis aliis cerneret præoccupatum, non audens aliquid contra eorum facere arbitrium, et credens eos tanto numini suoque principi voluntate cessuros; quia multi erant illic ubi Capitolium constitutum est, per augurium quæsivit, utrum concedere locum vellent Jovi: atque ipsi inde cedere omnes voluerunt, præter illos, quos commemoravi, Martem, Terminum, Juventatem: atque ideo Capitolium ita constitutum est, ut etiam iste tres intus essent tam obscuris signis, ut hoc vix homines doctissimi scirent."—*De Civit. Dei*, lib. iv. cap. xxiii. 3.

Nor must I omit the following from Ovid:

"Quid, nova quum fierent Capitolia? Nempe Deorum
Cuncta Jovi cessit turba, locumque dedit,
Terminus ut memorant veteres, inventus in æde,
Restitit, et magno cum Jove templa tenet.
Nunc quoque, se supra ne quid nisi sidera cernat,
Exiguum templi tecta foramen habent."
Fast., lib. ii. 667., &c.

Much more information may be found in Smith's *Dictionary of Greek and Roman Biography*, &c., sub voc. Terminus. Servius, *ad Aen.* ix. 448. Politiani, *Miscell.* c. 36. *Histoire Romaine*, par Catrou et Rouille, vol. i. p. 343. &c., N.: à Paris, 1725, 4to. Grævii, *Thesaur. Antiqu. Rom.*, vol. ix. 218. N., and vol. x. 783. Traject. ad Rhen., 1699, fol. Plutarch, in *Vit. Numæ*. Robert Gibbings.

"HURRAH!"

(Vol. viii., p. 20. &c.)

In two previous Numbers (Vol. vi., p. 54.; Vol. vii., p. 594.) Queries have been inserted as to the derivation of the exclamations *Hurrah!* and *Hip, hip, hurrah!* These have elicited much learned remark (Vol. vii., p. 633.; Vol. viii., pp. 20. 277.), but still I think the real originals have not yet been reached by your correspondents.

As to *hip, hip!* I fear it must remain questionable, whether it be not a mere fanciful conjecture to resolve it into the initials of the war-cry of the Crusaders, "Hierosolyma est perdita!" The authorities, however, seem to establish that it should be written "hep" instead of *hip*. I would only remark, *en passant*, that there is an error in the passage cited by Mr. Brent (Vol. viii., p. 88.) in opposition to this mediæval solution, which entirely destroys the authority of the quotation. He refers to a note on the ballad of "Old Sir Simon the King," in which, on the couplet—

"Hang up all the poor *hep* drinkers,
Cries Old Sir Sim, the king of skinkers."

the author says that "*hep* was a term of derision applied to those who drank a weak infusion of the hep (or *hip*) berry or sloe: and that the exclamation 'hip, hip, hurrah!' is merely a corruption of 'hip, hip, away!'" But, unfortunately for this theory, the hip is not the sloe, as the annotator seems to suppose; nor is it capable of being used in the preparation of any infusion that could be substituted for wine, or drunk "with all the honours." It is merely the hard and tasteless *buckey* of the wild dog-rose, to the flower of which Chaucer likens the gentle knight Sir Thopas:

"As swete as is the bramble flour,
That beareth the red *hepe*."

This demurrer, therefore, does not affect the validity of the claim which has been set up in favour of an oriental origin for this convivial *refrain*.

As to *hurrah!* if I be correct in my idea of its parentage, there are few words still in use which can boast such a remote and widely extended prevalence. It is one of those interjections in which sound so echoes sense, that men seem to have adopted it almost instinctively. In India and Ceylon, the Mahouts and attendants of the baggage-elephants cheer them on by perpetual repetitions of *ur-ré, ur-ré!* The Arabs and camel-

drivers in Turkey, Palestine, and Egypt encourage their animals to speed by shouting *ar-ré, ar-ré!* The Moors seem to have carried the custom with them into Spain, where the mules and horses are still driven with cries of *arré* (whence the muleteers derive their Spanish appellation of *arrieros*). In France, the sportsman excites the hound by shouts of *hare, hare!* and the waggoner turns his horses by his voice, and the use of the word *hurhaut!* In Germany, according to Johnson (*in verbo* HURRY), "*Hurs* was a word used by the old Germans in urging their horses to speed." And to the present day, the herdsmen in Ireland, and parts of Scotland, drive their cattle with shouts of *hurrish, hurrish!* In the latter country, in fact, to *hurry*, or to *harry*, is the popular term descriptive of the predatory habits of the border reivers in plundering and "driving the cattle" of the lowlanders.

The sound is so expressive of excitement and energy, that it seems to have been adopted in all nations as a stimulant in times of commotion; and eventually as a war-cry by the Russians, the English, and almost every people of Europe. Sir Francis Palgrave, in the passage quoted from his *History of Normandy* ("N. & Q.," Vol. viii., p. 20.), has described the custom of the Normans in raising the country by "the cry of *haro*," or *haron*, upon which all the liegcs were bound to join in pursuit of the offender. This *clameur de haron* is the origin of the English "hue and cry;" and the word *hue* itself seems to retain some trace of the prevailing pedigree.

This stimulating interjection appears, in fact, to have enriched the French language as well as our own with some of the most expressive etymologies. It is the parent of the obsolete French verb *harer*, "to hound on, or excite clamour against any one." And it is to be traced in the epithet for a worn-out horse, a *haridelle*, or *haridan*.

In like manner, our English expressions, to *hurry*, to *harry*, and *harass* a flying enemy, are all instinct with the same impulse, and all traceable to the same root. J. EMERSON TENNENT.

The following extract from Mr. Thos. Dicey's *Hist. of Guernsey* (edit. Lond. 1751), pp. 8, 9, 10., may be worth adding to the foregoing notes on this subject:

"One thing more relating to *Rollo* Mr. Falle, in his account of Jersey, introduces in the following manner, not only for the singularity of it, but the particular concern which that island has still in it, viz.:—

"Whether it began through Rollo's own appointment, or took its rise among the people from an awful reverence of him for his justice, it matters not; but so it is, that a custom obtained in his time, that in case of incroachment and invasion of property, or of any other oppression and violence requiring immediate remedy, the party aggrieved need do no more than call upon the name of the Duke, though at never so great a distance, thrice repeating aloud *Ha-Ro*, &c., and instantly the aggressor was at his peril to forbear attempting anything further. — *Aa!* or *Ha!* is the exclamation of a person suffering; *Ro* is the Duke's name abbreviated; so that *Ha-Ro* is as much as to say, *O! Rollo, my Prince, succour me.* Accordingly (says Mr. Falle) with us, in Jersey, the cry is, *Ha-Ro, à l'aide, mon Prince!* And this is that famous *Clameur de Haro*, subsisting in practice even when Rollo was no more, so much praised and commented upon by all who have wrote on the Norman laws. A notable example of its virtue and power was seen about one hundred and seventy years after Rollo's death, at William the Conqueror's funeral, when, in confidence thereof, a private man and a subject dared to oppose the burying of his body, in the following manner:

"It seems that, in order to build the great Abbey of St. Stephen at Caen, where he intended to lie after his decease, the Conqueror had caused several houses to be pulled down for enlarging the area, and amongst them one whose owner had received no satisfaction for his loss. The son of that person (others say the person himself) observing the grave to be dug on that very spot of ground which had been the site of his father's house, went boldly into the assembly, and forbid them, *not in the name of God*, as some have it, but *in the name of Rollo*, to bury the body there.

"Paulus Æmylius, who relates the story, says that he addressed himself to the company in these words:— 'He who oppressed kingdoms by his arms has been my oppressor also, and has kept me under a continual fear of death. Since I have outlived him who injured me, I mean not to acquit him now he is dead. The ground whereon you are going to lay this man is mine; and I affirm that none may in justice bury their dead in ground which belongs to another. If, after he is gone, force and violence are still used to detain my right from me, I APPEAL TO ROLLO, the founder and father of our nation, who, though dead, lives in his laws. I take refuge in those laws, owning no authority above them.'

"This uncommonly brave speech, spoken in presence of the deceased king's own son, Prince Henry, afterwards our King Henry I., wrought its effect: the *Ha-Ro* was respected, the man had compensation made him for his wrongs, and, all opposition ceasing, the dead king was laid in his grave."

J. SANSOM.

PHOTOGRAPHIC CORRESPONDENCE.

Process for Printing on Albumenized Paper.— The power of obtaining agreeable and well-printed positives from their negatives being the great object with all photographers, induces me to communicate the following mode of preparing albumenized paper; a mode which, although it does not possess any remarkable novelty, seems to me deserving of being made generally known, from its giving a uniformity of results which may at all times be depended upon.

Independently of the very rich and agreeable tones which may be produced by the process which I am about to describe, it has the property of affording permanent pictures, not liable to that change by time to which pictures produced by the use of the ammonio-nitrate solution are certainly liable. I have upon all occasions advocated the economical practice of photography, and the present process will be found of that character; but at the same time I can assure your readers that a rapidity of action and intensity are hereby obtained with a 40-grain solution of nitrate of silver, fully equal to those gained from solutions of 120, or even 200, grains to the ounce, as is frequently practised.

In eight ounces of water (distilled or not) dissolve forty grains of common salt, and the same quantity of muriate of ammonia.* Mix this solution with eight ounces of albumen; beat † the whole well together, allow it to stand in a tall vessel from twenty-four to forty hours, when the clear liquor may be poured off into a porcelain dish rather larger than the paper intended to be albumenized.

Undoubtedly the best paper for this process, and relative quantity of chemicals, is the *thin* Canson Frères'; but a much cheaper, and perhaps equally suitable paper, is that made by Towgood of St. Neots. Neither with Whatman's nor Turner's papers, excellent as they are for some processes, have I obtained such satisfactory results. If the photographer should unfortunately possess some of the thick paper of any inferior makers, he had far better throw it away than waste his chemicals, time, and temper upon the vain endeavour to turn it to any good account.

The paper, having first been marked on the right-hand upper corner of the smooth side, is then to be floated with that marked side on the albumen. This operation, which is very easy to perform, is somewhat difficult to describe. I will however try. Take the marked corner of the sheet in the right-hand, the opposite corner of the lower side of the paper in the left; and bellying out the sheet, let the lower end fall gently on to the albumen. Then gradually let the whole sheet fall, so as to press out before it any adherent particles of air. If this has been carefully done, no air-bubbles will have been formed. The presence of an air-bubble may however soon be detected by the puckered appearance, which the back of the paper assumes in consequence. When this is the case, the paper must be carefully raised, the bubble dispersed, and the paper replaced. A thin paper requires to float for three minutes on the albumen, but a thicker one proportionably longer. At the end of that time raise the marked corner with the point of a blanket pin; then take hold of it with the finger and thumb, and so raise the sheet steadily and *very slowly*, that the albumen may drain off at the lower left corner. I urge this raising it very slowly, because air-bubbles are very apt to form on the albumen by the sudden snatching up of the paper.

Each sheet, as it is removed from the albumen, is to be pinned up by the marked corner on a long slip of wood, which must be provided for the purpose. In pinning it up, be careful that the albumenized side takes an inward curl, otherwise, from there being two angles of incidence, streaks will form from the middle of the paper. During the drying, remove from time to time, with a piece of blotting-paper, the drop of fluid which collects at the lower corner of the paper.

In order to fix the albumen, it is necessary that the paper should be ironed with an iron as hot as can be used without singeing the paper. It should be first ironed between blotting-paper, and when the iron begins to cool, it may be applied directly to the surface of each sheet.

To excite this paper it is only needful to float it carefully from three to five minutes, in the same way as it was floated on the albumen, upon a solution of nitrate of silver of forty grains to the ounce. Each sheet is then to be pinned up and dried as before. It is scarcely necessary to add, that this exciting process must be carried on by the light of a lamp or candle.

This paper has the property of keeping good for several days, if kept in a portfolio. It has also the advantage of being very little affected by the ordinary light of a room, so that it may be used and handled in any apartment where the direct light is not shining upon it; yet in a tolerably intense light it prints much more rapidly than that prepared with the ammonio-nitrate.

The picture should be fixed in a bath of saturated solution of hypo. The hypo. never gets discoloured, and should always be carefully preserved. When a new bath is formed, it is well to add forty grains of chloride of silver to every eight ounces of the solution.

A beautiful violet or puce tint, with great whiteness of the high lights, may be obtained by using the following bath as a fixing solution:

Hyposulphite of soda	8 ounces.
Sel d'or	7 grains.
Iodide of silver	10 grains.
Water	8 ounces.

It may be as well to add, that although the nitrate of silver solution used for exciting becomes

* The addition of one drachm of acetic acid much facilitates the easy application of the albumen to the paper; but it is apt to produce the unpleasant redness so often noticeable in photographs. The addition of forty grains of chloride of barium to the two muriates, yields a bistre tint, which is admired by some photographers.

† Nothing answers so well for this purpose as a small box-wood salad spoon.

discoloured, it acts equally well, even when of a dark brown colour; but it may always be deprived of its colour, and rendered sufficiently pure again, by filtering it through a little animal charcoal. HUGH W. DIAMOND.

Replies to Minor Queries.

Anderson's Royal Genealogies (Vol. viii., p. 198.). —In reply to your correspondent G., I may be permitted to remark that it is generally understood that *no* "memoir or biographical account" is extant of Dr. James Anderson; but *short notices* of him and his works will be found on reference to the *Gentleman's Magazine*, vol. liii. p. 41.; Chalmers' *General Biographical Dictionary*, 1812; Chambers' *Lives of Illustrious Scotsmen*, 1833; *Biographical Dictionary of the Society of Useful Knowledge*, 1843; and also in Rose's *New Biographical Dictionary*, 1848. T. G. S.

Edinburgh.

Thomas Wright of Durham (Vol. viii., p. 218.). —It may interest MR. DE MORGAN to be referred to a manuscript in the British Museum, marked "Additional, 15,627.," which he will find to be one of the original "note-books," if not the very note-book itself, from which the notice of the life of Thomas Wright was compiled for the *Gentleman's Magazine*. It is, in fact, an autobiography by Wright, written in the form of a journal; and although containing entries as late as the year 1780, it ceases to be continuous with the year 1748, and has no entries at all between that year and 1756. This break in the journal sufficiently accounts for the deficiency in the biography given by the *Gentleman's Magazine*.

I may mention, also, that the Additional MS. 15,628. contains Wright's unpublished collections relative to British, Roman, and Saxon antiquities in England. E. A. BOND.

Weather Predictions (Vol. viii., p. 218. &c.). — The following is a Worcestershire saying:

> "When Bredon Hill puts on his hat,
> Ye men of the vale, beware of that."

Similar to this is a saying I have heard in the northern part of Northumberland:

> "When Cheevyut (*i. e.* the Cheviot Hills) ye see put on his cap,
> Of rain ye'll have a wee bit drap."

There is a saying very common in many parts of Huntingdonshire, that when the woodpeckers are much heard, rain is sure to follow.

CUTHBERT BEDE, B. A.

Bacon's Essays: Bullaces (Vol. viii., pp. 167. 223.). —"Bullace" (I never heard Bacon's plural used) are known in Kent as small white tartish plums, which do not come to perfection without the help of a frost, and so are eaten when their fellows are no more found. They have only been cultivated of late years, I believe, but how long I cannot tell. G. WILLIAM SKYRING.

Somerset House.

"Bullaces" are a small white or yellow plum, about the size of a cherry, like a very poor kind of greengage, which, in ordinary seasons, when I was a boy, were the common display of the fruit-stalls at the corners of the streets, so common and well known that I can only imagine MR. HALLIWELL to have misdescribed them by a slip of the pen writing black for white. FRANK HOWARD.

"Gennitings" are early apples (*quasi Juneeatings*, as "gilliflowers," said to be corrupted from July flowers). For the derivation suggested to me while I write, I cannot answer; but for the fact I can, having, while at school in Needham Market, Suffolk, plucked and eaten many a "striped genniting," while "codlins" were on a tree close by. And many a time have I been rallied as a Cockney for saying I had gathered "enough" instead of "enow," which one of your Suffolk correspondents has justly recorded as the county expression applied to number as distinguished from quantity. FRANK HOWARD.

Nixon the Prophet (Vol. viii., p. 257.). — MR. T. HUGHES mentions Nixon "to have lived and prophesied in the reign of James I., at whose court, we are farther told, he was, in conformity with his own prediction, starved to death." I have an old and ragged edition, entitled *The Life and Prophecies of the celebrated Robert Nixon, the Cheshire Prophet.* The "life" professes to be prepared from materials collected in the neighbourhood of Vale Royal, on a farm near which, and rented by his father, Nixon was born —

> "on Whitsunday, and was christened by the name of Robert in the year 1467, about the seventh year of Edward IV."

Among various matters it is mentioned, —

> "What rendered Nixon the most noticed was, that the time when the battle of Bosworth Field was fought between King Richard III. and King Henry VII., he stopped his team on a sudden, and with his whip pointing from one land to the other, cried 'Now Richard! now Henry!' several times, till at last he said, 'Now Harry, get over that ditch and you gain the day!'"

This the plough-holder related; it afterwards proved to be true, and in consequence Robert was required to attend Henry VII.'s court, where he was "starved to death," owing to having been locked in a room and forgotten. The Bosworth Field prophecy, which has often been repeated,

carries the time of Nixon's alleged existence much before the period named by T. Hughes, namely, James I.'s reign. A Hermit at Hampstead.

Parochial Libraries (Vol. viii., p. 62.).—There is an extensive, and rather valuable, library attached to St. Mary's Church, Bridgenorth, presented to and for the use of the parishioners, by Dean Stackhouse in 1750. It comprises some eight hundred volumes, chiefly divinity. There are two or three fine MSS. in the collection, one especially worthy of notice. A splendidly illuminated Latin MS., dated about 1460, engrossed upon vellum, and extending to three hundred leaves (C. 62. in the Catalogue). I noticed many fragments of early MSS. bound up with Hebrew and Latin editions of the Bible; and a portion of a remarkably fine missal, forming the dexter cover of a copy of Laertius *de Vita Philosophica* (4to. 1524). Surely a society may be formed, having for its object the rescuing, transcribing, and printing of those scarcely noticed fragments. Mr. Hales' plan appears perfectly feasible. I am convinced much interesting matter would be brought to light, if a little interest was excited on the subject.

R. C. Warde.

Kidderminster.

Over the porch of Nantwich Church is a small room, once the repository of the ecclesiastical records; but latterly (in consequence of the sacrilegious abstraction of those documents by an unknown hand) used for a library of theological works, placed there for the special behoof of the neighbouring clergy. The collection is but a small one; and is, I fear, not often troubled by those for whose use it was designed. T. Hughes.

Chester.

"*Ampers and*," *&c.* (Vol. viii., p. 173.).—Mr. C. Mansfield Ingleby having revived this Query without apparently being aware of the previous discussion and of Mr. Nicholl's solution, "and *per se* and," may I be permitted to enter a protest against the latter mixture of English and Latin, though fully concurring in the statement of Mr. Nicholl, that it is a rapidly formed *et* (&). To the variety of pronunciations already appearing in "N. & Q.," let me add what I believe will be found to be the most general, *empesand*, which I believe to be a corruption from *emm, ess, and* (MS. and) by the introduction of a *labial*, as in many other instances. But has any one ever seen it *spelt* till the Query appeared in "N. & Q.," and where? Frank Howard.

The Arms of De Sissonne (Vol. viii., p. 243.).—There is a copy of *Histoire Généalogique et Chronologique de la Maison Royale de France, par le Père Anselme*, nine vols. folio, Paris, 1726–33, in the library of Sir R. Taylor's Institution, Oxford. The arms of the Seigneurs de Sissonne are not *blazoned* in it. It is stated by Anselme, that

"Louis, Bâtard de Sarrebruche-Roucy, fils naturel de Jean de Sarrebruche, Comte de Roucy, fut Seigneur de Sissonne, servit sous Jean d'Humières, et est nommé dans plusieurs actes des années 1510, 1515, 1517, et 1518. Il fit un accord devant le prevôt de Paris avec Robert de Sarrebruche, Comte de Roucy, le 28 Mars, 1498, touchant la terre et châtellenie de Sissonne."—Tome viii. p. 537.

The arms of the "Comte de Sarrebruche, Sire de Commercy en Lorraine, Conseiller et Chambellan du Roi, Bouteiller de France," &c., are represented—

"D'azur semé de croix recroisetées au pied fiché d'or, au lion d'argent couronné d'or sur le tout."

The following are also extracts from the *Histoire Généalogique:*

"Louis de Roucy, Comte de Sissonne, élection de Laon, portoit *d'or au lion d'azur.*" . . . .

"Le Nobiliaire de Picardie, in 4°. p. 46., donne à Louis de Roucy, Comte de Sissonne, deux neveux, Charles et Louis de Roucy, Seigneurs d'Origny et de Ste Preuve."—Tome viii. p. 538.

J. Macray.

St. Patrick's Purgatory (Vol. vii., p. 552.).—Some degree of doubt appearing to exist, by the statement in p. 178. of the present volume, as to the position of the *real* St. Patrick's Purgatory, I send the following from Camden:

"The *Liffey*," says he, "near unto his spring head, enlarges his stream and spreads abroad into a *lake*, wherein appears above the water an island, and in it, hard by a little monastery, a very narrow vault within the ground, much spoken of by reason of its religious horrors. Which cave some say was dug by Ulysses when he went down to parley with those in hell.

"The inhabitants," he continues, "term it in these days *Ellan n' Frugadory*, that is, *The Isle of Purgatory*, or *St. Patrick's Purgatory*. For some persons devoutly credulous affirm that St. Patrick, the Irishmen's apostle, or else some abbot of the same name, obtained by most earnest prayer at the hands of God, that the punishments and torments which the wicked are to suffer after this life, might *here* be presented to the eye; that so he might the more easily root out the sins and heathenish errors which stuck so fast to his countrymen the *Irish*."

G. W.

Stansted, Montfichet.

Sir George Carr (Vol. vii., pp. 512. 558.).—Since W. St. and Gulielmus replied to my Query, I have discovered more particular information regarding him. In a MS. in Trinity College, Dublin, I find the following:

"Sir George Carr of Southerhall, Yorkshire, married, on Jan. 15, 1637, Grissell, daughter of Sir Robert Meredith, Chancellor of the Exchequer in Ireland; their son, William Carr, born Jan. 11, 1639, married

on August 29, 1665, Elizabeth, daughter of Francis (Edward) Synge, Bishop of Cork. There were two children of this marriage: Edward, born Oct. 7, 1671 (who died unmarried); and Barbara, born May 12, 1672; she married John Cliffe, Esq., of Mulrankin, co. Wexford, and had several children, of whom the eldest, John, was grandfather of the present Anthony Cliffe of Bellevue, co. Wexford, Esq."

Edward Synge was Bishop of Cork from Dec. 1663 to his death in 1678.

Sir George Carr appears to be the son of William Carr, the eldest son of James Carr of Yorkshire: see Harl. MS. 1487, 451.

Sir Robert Meredith, father of Lady Carr, married Anne, daughter of Sir William Upton, Clerk of the Council in Ireland.

Could any of your correspondents give any account of the family of either of them? Y. S. M.

Gravestone Inscription (Vol. viii., p. 268.).—The gravestone inscription communicated by JULIA R. BOCKETT consists of the last four lines of the ballad of "Death and the Lady" (see Dixon's *Ballads*, by the Percy Society). They should be:

"The grave's the market-place where all men meet,
Both rich and poor, as well as small and great:
If life were merchandise that gold could buy,
The rich would live, the poor alone would die."

In the introduction to Smith's edition of Holbein's *Dance of Death*, the editor says:

"The concluding lines have been converted into an epitaph, *to be found in most of our village churchyards.*"

Of the truth of which assertion the churchyard of Milton-next-Gravesend, in Kent, furnishes an illustration, as I copied the lines from a stone there some years ago. Being generally, I imagine, quoted from memory, they do not appear to be exactly similar in any two instances.

S. SINGLETON.

Greenwich.

"*A Tub to the Whale*" (Vol. viii., pp. 220. 304.).—I observe that a Querist, PIMLICO, asks the origin of the phrase to "throw a tub to the whale." I think an explanation of this will be found in the introduction to Swift's *Tale of the Tub*. I cannot lay my hand on the passage, but it is to the effect that sailors engaged in the Greenland fisheries make it a practice to throw over-board a *tub* to a wounded whale, to divert his attention from the boat which contains his assailants.

J. EMERSON TENNENT.

Hour-glasses in Pulpits (Vol. vii., p. 489.; Vol. viii., pp. 82. 209.).—Whilst turning over the pages of Macaulay's *History*, I accidentally stumbled upon the following passage, which forms an interesting addition to the Notes already collected in your pages. Speaking of Gilbert Burnet, Bishop of Salisbury, he says:

"He was often interrupted by the deep hum of his audience; and when, after preaching out the hour-glass, which in those days was part of the furniture of the pulpit, he held it in his hand, the congregation clamorously encouraged him to go on till the sand had run off once more."—Macaulay's *History*, vol. ii. p. 177. edit. 3., with a reference in a foot-note to Speaker Onslow's Note on *Burnet*, i. 596.; Johnson's *Life of Sprat*.

The hour-glass stand at St. Alban's, Wood Street, appears to be a remarkable example: see Sperling's *Church Walks in Middlesex*, p. 155., and Allen's *Lambeth*. And in the report of the meeting of the Archæological Association at Rochester, in the *Illustrated London News* of the 6th August, 1853, it is noted that in the church at Cliff, "the pulpit has an hour-glass stand dated 1636:" the date gives an additional interest to this example. W. SPARROW SIMPSON.

Slow-worm Superstition (Vol. viii., p. 33.).—The slow-worm superstition, about which TOWER inquires, and to whom I believe no answer has been returned, is quite common in the North of England. One of the many uses of "N. & Q." is the abundant proof that supposed localisms are in fact common to all England. I learn from the same Number, p. 44., that in Devonshire a slater is called a *hellier*. *To hill*, that is to cover, "hill me up," *i. e.* cover me up, is as common in Lancashire as in Wicliff's Bible. We have not, however, *hellier* or *hillier* for one whose business it is to cover in a house. P. P.

Sincere (Vol. viii., p. 195.).—I should be glad if MR. INGLEBY would point out any authority for the practice of the Roman potters to which he refers. The only passage I can call to mind as countenancing his derivation is Hor. *Ep.* i. 2. 54.:

"Sincerum est nisi vas, quodcumque infundis, acescit."

in which there is no reason why *sincerum* should not be simply *sine cera*, *sine fuco*, i. e. pure as honey, free or freed from the wax, thence anything pure. This derivation is supported also by Donatus, ad Ter. *Eun.* i. 2. 97., and Noltenius, *Lex. Antibar.* Cicero also, who chose his expressions with great accuracy, employs *sincerus* as directly opposed to *fucatus* in his *Dialogus de Amicit.* 25.:

"Secernere omnia fucata et simulata a sinceris atque veris."

In the absence of positive proof on the other side, I am inclined to think MR. TRENCH is right.

H. B.

Books chained to Desks in Churches—Seven Candlesticks (Vol. viii., pp. 94. 206.).—In Mr. Sperling's *Church Walks in Middlesex*, it is noted

in the account of the church at Whitchurch (*alias* Little Stanmore), that —

"Many of the prayer books, given by the duke [of Chandos], still remain chained to the pues for the use of the poorer parishioners."—P. 104.

At p. 138. a curious ornament of some of the London churches is referred to:

"We find several altar-pieces in which seven wooden candlesticks, with wooden candles, are introduced, viz. St. Mary-at-Hill; St. Ethelburga, Bishopsgate; Hammersmith, &c.: these are merely typical of the seven golden candlesticks of the Apocalypse."—Rev. i. 20.

This portion of ecclesiastical furniture appears to me sufficiently unusual to be worth noting in your pages: is it to be found elsewhere than in churches in and near London? If not, a list of those churches in which it is now to be seen would be acceptable to ecclesiologists.

W. Sparrow Simpson.

Oxford.

D. Ferrand; French Patois (Vol. viii., p. 243.).—The full title of Ferrand's work, referred to by your correspondent Mr. B. Snow of Birmingham, is as follows:

"Inventaire Général de la Muse Normande, divisée en xxviii parties où sont descrites plusieurs batailles, assauts, prises de villes, guerres etrangères, victoires de la France, histoires comiques, Esmotions populaires, grabuges et choses remarquables arrivées à Rouen depuis quarante années, in 8o., et se vendent à Rouen, chez l'avthevr, rue du Bac, à l'Enseigne de l'imprimerie, M.DC.LV., pages 484."

There is also another publication by Ferrand with the title of —

"Les Adieux de la Muse Normande aux Palinots, et quelques autres pièces, pages 28."

The author was a printer at Rouen, and the *patois* in which his productions are written is the Norman. The *Biographie Universelle* says they are the best known of all that are composed in that dialect. J. Macray.

Wood of the Cross (Vol. vii., pp. 177. 334. 437. 488.).—Is it an old belief that the cross was composed of four different kinds of wood? Boys, in a note on Ephesians iii. 18. (*Works*, p. 495.), says, "Other have discoursed of the foure woods, and dimensions in the materiall crosse of Christ, more subtilly than soundly," and refers in the margin to Anselm and Aquinas, but without giving the reference to the exact passages. Can any of your readers supply this deficiency? R. J. Allen.

Ladies' Arms in a Lozenge (Vol. viii., pp. 37. 83.).—Broctuna has a theory that ladies bear their arms in a lozenge, because hatchments are of that shape; and it is probable that widows in old time "would vie with each other in these displays of the insignia of mourning." It has, however, escaped his memory, that maids with living fathers also use the lozenge, and that in a man's hatchment it is the *frame* only, and not the shield at all, which has the lozenge shape. The man's arms in the hatchment not being on a lozenge, it is scarcely possible his widow could thence have adopted it. He suggests that the shape was adopted for hatchments as being most convenient for admitting the arms of the sixteen ancestors.

I wish to insert a Query, as to whether the sixteen quarters *ever were* made use of this way in English heraldry? Perhaps your readers will be willing to allow that the lozenge is surely a fitting emblem for the *sweeter* sex; but is not the routine reason the true one after all? The lozenge has a supposed resemblance to the distaff, the emblem of the woman. We have spinster from the same idea; and, though I cannot now turn to the passage, I am sure I have seen the Salic law described as forbidding "the holder of the distaff to grasp the sceptre." P. P.

Burial in unconsecrated Ground (Vol. vi., p. 448.; Vol. viii., p. 43.).—The late elegant and accomplished Sir W. Temple, though he laid not his whole body in his garden, deposited the better part of it (his heart) there; "and if my executors will gratify me in what I have desired, I wish my corpse may be interred as I have bespoke them; not at all out of singularity, or for want of a dormitory (of which there is an ample one annexed to the parish church), but for other reasons not necessary here to trouble the reader with, what I have said in general being sufficient. However, let them order as they think fit, so it be not *in the church or chancel*." (Evelyn's *Sylva*, book iv.)

"In the north aisle of the chancel [of Wotton Church] is the burying-place of the Evelyns (within which is lately made, under a decent arched chapel, a vault). In the chancel on the north side is a tomb, about three feet high, of freestone, shaped like a coffin; on the top, on white marble, is this inscription:

'Here lies the Body
of John Evelyn, Esq.'"*

This inscription commemorates the author of *Sylva*, and evinces how unobsequiously obsequies are sometimes solemnised.

Evelyn mentions Sumner *On Garden Burial*, probably "not circulated."

Bibliothecar. Chetham.

Table-turning (Vol. viii., p. 57.).—Without going the length of asserting, with La Bruyère, that "tout est dit," or believing, with Dutens, that there is no modern discovery that was not known, in some shape or other, to the ancients, it seems

* Aubrey's *Natural History and Antiquities of Surrey*, vol. iv.

not unreasonable to suppose that table-turning, the principle of which lies so near the surface of social life, was practised in former ages.

This reminds one of the expression, so familiar among controversialists, of "turning the tables" upon an adversary. What is the origin of the latter phrase? It is time some explanation of it were offered, if only to caution the etymologists of a future age against confounding it with our "table-turning." HENRY H. BREEN.

St. Lucia.

"*Well's a fret*" (Vol. viii., p. 197.).—I beg leave to suggest to DEVONIENSIS the following as a probable explanation of the use of this phrase; the rhyme that follows being superadded, for the sake of the jingle and the truism, in the best style of rustic humour.

Well! is often used in conversation as an expletive, even by educated people, a slight pause ensuing after the ejaculation, as if to collect the thoughts before the reply is given. Is it not therefore called a *fret*, or stop, in the Devon vernacular, figuratively, like the fret or stop in a musical instrument, the cross bars or protuberance in a stringed, and a peg in a wind instrument?

Hamlet says, in taunting Rosencrantz for his treasonable attempts to worm himself into his confidence,—

"Call me what instrument you will; though you can *fret* me, you cannot play upon me."

Taken in this other sense in which we use the word *fret*, is it not probable that it has passed into a proverb; and that the lines, as given by DEVONIENSIS, are a corruption of

"Well! don't fret;
He who dies for love will never be hang'd for debt."

—the invention of some Damon to comfort Strephon in his loneliness. M. (2)

Tenet for Tenent (Vol. viii., p. 258.).—The note of your correspondent BALLIOLENSIS does not address itself to the Query put by Y. B. N. J. in Vol. vii., p. 205., When did the use of *tenent* give way to *tenet?*

You will find that Burton, in the *Anatomy of Melancholy*, which was published in 1621, uses uniformly *tenent* (vide vol. i. pp. 1. 317. 408. 430. 446. &c.).

But Sir Thomas Browne in 1646, twenty-four years later, printed the first edition of his *Vulgar Errors* under the title of *Pseudodoxia epidemica, or Enquiries into very many received Tenets and commonly presumed Truths.*

I cannot find that Burton in any passage respects the grammatical distinction suggested by both your correspondents, that *tenet* should denote the opinion of an individual, and *tenent* those of a sect. He applies the latter indifferently, both as regards the plural and singular. Thus, "Aponensis thinks it proceeds," but "Laurentius condemns *his tenent*" (part i. sect. iii. mem. 3.). And again, "they are furious, impatient in discourse, stiff and irrefragable in *their tenents*" (ib. p. i. s. iv. mem. 1. sub. 3.). J. EMERSON TENNENT.

Miscellaneous.

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OUR SHAKSPEARE CORRESPONDENCE.—*We have been assured that our observations under this head have been understood by some readers as being directed especially against the gentleman whose contribution called forth the letter from* ICON, *on which we were commenting. Although we are satisfied that there is nothing in them to warrant such a supposition, we can have no objection to assure* A. E. B., *and his friends, that they were intended to be of general, and not of individual, application. We may add, to prevent any misconception on this point, that that gentleman was not the writer of the unfounded argument against the genuineness of the* Notes and Emendations *referred to in the same remarks.*

The communications sent to us for H. C. K. *and the* REV. W. SISSON *have been forwarded; as have also the* Letters from The Times *to* ARAN *from two Correspondents.*

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Notes.

NOTES ON NEWSPAPERS: "THE TIMES," DAILY PRESS, ETC.

A newspaper, rightly conducted, is a potent power in promoting the well-being of universal man. It is also a highly moral power—for it quickens mind everywhere, and puts in force those principles which tend to lessen human woe, and to exalt and dignify our common humanity. The daily press, for the most part, aims to correct error—whether senatorial, theological, or legal. It pleads in earnest tones for the removal of public wrong, and watches with a keen eye the rise and fall of great interests. It teaches with commanding power, and makes its influence felt in the palace of the monarch, as well as through all classes of the community. It helps on, in the path of honorable ambition, the virtuous and the good. It never hesitates or falters, however formidable the foe. It never crouches, however injurious to itself the free and undisguised utterance of some truths may be. It is outspoken. When the nation requires them, it is bold and fearless in propounding great changes, though they may clash with the expectations of a powerful class. It heeds the reverses to which a nation is subjected, and turns them to good account. It does not abuse its power, and is never menaced. It is unshackled, and therefore has a native growth. It looks on the movements of the wide world calmly, deliberately, and intelligently. We believe the independency of the daily press can never be bribed, or its patronage won by unlawful means. Its mission is noble, and the presiding sentiment of the varied intellect employed upon it is "the greatest good to the greatest number." It never ceases in its operations. It is a perpetual thing: always the same in many of its aspects, and yet always new. It is untiring in its efforts, and unimpeded in its career. We look for it every day with an unwavering confidence, with an almost absolute certainty. Power and freshness are its principal characteristics; and with these it combines a healthy tone, a fearless courage, and an invincible determination. That it has its imperfections, we do not deny—and what agency is

without them? It is not free from error, and no estate of the realm can be. The purity of the public press will be increased as Christianity advances. There is no nation in the world which can boast of a press so moral, and so just, as the daily newspaper press of Great Britain. The victories it achieves are seen and felt by all: and when compared with the newspaper press of other countries, it has superior claims to our admiration and regard.

Taking *The Times* as the highest type of that class of newspapers which we denominate the daily press, these remarks will more particularly apply. The history of such a paper, and its wonderful career, is not sufficiently known, and its great commercial and intellectual power not adequately estimated. The extinction of such a journal (could we suppose such a thing) would be a public calamity. Its vast influence is felt throughout the civilised world; and we believe *that* influence, generally speaking, is on the side of right, and for the promotion of the common weal. It is strange that such an organ of public sentiment should have been charged with the moral turpitude of receiving bribes. That it should destroy its reputation, darken its fair fame, and undermine the very foundation of its prosperity, by a course so degrading, we find it impossible to believe. We feel assured it is far removed from everything of the kind: that its course is marked by great honesty of purpose, and its exalted aim will never allow it to stoop to anything so beneath the dignity of its character, and so repugnant to every sense of rectitude and propriety. It is no presumption to assert that, under such overt influences, it remains unmoved and immovable; and to reiterate a remark made in the former part of this article, "its independency can never be bribed, or its patronage won by unlawful means." Looking at it in its colossal strength, and with its omnipotent power (for truth is omnipotent), it may be classed, without any impropriety, among the wonders of the world.

Allow me to give to the readers of "N. & Q." the following facts in connexion with *The Times*, and on the subject of newspapers generally. They are deserving of a place in your valuable journal. There were sold of *The Times* on Nov. 19, 1852, containing an account of the Duke of Wellington's funeral, 70,000 copies: these were worked off at the rate of from 10,000 to 12,000 an hour. *The Times* of Jan. 10, 1806, with an account of the funeral of Lord Nelson, is a small paper compared with *The Times* of the present day. Its size is nineteen inches by thirteen: having about eighty advertisements, and occupying, with woodcuts of the coffin and funeral car, a space of fifteen inches by nine. Nearly fifty years have elapsed since then, and now the same paper frequently publishes a double supplement, which, with the paper itself, contains the large number of about 1,700 advertisements.* 54,000 copies of *The Times* were sold when the Royal Exchange was opened by the Queen; 44,500 at the close of Rush's trial. In 1828, the circulation of *The Times* was under 7,000 a day; now its average circulation is about 42,000 a day, or 12,000,000 annually.† The gross proceeds of *The Times*, in 1828, was about 45,000*l.* a year: and, from an article which appeared twelve months ago in its columns, it now enjoys a gross income equal to that of a flourishing German principality.

We believe we are correct when we assert, that there were sold of the *Illustrated London News*, with a narrative of the Duke's funeral (a double number), 400,000 copies. One newsman is said to have taken 1000 quires double number, or 2000 quires single number: making 27,000 double papers, or 54,000 single papers (twenty-seven papers being the number to a quire), and for which he must have paid 1075*l.*‡ It is a remarkable fact, that Manchester, with a population of 400,000, has but three newspapers; Liverpool, with 367,000, eleven; Glasgow, with 390,000, sixteen; Dublin, with but 200,000, no less than twenty-two. The largest paper ever known was published some years ago by Brother Jonathan, and called the *Boston Notion*. The head letters stand two inches high; the sheet measures five feet ten inches by four feet one inch, being about twenty-four square feet; it is a double sheet, with ten columns in each page; making in all eighty columns, containing 1,000,000 letters, and sold for 3½*d.* In the good old times, one of the earliest provincial newspapers in the southern part of the kingdom was printed by a man named Mogridge, who used to insert the intelligence from Yorkshire under the head "Foreign News."

It is curious to search a file of old newspapers. It is seldom we have the opportunity of doing so, because we rarely preserve them in consecutive order. It is easy to keep them, and would repay the trouble, and their value would increase as years rolled on. Such reading would be very interesting, and more so than we can at all imagine. It is a history of every day, and a record of a people's sayings and doings. It throws us back on the past, and makes forgotten times live again. Some of the early volumes of *The Times* newspaper, for instance, would be a curiosity in their

* The largest number of advertisements in one paper with a double supplement was in June last, 2,250.

† The quantity of paper used for *The Times* with a single supplement is 126 reams, each ream weighing 92 lbs., or 7 tons weight of paper; with a double supplement, 168 reams.

‡ During the week of the Duke's funeral, there were issued by the Stamp Office to the newspaper press more than 2,000,000 of stamps.

way. We should read them with special interest, as reflecting the character of the age in which they appeared, and as belonging to a series exercising a mighty influence in moulding and guiding the commercial and political opinions of this great nation. The preservation of a newspaper, if it be but a weekly one, will become a source of instruction and amusement to our descendants in generations to come. H. M. Bealby.

North Brixton.

"IN QUIETNESS AND CONFIDENCE SHALL BE YOUR STRENGTH."

There is an old house in the "Dom Platz," at Frankfort, in which Luther lived for some years. A bust of him in relief is let into the outer wall; it is a grim-looking ungainly effigy, coarsely coloured, and of very small pretensions as a work of art; but evidently of a date not much later than the time of the great Iconoclast. Round the figure, the following words are deeply cut: "In silentio et in spe, erit fortitudo vestra." Can any of your readers tell me whether any particular circumstance of Luther's life led him to adopt this motto, or otherwise identified it with his name; or whether the text was merely selected by some admirer after his death, to garnish this memorial?

In either case it is not uninteresting to notice, that this passage of Scripture has been employed more than any other as the watchword of that religious movement in the English Church which we are accustomed to associate with Oxford and the year 1833. It forms the motto on the title-page of the *Christian Year;* it has been very conspicuous in the writings of many eminent defenders of the same school of theology; and it is thus alluded to by Dr. Pusey in the preface to that celebrated sermon on the Eucharist, for which he received the University censure:

"Since I can now speak in no other manner, I may in this way utter one word to the young, to whom I have heretofore spoken from a more solemn place; I would remind them how almost prophetically, sixteen years ago, in the volume which was the unknown dawn and harbinger of the re-awakening of deeper truth, this was given as the watchword to those who should love the truth, 'In quietness and confidence shall be your strength.' There have been manifold tokens that patience is the one great grace which God is now calling forth in our church," &c.

I will not here inquire which of the two great religious revolutions I have mentioned has been more truly characterised by the spirit of this beautiful and striking text, but perhaps some of your readers will agree with me in thinking that the coincidence is at least a note-worthy one; and not the less so, because it was probably undesigned. Joshua G. Fitch.

BINDERS OF THE VOLUMES IN THE HARLEIAN LIBRARY.

In Dr. Dibdin's *Bibliographical Decameron*, 1817, vol. ii. p. 503., he thus introduces the subject:

"The commencement of the eighteenth century saw the rise and progress of the rival libraries of Harley and Sunderland. What a field, therefore, was here for the display of the bibliopegistic art! Harley usually preferred red morocco, with a broad border of gold, and the fore-edges of the leaves without colour or gilt. Generally speaking, the Harleian volumes are most respectably bound; but they have little variety, and the style of art which they generally exhibit rather belongs to works of devotion."

In a note on the above passage, Dibdin adds:

"I have often consulted my bibliomaniacal friends respecting the name of the binder or binders of the Harleian Library. Had Bagford or Wanley the chief direction? I suspect the *latter*."

If Dr. Dibdin and his "bibliomaniacal friends" had not preferred the easy labour of looking at printed title-pages to the rather more laborious task of examining manuscripts, they might readily have solved the Query thus raised by referring to Wanley's *Autograph Diary*, preserved in the Lansdowne Collection, Nos. 771, 772, which proves that the binders employed by Lord Oxford were Christopher Chapman of Duck Lane, and Thomas Elliot. Very many entries occur between January 1719–20 and May 1726, relative to the binding both of manuscripts and books in morocco and calf; and it appears, in regard to the former material, that it was supplied by Lord Oxford himself. Some of these entries will show the jealous care exercised by honest Humphrey Wanley over the charge committed to him.

"25th January, 1719–20. This day having inspected Mr. Elliot's bill, I found him exceedingly dear in all the work of Morocco, Turkey, and Russia leather, besides that of velvet.

"28th January, ——. Mr. Elliot the bookbinder came, to whom I produced the observations I made upon his last bill, showing him that (without catching at every little matter) my Lord might have had the same work done as well and cheaper, by above 31*l.* He said that he could have saved above eight pounds in the fine books, and yet they should have looked well. That he now cannot do them so cheap as he rated them at; that no man can do so well as himself, or near the rates I set against his. But, upon the whole, said he would write to my Lord upon the subject.

"13th July, 1721. Mr. Elliot having clothed the CODEX AVREVS in my Lord's Morocco leather, took the same from hence this day, in order to work upon it with his best tools; which, he says, he can do with much more conveniency at his house than here.

"19th January, 1721–22. Mr. Chapman came, and received three books for present binding. And upon

his request I delivered (by order) six Morocco skins to be used in my Lord's service. He desires to have them at a cheap price, and to bind as before. I say that my Lord will not turn leather-seller, and therefore he must bring hither his proposals for binding with my Lord's Morocco skins; otherwise his Lordship will appoint some other binder to do so.

"17th September, 1725. Mr. Elliot brought the parcel I last delivered unto him, but took one back to amend a blunder in the lettering. He said that he has used my Lord's doe-skin upon six books, and that they may serve instead of calf; only the grain is coarser, like that of sheep, and this skin was tanned too much.

"23rd December, 1725. Mr. Chapman came, but I gave him no work; chiding him for being so slow in my Lord's former business, which he had frequently postponed, that he might serve the booksellers the sooner."

μ.

FRENCH VERSE.

In the *Diary of T. Moore* I lately read, with some surprise, the following passages:

"Attended watchfully to her [Mdlle Duchesnois] recitative, and find that in nine verses out of ten 'A cobbler there was, and he lived in a stall' is the tune of the French heroics."—April 24, 1821.

"Two lines I met in Athalie; how else than according to the 'Cobbler there was,' &c., can they be repeated?

'N'a pour servir sa cause et venger ses injures,
Ni le cœur assez droit, ni les mains assez pures.'"

May 30, 1821.

Now, if this be the mode of reading these lines, I confess all my ideas are erroneous with respect to French poetry. I have always considered that though hemistichs and occasionally whole lines occur in it, which bear a resemblance to the Spanish Versos de Arte Mayor, the anapæstic measure of "A Cobbler" is quite foreign to it. I may, however, be mistaken; and it is in the hope of eliciting information on the subject that I send these few remarks to "N. & Q." Should it appear that I am not wrong, I will on a future occasion endeavour to develop my ideas of the French rhythm; a subject that I cannot recollect to have seen treated in a satisfactory manner in any French work.

Bishop Tegnér, the poet of Sweden, seems also to have differed in opinion with Moore respecting the rhythm of French poetry, for he compares it to the dancing of a deaf man, who forms his steps accurately, but who does not keep time. Both are alike mistaken, in my opinion; and their error arises from their judging French poetry by rules that are foreign to it. The rhythm of French verse is peculiar, and differs from that of any other language.

THOS. KEIGHTLEY.

A SPANISH PLAY-BILL.

Though not much a frequenter of theatres of late, I was recently induced, by the flourishing public announcements, to go to Drury Lane Theatre; with the chance, but scarcely in the hope, of seeing what I never yet have seen, a perfect Othello. Alas! echo still answers *never yet*. But yours are not the pages for dramatic criticism.

As my bill lay before me, I could not help thinking what an execrably bad taste our modern managers show in the extravagant and ridiculous announcement of the splendour of the *star* you come to contemplate! If Mr. Brooke have great merit, he needs not all this sound of trumpets; if he have it not, he is only rendered the more contemptible by it. I have some of the play-bills of John Kemble's last performances before me, and there is none of this fustian: the fact, the performance, and the name are simply announced. If our taste improves in some respects, it does not in this; it is a retrogression—a royal theatre sinking back into the booth of a fair. Shakspeare's and Byron's texts have been converted into the showman's explanations of panoramas: to what vile uses they may be next applied, there is no guessing. Poor Shakspeare! how I have pitied him, and you too, Mr. Editor, as I have seen him for so many months undergoing the operation of the *teazle* in "N. & Q.!" I hope there will be soon an end of this "skimble stuff," "signifying nothing."

But my observation upon the Drury Lane play-bill reminded me of one I have in my common-place book; and, as a correspondent and reader of "N. & Q.," I think it my duty to send it:

A Spanish Play-bill, exhibited at Seville, 1762.

"To the Sovereign of Heaven—to the Mother of the Eternal World—to the Polar Star of Spain—to the Comforter of all Spain—to the faithful Protectress of the Spanish Nation—to the Honour and Glory of the Most Holy Virgin Mary—for her benefit, and for the Propagation of her Worship—the company of Comedians will this day give a representation of the Comic Piece called—

NANINE.

The celebrated Italian will also dance the Fandango, and the Theatre will be respectably illuminated."

WILLIAM ROBSON.

Stockwell.

SHAKSPEARE CORRESPONDENCE.

The Meteorology of Shakspeare.—A treatise might be written on meteorology, and might be illustrated entirely by passages taken from the writings of "the world's greatest poet." "N. & Q." may not be the fitting medium for a lengthened treatise, but it is the most proper depository of a few loose Notes on the subject.

Those who study Shakspeare should, to understand him, thoroughly study Nature at the same time: but to our meteorology. Recent observers have classified clouds as under:

Howard's Latin Nomenclature.	Foster's English Names.	Local Names.
Cumulus.	Staekeneloud.	Woolbag.
Cirrus.	Curleloud.	Goatshair, Grey Marestails.
Stratus.	Falleloud.	
Nimbus.	Raineloud.	

There are composite forms of cloud, varieties of the above, which need not be noticed here. The Cumulus is the parent cloud, and produces every other form of cloud known, or which can exist. Mountain ranges and currents of air of unequal temperatures may produce visible vapour, but not true cloud.

Cumulus. This cloud is always formed at "the dew point." The vapour of the lower atmosphere, at this elevation, is condensed, or rendered visible. In fog the dew point is at the surface of the earth; in summer it may be several thousands of feet above. The Cumulus cloud forms from below. The invisible vapour of the lower atmosphere is condensed, parts with its thousand degrees of latent heat, which rush upwards, forcing the vapour into the vast hemispherical heaps of snowy, glittering clouds, which, seen in midday, appear huge mountains of clouds; the "cloud-land" of the poet, floating in liquid air. The Cumulus cloud is ever changing in form. Cumulating from a level base, the top is mounting higher and higher, until the excessive moisture is precipitated in heavy rain, hail, or thunder showers.

The tops of the Cumulus, carried away by the upper equatorial currents, form the Cirrus clouds, which clouds must be frozen vapour, as they are generally from twenty to thirty thousand feet above the level of the sea. The base of the Cumulus is probably never more, in England, than five thousand feet high, rarely this. The *Nimbus* is the *Cumulus* shedding its vapour in rain; and the *Stratus* is the partially exhausted and fading Nimbus.

Poets in all ages have watched the clouds with interest; and Shakspeare has not only correctly described them, but has, in metaphor, used them in some of his sublimest passages. Ariel will "ride on the curled clouds" to Prospero's "strong bidding task;" that is, ride on the highest Cirrus cloud, in regions impassable to man. How admirably the raining Cumulus (Nimbus cloud) is described in the same play:

"*Trinculo.* Here's neither bush* nor shrub, to bear off any weather at all, and another storm brewing. I hear it sing i' the wind: yond' same black cloud, yond' huge one, looks like a foul* bumbard that would shed his liquor . . . .

. . . . Yond' same cloud cannot choose but fall by pailfuls."

Hamlet points to a changing Cumulus cloud, when he says to Polonius, "Do you see that cloud, that almost in shape like a camel?"

"*Pol.* By the mass, and 'tis like a camel, indeed.
Ham. Methinks it is like a weasel.
Pol. It is back'd like a weasel.
Ham. Or like a whale?
Pol. Very like a whale."

But the finest cloud passage in the whole range of literature is contained in *Antony and Cleopatra*, painting, as it does, the fallen and wasting state of the emperor (Act IV. Sc. 12.):

"*Ant.* Eros, thou yet behold'st me?
Eros. Ay, noble lord!
Ant. Sometime we see a cloud that's dragonish:
A vapour, sometime, like a bear, or lion,
A tower'd citadel, a pendant rock,
A forked mountain, or blue promontory
With trees upon't, that nod unto the world,
And mock our eyes with air. Thou hast seen these signs:
They are black vesper's pageants.
Eros. Ay, my lord.
Ant. That which is now a horse, even with a thought,
The rack dislimns; and makes it indistinct,
As water is in water.
Eros. It does, my lord.
Ant. My good knave, Eros, now thy captain is
Even such a body: here I am Antony;
Yet cannot hold this visible shape, my knave."

Those who wish to understand this sublime passage must watch a bank of Cumulus clouds at the western sky on a summer's evening. The tops of the clouds must not be more than five or ten degrees above the apparent horizon. There must also be a clear space upwards, and the sun fairly set to the last stages of twilight. It will then be comprehended as to what is meant by "black vesper's pageants," and Warton and Knight will no more mislead by their note. It is only at "black vespers" that such a pageant can be seen, when the liberated heat of the Cumulus cloud is forcing the vapour into the grand or fantastic shapes indicated to the poet's eye and mind.

How truly does Antony read his own condition in the changing and perishable clouds. Shakspeare names or alludes to the clouds in more than one hundred passages, and the form of cloud is ever correctly indicated. Who does not remember the

* *Bush*, not brush, as misprinted in Knight's edition.

* *Foul.* Surely this ought to be *full*. A foul bumbard might be empty. "Foulness" and "shedding his liquor" are not necessarily contingent; but fulness and overflowing are. A *full* vessel, shaken, cannot choose "but shed his liquor."

passages in *Romeo and Juliet?* Much more might be written on this subject.

ROBERT RAWLINSON.

At the Hull meeting of the British Association, Mr. Russell, farmer, Kilwhiss, Fife, read a paper on "The Action of the Winds which veer from the South-west to West, and North-west to North." This he wound up by a reference to Shakspeare, which may be worthy of *noting:*

"In concluding, I cannot help remarking that this circuit of the wind from SW. by W. to NW. or N., from our insular position, imparts to our climate its ficklencss and inconstancy. How often will our brightest sky become suffused by the blackest vapours on the slightest breach of SW. wind, and the clouds will then disappear as speedily as they formed, when the NW. upper current forces their stratum of moist air to rise and mingle with the dryer current above. I do not know who first noticed and recorded this change of the wind from SW. to NW., but the regularity of the phenomenon must teach us that the law which it obeys is part of a grand system, and invites us to trace its action. I do not think it will be out of place to point out the fact that the great English poet seems to have been quite familiar with this feature of our weather, not only in its most striking manifestations in the autumn and winter months, to which he especially refers, but even in its more pleasant aspects of summer. Shakspeare likens the wind in this shifting to an individual who pays his addresses in succession to two fair ones — first he wooes the North, but in courting that frigid beauty a difference takes place, whereupon he turns his back upon her and courts the fair South. You will observe the lines are specially applied to the winter season —

'And more inconstant than the wind, who wooes
Even now the frozen bosom of the *north*,
And, being anger'd, puffs away from thence,
Turning this *face* to the dew-dropping *south*.'

— I am not aware that the philosophic truth contained in these lines has ever before been pointed out. The beautiful lines which the poet, in his prodigality, put into the mouth of one of his gay frolicsome characters, the meaning of them he no doubt thought might have been understood by every one; but his commentators do not seem to have done so. In some editions turning his *side* has been put for *face*, which is feeble and unmeaning. And I do not think the recent emendation by Mr. Collier on the text is any improvement, where *tide* is substituted for *face*, which impairs both the beauty and harmony of the metaphor."

ANON.

A Word for "the Old Corrector."—Allow me, as an avowed enemy to "the Old Corrector's" *novelties*, to render "the Great Unknown" one act of justice. I am convinced there are but two practically possible hypotheses, on which to account for the MS. emendations: either the emendations were for the most part made from some authoritative document, or they are parts of a modern fabrication. No third supposition can be reasonably maintained. MR. KNIGHT'S view, for example, gives no account of the *immense* number of coincidences with the conjectural emendations of the commentators. Whichever of the two hypotheses be the true one, I need hardly say that MR. COLLIER'S name is a sufficient guarantee for all honorable dealing, so far as he is connected with the MS. corrections.

Permit me farther to do an act of justice to MR. COLLIER himself. In my note on a passage in *The Tempest*, I stated that MR. COLLIER had overlooked a parallel passage in *Richard II.* It was I who had overlooked MR. COLLIER'S supplemental note. However, I must add, that how MR. COLLIER could persuade himself to print *heat* for "cheek," in his "monovolume edition," after he had seen the passage in *Richard II.*, is utterly beyond my power of comprehension.

C. MANSFIELD INGLEBY.

Birmingham.

Minor Notes.

Injustice, its Origin.—In looking through a file of papers a few days since, I met with the following as being the origin of this term, and would ask if it is correct?

"When Nushervan the Just was out on a hunting excursion, his companions, on his becoming fatigued, recommended him to rest, while they should prepare him some food. There being no salt, a slave was dispatched to the nearest village to bring some. But as he was going, Nushervan said, 'Pay for the salt you take, in order that it may not become a custom to rob, and the village ruined.' They said, 'What harm will this little quantity do?' He replied, 'The *origin of injustice* in the world was at first small, but every one that came added to it, until it reached its present magnitude.'"

W. W.

Malta.

Two Brothers of the same Christian Name. — An instance of this occurs in the family of Croft of Croft Castle. William Croft, Esq., of Croft Castle, had issue Sir Richard Croft, Knight, his son and heir, the celebrated soldier in the wars of the Roses, and Richard Croft, Esq., second son, "who, by the description of Richard Croft the Younger, received a grant of lands" in 1461. (*Retrospective Review*, 2nd Series, vol. i. p. 472.)

TEWARS.

Female Parish Clerk. — In the parish register of Totteridge appears the following:

"1802, March 2. Buried, Elizabeth King, widow, for forty-six years clerk of this parish, in the ninety-first year of her age." — *Burn on Parish Registers*, 110.

Is there any similar instance on record of a woman being a parish clerk? Y. S. M.

Queries.

DESCENDANTS OF MILTON.

It is well known that the issue of the poet became extinct in 1754, unless they survived in the descendants of Caleb Clarke, the only son of Milton's third daughter, Deborah. Caleb Clarke went out to Madras, and was parish clerk at Fort St. George from 1717 to 1719. In addition to a daughter, who died in infancy, he had two sons, Abraham and Isaac; of neither of whom is anything known, except that the former married a person of the same surname as himself; and had a daughter Mary, baptized in 1727. Sir James Mackintosh made some ineffectual attempts to trace them, and came to the conclusion that they had migrated to some other part of India.

I am perhaps catching at a straw: but it is possible there may be something more than a coincidence in the name of *Milton Clark*, who is spoken of in the fourth chapter of the *Key to Uncle Tom's Cabin* as brother to Lewis Clark, the original of the character of George Harris. Perhaps some of your transatlantic friends can inform us:

1st. Whether there is, or has been, in use any system of assigning names to slaves, which would account for their bearing the Christian and surname of their owners or other free men, and thus lead to the inference that there has been some free man of the name of Milton Clark.

2nd. Whether there is any family in America of the name of Clark, in which Milton, or even Abraham or Isaac, is known to have been adopted as a Christian name; and, if so, whether there is any tradition in the family of migration from India. J. F. M.

AN ANXIOUS QUERY FROM THE HYMMALAYAS.

I was honoured, a few days ago, with a communication from India, which contains a Query that is out of my power to answer. But being very solicitous to do my best towards affording the desired information, I bethought myself of sending the letter, *in extenso*, for insertion in your very valuable and exceedingly useful miscellany. I venture to think that you will agree with me, that the interesting nature of the communication entitles it to a place in "N. & Q." As the letter speaks for itself, I shall say no more about it, but proceed to transcribe the greatest part of it at once.

"Landour Academy, May 26th, 1853.

"Rev. M. Margoliouth,

"Sir,—I do not know in what terms to apologise to you for this communication, especially as it may entail trouble on you, which can result in my advantage alone.

"I am a Jew, believing that Jesus is the Messiah; and I trust this will induce you to assist me in my search after some of my relations, whom I believe to be in England.

"I wrote to Dr. Adler, Chief Rabbi of the Jews in England, some years ago, but his information was limited to some distant connexions, the Davises, Isaacs, and Lewises, who still professed Judaism. Subsequent inquiries discovered two uncles of mine, Charles Lewes and Mordan Lewes, in London, who informed me that my grandfather, Isaac Levi, was for ten years a clergyman of the Church of England, and had a congregation at Lynn, in Norfolk, and that he had published a tract against Judaism. Beyond this I can get no farther information: my uncles are either too poor or unwilling to prosecute their inquiries any farther. Could you ascertain for me whether my grandfather left any family, and if any member is still alive? My object is to discover their existence, and to renew a correspondence which has been interrupted for more than forty years.

"I am the grandson of Isaac Levi, for many years dead, reader of a congregation of Jews in London; my father, Benjamin Levi, is still alive, and is with me. I keep a school at Landour, in the Hymmalayas, in the north-western provinces of India. I have been led to write to you after reading your *Pilgrimage to the Land of My Fathers*, and seeing in it that you are the author of a work entitled *The Jews in Great Britain*, which I have not seen, and concluding from this that if any one can obtain information you can.

"I send this letter to Messrs. Smith and Elder, booksellers, of Cornhill, London, with a request to send it to you through your publisher, Mr. R. Bentley," &c. &c.

I do not feel justified in publishing the last two paragraphs in my correspondent's letter, and have therefore omitted them. I shall feel extremely obliged to any of the readers of "N. & Q." who could and would help me to answer the anxious Query from the Hymmalayas. M. M.

Wybunbury, Nantwich.

Minor Queries.

"*De la Schola de Sclavoni.*"—On a large marble slab at North Stoneham, near Southampton, is the following inscription:

"Año Dni MCCCCLXXXXI Sepvltvra de la Schola de Sclavoni."

Is this the burial-place of the family of one of the foreign merchants settled in this country, and can any of the correspondents of "N. & Q." give any information about it? John S. Burn.

Mineral Acids.—As it is generally supposed that these powerful solvents were not known anterior to circiter A.D. 1100, I should be glad to learn what opinion is entertained by the learned concerning

the death of the prophet Haken al Mokannah. This person is said to have disappeared in 785, or 163 of the Hejrah, by casting himself into a barrel of corrosive fluids, which dissolved his body. Is it not the best supposition, that this story was supposed by Khondemir and others, in more advanced ages of science, to account for the fact of his having disappeared, and of his real fate having never been ascertained? I have never seen this apparent anticipation of chemical discoveries animadverted on. A. N.

Richard Geering. — Wanted, arms, pedigree, and particulars of the family of Richard Geering, one of the six clerks in Chancery in Ireland from March 1700 to April 1735. One of his daughters, Prudence, married, in 1722, Charles Coote, Esq., M.P., and by him was mother of the last Earl of Bellamont. Another daughter, Susannah, was wife of Mr. Charles Wilson; who was, it is believed, a connexion of the family of Ward of Newport, in Shropshire. Any information about Mr. Wilson's ancestry would be very acceptable. Y. S. M.

Stipendiary Curates. — What is the earliest mention of stipendiary curates in our ecclesiastical establishment? And what other national churches have priests placed in a corresponding position? Berosus.

Our Lady of Rounceval. — Can you or any of your correspondents furnish me with particulars of our Lady of Rounceval? A. J. Dunkin.

Roden's Colt. — A lady of a certain age is said in common parlance to be "Forty, save one, the age of Roden's colt." What can Nimrod tell us touching this proverbialised animal?

R. C. Warde.

Kidderminster.

Sir Christopher Wren and the Young Carver. — A reader has a floating notion in his head of having once read in the *Literary Gazette* a strange story of a country boy going to town to seek employment as a carver or sculptor; of his being accosted by Sir Christopher Wren, and offering to carve for him a sow and pigs, &c. Can any correspondent have pity on him, and tell him where to find the tale? A. H.

Vellum Cleaning. — Are there not preparations in use for cleaning the backs of old vellum-bound books without destroying the polish? How made, or where procurable? J. F. M.

Dionysia in Bœotia. — Can any of your readers refer me to a passage in any ancient author in which this supposed town is mentioned?

Dumersan refers to Diodorus Siculus as his authority for its existence, but my search in that author has been vain, and I am not alone in that respect. Augustus Langdon.

Bloomsbury.

Poll Tax in 1641. — I find in Somers' *Tracts*, 2nd ed. vol. iv. p. 298.:

"The copy of an order agreed upon in the House of Commons upon Friday, 18th June, wherein every man is rated according to his estate, for the king's use."

Is there on record the return made to this order; and where may it be consulted? Tewars.

Thomas Chester, Bishop of Elphin, 1580. — This prelate, who was the second son of Sir William Chester, Kt., Lord Mayor of London in 1560, by his first wife Elizabeth, daughter of Thomas Lovett, Esq., of Astwell in Northamptonshire, is said by Anthony à Wood (*Athenæ Oxon.*, ed. Bliss, vol. ii. p. 826.) to have "given way to fate at Killiathar in that city, in the month of June in 1584." The calendars of the Will Office of the Prerogative Court of Canterbury do not contain his name; can any of your Irish contributors inform me whether his will was proved in Ireland? I should be glad to know, too, what will offices exist in Ireland, and from what period they date their commencement. He is said to have married ——, daughter of Sir James Clavering, Kt., of Axwell Park in Northumberland: does any pedigree of the Claverings supply this lady's Christian name? His eldest brother, William Chester, Esq., married his cousin-german Judith, daughter and co-heiress of Anthony Cave, Esq., of Chichley Hall, Bucks, and was ancestor to the extinct family of the baronets of that name and place. Bishop Chester died *s. p.* Tewars.

Rev. Urban Vigors. — Amongst the chaplains of King Charles I., was there one of the name of Vigors, the Rev. Urban Vigors of Taunton? Any particulars of him will be acceptable. Y. S. M.

Early English MSS. — What is the earliest document, of any historical import to this country, now existing in MS.? T. Hughes.

Curing of Henry IV. — The best account of the curing of Hen. IV. from the leprosy: vide Lambard's *Dictionary*, p. 306. A. J. Dunkin.

Standard of Weights and Measures. — I would gladly learn something of the system of weights and measures in other countries, and particularly whether in England and America there exists for this object any government inspection; and if so, how this is executed? A list of works on this subject would be most welcome. I am acquainted only with the works of Ravon, *Fabrication des Poids et Mesures*, Paris, 1843, and of Tarbé, *Poids, Mesures et Vérification*, both found in the *Encyclopédie Roret*; and the *Vollständige Darstellung*

des Masz- und Gewicht-Systems in Grossherzogthum Hessen, by F. W. Grimm, Darmstadt, 1840. —From the *Navorscher*. Φ. Φ.

Parish Clerks' Company. —

"In making searches in registers of parishes within the bills of mortality, a facility is afforded by the company of parish clerks; by paying a fee of about two guineas, a circular is sent to all the parish clerks, with the particulars of information required: the registers are accordingly searched, and the result communicated to the clerk of the company."

The above I give from Burn's *History of Parish Registers*, p. 217. note, published in 1829. Is this the case at present; and if so, what is the direction of the clerk of the Company? I wish this system existed in Oxford. Y. S. M.

Orange Blossom.—Can any reader of "N. & Q." inform me why the flowers of the orange blossom are so universally used in the dress of a bride? and from what date they have been so used?

Augusta.

Mr. Pepys his Queries.—I cannot say that I met with Pepys as Fielding did Shakspeare, in a *Journey from this World to the next*; but I met with seven of his Queries among the Rawlinson MSS. in the Bodleian, addressed to Sir William Dugdale, a name dear to all orthodox antiquaries. It would appear the Secretary to the Admiralty felt the want of a "medium of inter-communication" in his day. Here are his Queries:

1. Whether any forcigners are to be found in our list of English admirals?

2. The reason or account to be given of the place assigned to our admirals in the Act of Precedence?

3. Whether any of the considerable families of our nobility or gentry have been raised by the sea?

4. Some instances of the greatest ransoms heretofore set upon prisoners of greatest quality.

5. The descent and posterity of Sir Francis Drake; and what estate is now in the possession of any of his family derived from him.

6. Who Sir Anthony Ashby was?

7. What are and have been generally the professions, trades, or qualifications, civil or military, that have and do generally raise families in England to wealth and honour in Church and State?

J. Yeowell.

50. Burton Street.

Foreign Medical Education. — Can any contributor direct me to any sources of information on the regulations concerning medical instruction and medical degrees in the principal universities on the Continent? Medicus.

Minor Queries with Answers.

Chandler, Bishop of Durham.—Lord Dover, in the second volume of his edition of Walpole's *Letters to Sir Horace Mann*, p. 373., in a note, thus speaks of this prelate:

"A learned prelate and author of various polemical works, he had been raised to the see of Durham in 1730, as it was then said, by symoniacal means."

Can any of your readers inform me where I can obtain evidence of the symoniacal means by which *it is said* this bishop obtained the bishopric of Durham? One would scarcely think so cautious a man as Lord Dover would refer to the imputation, without some evidence on which his lordship could rely.

Mr. Surtees, in his *History of the Bishops of Durham*, makes no allusion to the symoniacal means by which Chandler obtained his promotion to the see of Durham. He gives a list of the bishop's printed works, amongst which is a "charge to the grand jury of Durham concerning engrossing of corn, &c., 1740." Can you, or any of your readers, inform me where this pamphlet is to be met with? For I am curious to know how a bishop could make a *charge* to a grand jury. There must surely be some mistake in the title of the pamphlet. Fra. Mewburn.

Darlington.

[The charge of simony is loosely noticed by Shaw in his *History of Staffordshire*, vol. i. p. 278. He says, "Edward Chandler was translated from Lichfield and Coventry to Durham in 1730; and it was then *publicly said* that he gave 9000*l.* for that opulent see." To this Chalmers, in his *Biog. Dict.*, adds, "which is scarcely credible." The Charge by the bishop is in the British Museum: it is entitled, "A Charge delivered to the Grand Jury at the Quarter-Sessions held at Durham, July 16, 1740, concerning engrossing of corn and grain, and the riots that have been occasioned thereby." 4to., Durham.]

Huggins and Muggins. — Can any of your readers assign the origin of this jocular appellation? I would hazard the conjecture, that it may be a corruption of *Hogen Mogen*, High Mightinesses, the style, I believe, of the States-General of Holland; and that it probably became an expression of contempt in the mouths of the Jacobites for the followers of William III., from whence it has passed to a more general application.

F. K.

Bath.

[Hugger-mugger, says Dr. Richardson, is the common way of writing this word, from Udal to the present time. No probable etymology, he adds, has yet been given. Sir John Stoddart (*Ency. Metropolitana*, vol. i. p. 120.) has given a long article on this word, which concludes with the following remarks:—"The last etymology that we shall mention is from the Dutch title,

Hoog Moogende (High Mightinesses), given to the States-General, and much ridiculed by some of our English writers; as in *Hudibras*:

'But I have sent him for a token
To your Low-country, *Hogen Mogen*.'

It has been supposed that *hugger-mugger*, corrupted from *Hogen Mogen*, was meant in derision of the secret transactions of their Mightinesses; but it is probable that the former word was known in English before the latter; and upon the whole it seems most probable that *hugger* is a mere intensitive form of *hug*, and that *mugger* is a reduplication of sound with a slight variation, which is so common in cases of this kind."]

Balderdash. — What is the meaning and the etymology of "balderdash?" W. FRASER.

Tor-Mohun.

[Skinner suggests the following etymology: "BALDERDASH, *potus mixtus*, credo ab A.-S. *bald*, audax, *balder*, audacior vel audacius, et nostro *dash*; *miscere*, q. d. *potus temere mixtus*." Dr. Jamieson explains it as "foolish and noisy talk. Islandic, *bulldur*, stultorum balbuties." Dr. Ogilvie, however, has queried its derivation from the "Spanish *balda*, a trifle, or *baldonar*, to insult with abusive language; Welsh, *baldorz*, to prattle. Mean, senseless prate; a jargon of words; ribaldry; anything jumbled together without judgment."]

Lovell, Sculptor. — What is known of this artist? That he was in advance of the age he flourished in is evinced by his beautifully executed engravings in *Love's Sacrifice* (fol. Lond. 1652), which for delicacy of work are far beyond anything of the period. R. C. WARDE.

Kidderminster.

[Is the name Lovell, or Loisell? for we find that Strutt, in his *Dictionary of Engravers*, vol. ii. p. 101., speaks of "P. Loisell having affixed some slight etchings, something in the style of Gaywood (if I mistake not), to Benlowe's *Theophilia, or Love's Sacrifice*."]

St. Werenfrid and Butler's "Lives of the Saints." — One of your correspondents will perhaps explain the cause of an omission in Butler's *Lives of the Saints*. The life of St. Werenfrid, whose anniversary is the 14th of August, is abstracted, vol. iii. p. 492. His name occurs in the table of contents; and pages 493 and 494, where the life should have appeared, are wanting; still page 495 follows 492 correctly in type, so that the former must have been reprinted *after* the castration of the leaf. Was the saint deemed unworthy of the place which had been allotted to him? J. H. M.

[In the best edition of Butler's *Lives* (12 vols., 1812–13), the life of St. Werenfrid is given on Nov. 7. He is honored in Holland on the 14th of August; and his life appears in *Britannia Sancta* on that day, but in the Bollandists on the 28th of August.]

Replies.

SIR W. HANKFORD—GASCOIGNE'S TOMB.

(Vol. viii., p. 278.)

On reading MR. SANSOM's letter, it occurred to me that I had seen a different account of the master being shot by his park-keeper; and on search I found the following in 1 Hale's *P. C.* p. 40., which I send, as it may tend to clear up the question:

"In the case of Sir William Hawksworth, related by Baker in his *Chronicle of the Time of Edward IV.*, p. 223. (*sub anno* 1471), he being weary of his life, and willing to be rid of it by another's hand, blamed his parker for suffering his deer to be destroyed; and commanded him that he should shoot the next man that he met in his park that would not stand or speak. The knight himself came in the night into the park; and being met by the keeper, refused to stand or speak. The keeper shot and killed him, not knowing him to be his master. This seems to be no felony, but excusable by the statute of *Malefactores in Parcis*."

This account varies from Ritson's in the name "Hawksworth" instead of "Hankford," and the date 1471 instead of 1422. It seems plain that Lord Hale had no idea that the person shot was a judge; and possibly the truth may be, that it was a descendant of the judge that was shot. Even if Hankford's death were in 1422, as stated by Risdon, the traditional account that he caused his own death "in doubt of his safety" does not seem very probable, as Henry V. came to the throne in 1412–13. Probably some of your readers may be able to clear up the matter.

I was at Harewood the other day, and examined a tomb there alleged to be that of the C.-J. Gascoigne. In the centre of the west end of the tomb is a shield: first and fourth, five fleurs-de-lys (France); second and third, three lions passant gardant (England). — May I ask how these arms happen to be on this tomb?

There are several other shields on the tomb, but all are now undistinguishable except one; which appears to be a bend impaling a saltire, as far as I can make it out: the colours are wholly obliterated. The head of the figure has not a coif on it, as I should have anticipated; but a cap fitting very close, and a bag is suspended from the left arm. — Is it known for certain that this is C.-J. Gascoigne's tomb? S. G. C.

Harrogate.

MR. SANSOM need not have been very much surprised that I should have omitted noticing a tradition concerning Sir William Hankford, when I was merely rectifying an error with reference to Sir William Gascoigne. That I have not overlooked entirely "the Devonshire tradition, which represents Sir William Hankford to be the judge

who committed Prince Henry," may be seen in *The Judges of England*, vol. iv. p. 324., wherein I show the total improbability of the tale. And my disbelief in the story of Hankford's death, and its more probable application to Sir Robert Danby, is already noticed in "N. & Q.," Vol. v., p. 93.

EDWARD FOSS.

TRANSLATION OF THE PRAYER BOOK INTO FRENCH.

(Vol. vii., p. 382.)

In answer to some of the questions proposed by O. W. J. respecting the Prayer Book translated into French, I am able to give this information.

A copy of a French Prayer Book is to be found in the Bodleian Library (Douce Coll.), which is very probably the first edition of the translation. A general account of this book may be gained from Strype's *Mem. Eccl. K. Ed. VI.* (vol. iii. p. 208. ed. 1816); also Strype's *Mem. Abp. Cranmer* (b. ii. c. 22. sub fin. and c. 33., and App. 54. and 261.); also Collier's *Eccl. Hist.*, vol. ii. p. 321.

From these sources we may conclude that a translation of the first book of *K. Ed. VI.* was begun very soon after its publication in England, at the instigation of Pawlet (at that time governor of Calais), with the sanction of the king and the archbishop "for the use of the islands of Guernsey and Jersey, and of the town and dependencies of Calais;" but it does not seem to have been completed before the publication of the second book took place, and so the alterations were incorporated into this edition.

The translator was "Françoys Philippe, a servant of the Lord Chancellor" (Thos. Goodrick, Bishop of Ely), as he styles himself. The printer's name is Gaultier. It was put forth in 1553.

There is still extant an "Order in Council" for the island of Jersey, dated April 15, 1550, commanding to "observe and use the service, and other orders appertaining to the same, and to the ministration of the sacraments, set forth in the booke sent to you presentlye." It is uncertain what the book here referred to was, whether a translation or a copy of the English liturgy.

There are copies extant of another liturgy put forth in 1616, purporting to be "newly translated at the command of the king." The printer's name is Jehan Bill, of London. The name of John Bill appears also as king's printer in the English authorised edition of 1662.

Another was published in 1667, by Jean Dunmore and Octavien Pulleyn.

The edition of 1695, published by *Erringham* (Everingham) and R. Bentley, has the sanction of K. Charles II. appended to it.

Numerous editions have since been published, varying in many important points (even of doctrine) from one another, and from their English original. There is now no authorised edition fit for general use; the older translations having become too antiquated by the variations in the French language to be read in the churches.

M. A. W. C.

PRAYING TO THE WEST.

(Vol. viii., p. 208.)

Although going over old ground, yet, if it be permitted, I would note a curious coincidence connected with this far-spread veneration for the West.

As mentioned by G. W., the Puranas point to the "Sacred Isles of the West" as the elysium of the ancient Hindûs, "The White Islands of the West." The Celtæ of the European continent believed that their souls were transported to England, or some islands adjacent. (See *Encyclopédie Méthodique*, art. "Antiquités," vol. i. p. 704.) The Celtic elysium, "Flath-Innis," a remote island of the West, is mentioned by Logan in his *Celtic Gaël*, vol. ii. p. 342., who no doubt drew his information from the same source as Professor Rafinesque, whose observations on this subject I transcribe, viz.:

"It is strange but true, that, throughout the earth, the place of departed souls, the land of spirits, was supposed to be in the West, or at the setting sun. This happens everywhere, and in the most opposite religions, from China to Lybia, and also from Alaska to Chili in America. The instances of an eastern paradise were few, and referred to the eastern celestial abode of yore, rather than the future abode of souls. The Ashinists, or Essenians, the best sect of Jews, placed Paradise in the Western Ocean; and the Id. Alishe, or Elisha of the Prophets, the happy land. Jezkal (our Ezekiel) mentions that island; the Phœnicians called it Alizut, and some deem Madeira was meant, but it had neither men nor spirits! From this the Greeks made their Elysium and Tartarus placed near together, at first in Epirus, then Italy, next Spain, lastly in the ocean, as the settlers travelled west. The sacred and blessed islands of the Hindus and Lybians were in this ocean; Wilford thought they meant the British Islands. Pushcara, the farthest off, he says, was Iceland, but may have meant North America.

"The Lybians called their blessed islands 'Aimones;' they were the Canaries, it is said, but likely the Atlantides, since the Atlantes dwelt in the Aimones," &c.

And farther he says, the Gauls had their Cocagne, the Saxons their Cockaign, Cocana of the Lusitanians, —

"A land of delight and plenty, *which is proverbial to this day!* By the Celts it was called 'Dunna feadhuigh,' a fairy land, &c. But all these notions have earlier foundations, since the English Druids put their paradise in a remote island in the west, called 'Flath-

Innis,' the flat island," &c. — *American Nations*, vol. ii. p. 245. *et infra.*

The coincidence then is this. The same veneration for the West prevails among many of our Indian tribes, who place their Paradise in an island beyond the Great Lake (Pacific), and far toward the setting sun. There, good Indians enjoy a fine country abounding in game, are always clad in new skins, and live in warm new lodges. Thither they are wafted by prosperous gales; but the bad Indians are driven back by adverse storms, wrecked on the coast, where the remains of their canoes are to be seen covering the strand in all directions.

I cannot refrain from adding here another coincidence connected with futurity. The above idea of sailing to the Indian Paradise, though prevalent, is not general; for instance, the Minnetarees and Mandans believed that to reach Paradise the souls of the departed had to pass over an extremely narrow bridge, which was done safely by the good Indians, but the bad ones slipped off and were buried in oblivion. (See Long's *Expedition to the Rocky Mountains*, vol. i. p. 259.)

The Chepewa crosses a river on a bridge formed by the body of a large snake (see Long's *Expedition to St. Peter's River*, vol. i. p. 154.); and in the same volume it is stated that the Dacota, or Sioux, believe they must pass over a rock with a sharp edge like a knife. Those who fall off go to the region of evil spirits, where they are worked, tormented, and frequently flogged unmercifully.

Now, this bridge for gaining Paradise is just the Alsirat of the Mahomedans; I think it will be found in the *Bibliothèque Orientale* of D'Herbelot; at all events it is mentioned in the preliminary discourse to Sale's *Koran*. Sale thinks Mahomet borrowed the idea from the Magians, who teach, that on the last day all mankind must pass over the "Pûl Chînavad" or "Chînavar," *i. e.* "The Straight Bridge." Farther, the Jews speak of the "Bridge of Hell," which is no broader than a thread. According to M. Hommaire de Hell, the Kalmuck Alsirat is a bridge of iron (or causeway) traversing a sea of filth, urine, &c. When the wicked attempt to pass along this, it narrows beneath them to a hair's breadth, snaps asunder, and thus convicted they are plunged into hell. (*Travels in the Steppes of the Caspian, &c.*, p. 252.)

Having already trespassed most unconsciously, I forbear farther remark on these coincidences, except that such ideas of futurity being found amongst nations so widely separated, cannot but induce the belief of a common origin, or at least of intimate communication at a former period, and that so remote as to have allowed time for diverging dialects to have become, as it were, distinct languages. A. C. M.

Exeter.

JACOB BOBART.

(Vol. viii., p. 37.)

The completion of a laborious literary work has taken my attention away from the "N. & Q." for some weeks past, otherwise I should sooner have given Mr. Bobart the following information.

The engraving of old Jacob Bobart by W. Richardson is *not* of any value, being a copy from an older print. Query if it is not a copy of the very rare engraving by Loggan and Burghers?

The original print of the "founder of the physick garden," "D. Loggan del., M. Burghers sculp., 1675," which Mr. Bobart wishes to procure, may be purchased of A. E. Evans, 403. Strand, for 2*l.* 12*s.* 6*d.* I also learn from Mr. Evans' invaluable *Catalogue of Engraved British Portraits* (an octavo of 431 pages, lately published), that there exists a portrait of Bobart, "the classical alma mater coachman of Oxford," whole length, by Dighton, 1808. The same catalogue also contains other portraits of the Bobarts.

Since my last communication on the present subject, I find the following memorandums in one of my note-books, which possibly may be unknown to your correspondent; they relate to MSS. in the British Museum.

Add. MS. 5290. contains 227 folio drawings of various rare plants, the names of which are added in the autograph of Jacob Bobart the elder.

Sloane MS. 4038. contains some letters from Jacob Bobart to Sir Hans Sloane, 1685–1716; also one from Anne Bobart, dated 1701.

Sloane MS. 3343. contains a catalogue of plants and seeds saved at Oxford, by Mr. Bobart, 1695–6.

Sloane MS. 3321., consisting of scientific letters addressed to Mr. Petiver, contains one from Jacob Bobart, and another from Tilleman Bobart. The latter has a letter dated "Blenheim, Feb. 5, 1711–12," to some person unknown, in Sloane MS. 4253.

Tilleman Bobart appears to have been employed in laying out the park and gardens at the Duke of Marlborough's magnificent seat at Blenheim. A number of his original papers and receipts were lately disposed of by auction at Messrs. Puttick and Simpson's. (See the sale catalogue of July 22, 1853, lot 1529.) Edward F. Rimbault.

EARLY USE OF TIN. — DERIVATION OF THE NAME OF BRITAIN.

(Vol. viii., p. 290.)

Many questions are proposed by G. W., to which it is extremely improbable that any but a conjectural answer can ever be given. That tin was in common use 2800 years ago, is certain. Probably evidence may be obtained, if it have not been so

already, of its use at a still earlier period; but it is unlikely that we shall ever know who first brought it from Cornwall to Asia, and used it to harden copper. It is, however, a matter of interest to trace the mention of this metal in the ancient inscriptions, Egyptian and Assyrian, which have of late years been so successfully interpreted. Mistakes have been made from time to time, which subsequent researches have rectified. It was thought for a long time that a substance, mentioned in the hieroglyphical inscriptions very frequently, and in one instance said to have been procured from Babylon, was *tin*. This has now been ascertained to be a mistake. Mr. Birch has proved that it was *Lapis lazuli*, and that what was brought from Babylon was an artificial blue-stone in imitation of the genuine one. I am not aware whether the true hieroglyphic term for *tin* has been discovered. Mention was again supposed to have been made of *tin* in the annals of Sargon. A tribute paid to him in his seventh year by Pirhu (Pharaoh, as Col. Rawlinson rightly identifies the name; not Pihor, Boccharis, as I at one time supposed), king of Egypt, Tsamtsi, queen of Arabia, and Idhu, ruler of the Isabeans, was supposed to have contained tin as well as gold, horses, and camels. This, however, was in itself an improbable supposition. It is much more likely that incense or spices should have been yielded by the countries named than tin. At any rate, I have recently identified a totally different word with the name of tin. It reads *anna*; and I supposed it, till very lately, to mean "rings." I find, however, that it signifies a metal, and that a different word has the signification "rings." When Assur-yuchura-bal, the founder of the north-western palace at Nimrûd, conquered the people who lived on the banks of the Orontes from the confines of Hamath to the sea, he obtained from them twenty talents of silver, half a talent of gold, one hundred talents of *anna* (tin), one hundred talents of iron, &c. His successor received from the same people all these metals, and also copper.

It is already highly probable, and farther discoveries may soon convert this probability to certainty, that the people just referred to (whom I incline strongly to identify with the *Shirutana* of the Egyptian inscriptions) were the merchants of the world before Tyre was called into existence; their port being what the Greeks called Seleucia, when they attempted to revive its ancient greatness. It is probably to them that the discovery of Britain is to be attributed; and it was probably from them that it received its name.

In G. W.'s communication, a derivation of the name from *barat-anac*, "the land of tin," is suggested. He does not say by whom, but he seems to disclaim it as his own. I do not recollect to have met with it before; but it appears to me, even as it stands, a far more plausible one than *bruit-tan*, "the land of tin:" the former term being supposed to be Celtic for *tin*, and the latter a termination with the sense of *land:* or than *brit-daoine*, "the painted (or separated) people."

I am, however, disposed to think that the name is not of Phœnician origin, but was given by their northern neighbours, whom I have mentioned as their predecessors in commerce. These were evidently of kindred origin, and spoke a language of the same class; and I think it all but certain, that in the Assyrian name for tin (*anna*) we have the name given to it by this people, from whom the Assyrians obtained it. "The land of tin" would be in their language *barat* (or probably *barit*) *anna*, from which the transition to Britannia presents no difficulty. I assume here that *b-r-t*, without expressed vowels, is a Phœnician term for "land of." I assume it on the authority of the person, whoever he may be, that first gave the derivation that G. W. quotes. I have no Phœnician authority within reach: but I can readily believe the statement, knowing that *banit* would be the Assyrian word used in such a compound, and that *n*, *r*, and *b* are perpetually interchanged in the Semitic languages, and notoriously so in this very root. *Ummi banitiya*, "of the mother who produced me," is pure Assyrian; and so would *banit-anna*, "the producer of tin," be; all names of lands being feminine in Assyrian.

It would be curious if the true derivation of the world-renowned name of Britain should be ascertained for the first time through an Assyrian medium.

Edw. Hincks.

Killyleagh, Down.

As there are several Queries in the Note of G. W. which the Celtic language is capable of elucidating, I beg to offer a few derivations from that language.

Britain is derived from *briot*, painted, and *tan*, a country—*i. e.* "the country of the painted people." It is a matter of history, that the people of Britain dyed their bodies with various colours.

Tin is from the Celtic *tin*, to melt readily, to dissolve. It is also called *stan:* Latin, *stannum*.

Hercules is from the Phœnician or Celtic, *Earr-aclaide*, pronounced *Er-aclaie*, i. e. the noble leader or hero.

Melkarthus is derived from *Mal-catair*, pronounced *Mal-cahir*, i. e. the champion or king of the city (of Tyre).

Moloch cannot be identical with the Tyrian Hercules, as Moloch was the god of fire: probably a name for the sun, from the Celtic *molc*, i. e. fire.

Fras. Crossley.

YEW-TREES IN CHURCHYARDS.

(Vol. viii., p. 244.)

Whilst offering a solution to the Query of R. C. WARDE, as to the placing yew-trees in churchyards, I am obliged to differ from him *toto cœlo*, by considering the derivation of the name of the plant itself, though I must candidly confess that the solution of the Query and the derivation of the word are my own.

Yew is ancient British, and signifies *existent* and enduring, having the same root as *Jehovah;* and *yew* is Welsh for *it is*, being one of the forms of the third person present indicative of the auxiliary verb *bód*, to be. Hence the yew-tree was planted in churchyards, not to indicate *death*, despair, but *life*, hope and assurance. It is one of our few evergreens, and is the most enduring of all, and clearly points out the Christian's hope in the immortality of the soul: *Resurgam.*

Whilst on the word *yew*, I may perhaps observe that I am hardly inclined now (though I once was so) to derive from it, as the author of the *Etymological Compendium* does, the name *yeoman.* I think that yeoman is not *yew*-man, "a man using the yew-bow," but *yoke*-man, a man owning as much land as a *yoke* of oxen could plough in a certain time. J. G. CUMMING.

The following extract from the *Handbook of English Ecclesiology*, p. 190., may be of some assistance to your correspondent:

"YEW. These were planted generally to the south of the church, to supply green for the decoration of churches at the great festivals; this tree being an emblem of immortality. It is a heathen prejudice which regards it as mournful. It is not probable yews were used as palms; the traditional name given to the withy showing that this was used in the procession on that festival."

WILLIAM W. KING.

Instead of troubling you with a particular answer to MR. WARDE'S inquiry, let me refer him to the *Forest Trees of Britain*, by the Rev. C. A. Johns, p. 297. *et seq.*, where, among many other curious and interesting facts, he will find the various reasons assigned by different authors, ancient and modern, for the plantation of yew-trees in churchyards. I do not find, however, that the origin ingeniously assigned by MR. WARDE is among the number. Φ.

I have always supposed, but I know not upon what authority, that the custom of planting yew-trees in churchyards originated in the idea of supplying the yeomen of the parish with bows, in the good old archery days. IGNORAMUS.

STARS ARE THE FLOWERS OF HEAVEN.

(Vol. vii. *passim.*)

I sent a Note to "N. & Q." some time ago, expressing my conviction that the original *locale* of this beautiful idea was in St. Chrysostom; but, as I could not then give a reference to the passage which contained it, my suggestion was of course not definite enough to call for attention. I am now able to vindicate to the "golden-mouthed" preacher of Antioch this expression of poetic fancy, the origination of which has excited, and deservedly, so much inquiry among the readers of "N. & Q." It occurs in Homily X., "On the Statues," delivered at Antioch. I transcribe the passage from the translation in *The Library of the Fathers:*

"Follow me whilst I enumerate the meadows, the gardens, the flowering tribes; all sorts of herbs and their uses, their odours, forms, disposition; yea, but their very names; the trees which are fruitful and the barren; the nature of metals; that of animals, in the sea or on the land; of those that swim and those that traverse the air; the mountains, the forests, the groves; *the meadow below and the meadow above; for there is a meadow on the earth, and a meadow too in the sky;* THE VARIOUS FLOWERS OF THE STARS; the rose below, and the rainbow above! . . . . Contemplate with me the beauty of the sky; how it has been preserved so long without being dimmed, and remains as bright and clear as if it had been only fabricated to-day; moreover the power of the earth, how its womb has not become effete by bringing forth during so long a time!" &c. — Homily X., "On the Statues," pp. 178-9.

W. FRASER.

Tor-Mohun.

P. S. — Are the following lines, which contain this idea, and were copied long ago from the poet's corner of a provincial paper, with the title of "The Language of the Stars, a fragment," worth preserving?

"The stars bear tidings, voiceless though they are:
'Mid the calm loveliness of the evening air,
As one by one they open clear and high,
And win the wondering gaze of infancy,
They speak, — yet utter not. Fair heavenly flowers
Strewn on the floor-way of the angels' bowers!
'Twas HIS own hand that twined your chaplets bright;
And thoughts of love are in your wreaths of light,
Unread, unreadable by us: — there lie
High meanings in your mystic tracery;
Silent rebukings of day's garish dreams,
And warnings solemn as your own fair beams."

BOOKS BURNED BY THE COMMON HANGMAN.

(Vol. viii., p. 272.)

Your correspondent BALLIOLENSIS should remember that at the time Dr. Drake published his

Historia Anglo-Scotica, 1703, there were no bounds to the angry passions and jealousies evoked by the discussion of the projected union; consequently, what may appear to us in the present day an insufficient reason for the treatment the book met with in the northern metropolis, wore a very different aspect to the Scots, who, under the popular belief that they were to *be sold* to their enemies, saw every movement with distrust, and tortured everything said or written on this side the Tweed, upon the impending question, to discover an attack upon their national independence, their church, and their valour.

Looking at Dr. Drake's book, then, for the data upon which it was condemned, we find that it opens with a prefatory dedication to Sir E. Seymour, one of Queen Anne's Commissioners for the Union, and a high churchman, wherein the author distinctly ventures a blow at Presbytery when he says to his patron:

"The languishing oppressed Church of Scotland is not without hopes of finding in you hereafter the same successful champion and restorer that her sister of England has already experienced."

He farther calculated upon Sir Edward inspiring the neighbouring nation "with as great a respect for the generosity of the English as they have heretofore had to dread their valour." Now the Scots neither acknowledged the Episcopacy which Seymour is here urged to press upon them, nor had they any such slavish fear of the vaunted English prowess with which Dr. Drake would have them intimidated; without going farther, therefore, into the book, it appears to me that the Scots parliament had a right to consider it written in a bad spirit, and to pacify the people by condemning it.

Defoe, in his *History of the Union* (G. Chalmers' edition, London, 1786), says:

"One Dr. Drake writes a preface to an abridgment of the *Scots History*, wherein, speaking something reflecting upon the freedom and independence of Scotland, the Scots parliament caused it to be burned by the hangman in Edinburgh."

In his *Northern Memoirs*, 1715, Oldmixon observes:

"They (the Jacobites) therefore put Dr. Drake, author of the *High Church Memorials*, upon publishing an antiquated Scotch history, on purpose to vilify the whole nation in the preface, and create more ill blood. This had the desired effect. The Scots parliament highly resented the affront, and ordered it to be burnt by the common hangman at Edinburgh."

D'Israeli, in his *Calamities of Authors*, has the following interesting notice of Drake:

"I must add one more striking example of a political author in the case of Dr. James Drake, a man of genius and an excellent writer. He resigned an honorable profession, that of medicine, to adopt a very contrary one, that of becoming an author by profession for a party. As a Tory writer he dared every extremity of the law, while he evaded it by every subtlety of artifice; he sent a masked lady with his MSS. to the printer, who was never discovered; and was once saved by a flaw in the indictment, from the simple change of an *r* for a *t*, or *nor* for *not*, one of those shameful evasions by which the law, to its perpetual disgrace, so often protects the criminal from punishment. Dr. Drake had the honor of hearing himself censured from the throne, of being imprisoned, of seeing his *Memorials of the Church of England* burned at (the Royal Exchange) London, and his *Hist. Angl. Scot.* at Edinburgh. Having enlisted himself in the pay of the booksellers, among other works, I suspect, he condescended to practise some literary impositions; for he has reprinted Father Parson's famous libel against the Earl of Leicester, under the title of *Secret Memoirs of Robert Dudley, E. of L.*, 1706, with a preface pretending it was printed from an old MS."

The same instructive writer adds:

"Drake was a lover of literature; he left behind him a version of Herodotus, and a system of anatomy, once the most popular and curious of its kind. After all this turmoil of his literary life, neither his masked lady nor the flaws in his indictments availed him; government brought a writ of error, severely prosecuted him; and abandoned, as usual, by those for whom he had annihilated a genius which deserved a better fate, his perturbed spirit broke out into a fever, and he died raving against cruel persecutors, and patrons not much more humane."

Another book before me, and one which shared the fate of Drake's in Edinburgh, is *The Superiority and Direct Dominion of the Imperial Crown of England over the Crown and Kingdom of Scotland, the true Foundation of a compleat Union re-asserted:* 4to. London, 1705. This had appeared the year before, but was reproduced to answer the objections to it from the other side. It was written by William Attwood, Esq. If it required a nice discrimination to discover the offence of Drake, there was no such dubiety about this book, which goes the whole length of Scottish vassalage; and Mr. Attwood would lead us to believe that he knocks over the arguments of Hodges and Anderson* for Scottish independence with as much ease as he would ninepins.

* Jas. Hodges, a Scotch gentleman, who supported the Independency in a work entitled *War betwixt the Two Kingdoms considered*, for which, says Attwood, "he had 4800 Scots Punds given him for nothing but begging the question, and bullying England with the terror of her arms."

"An Historical Essay, showing that the Crown of Scotland is Independent; wherein the gross Errors of a late book, entitled 'The Superiority and Direct Dominion,' &c., and some other books for that purpose, are exposed by Jas. Anderson, A. M., Writer to His Majesty's Signet," Edin. 1705. For this work An-

Unfortunately these subjects are again forced upon us, and a reference to some of the books I have cited will enable gentlemen who are curious upon the point to judge for themselves in the matter of the present agitation of "Justice to Scotland." J. O.

On May 5, 1686, M. Claude's account of the Massacre of St. Bartholomew was burnt in the Old Exchange, "so mighty a power and ascendant here had the French ambassador." (Evelyn's *Memoirs*.) John S. Burn.

PHOTOGRAPHIC CORRESPONDENCE.

Stereoscopic Angles.—As I presume that Mr. T. L. Merritt is, like myself, only desirous of arriving at truth, I beg to offer the following reply to his last communication (Vol. viii., pp. 275–6.), in which he misinterprets some observations of mine upon the subject in question.

With regard to the distance quoted by me of 2¼ inches, I look upon it as the same thing as intended by Mr. Merritt—that is, the *average* distance between the centres of the eyes; and it amounts simply to a difference of *opinion* between us; but, so far as that point is concerned, I am quite ready to adopt 2½ inches as a standard, although I believe that the former is nearer the truth: however, I require more than a mere *assertion* that "the *only* correct space for the cameras to be apart is 2½ inches, and this under every circumstance, and that *any* departure from this *must* produce error." I quote verbatim, having merely Italicised three words to point my meaning more clearly. An object being 5 feet distant, and another at 10 feet from the observer, a line between the eyes will subtend a very *much larger* angle in the former than in the latter instance: hence the inclination of the axes of the eyes is the chief criterion by which people with the usual complement of those useful organs judge of proximity: but if half a dozen houses are made to appear as if 10 or 12 feet distant (by means of the increase of the angle between the points of formation of the pictures), while the angle which each picture subtends is relatively small; it is clear that both eyes will see in relief at a short distance half a dozen houses in a space not large enough for a single brick of one of them, and, *consequently, the view will appear as if taken from a model.* Mr. Merritt will object that an erroneous effect is produced; if he will refer to my statement (Vol. viii., p. 228.), he will find that it is precisely what I admitted; and he appears to have overlooked the *proviso* attached to my next observation (judging by his comment thereon), so I shall make no farther remark upon that point, beyond inquiring why the defect he is content to put up with is called a *trifling exaggeration*, while that which is less offensive to me is designated as *absolute deformity* and error? Persons with one eye are *not good judges* of distance, and this may be easily tested thus:—Close one eye, and endeavour to dip a pen in an inkstand at some little distance not previously ascertained by experiment, with both eyes open; it will be found far less easy than would be imagined. One-eyed people, from habit, contrive to judge of distance mainly by *relative position*, and by moving the head *laterally* cause a change therein: to them, all pictures are, to an extent, stereoscopic.

I am really amazed that my advocacy of the radial, instead of the parallel, position of the cameras should have been so misunderstood. Surely, it cannot be seriously asserted that the former will produce *two* vanishing points, and the latter only one? And as to the supposition connected with the boy, the ass, and the drum, a camera that would produce the effect of showing both sides of the ass, both legs of the boy, and both heads of the drum, *with a movement of only 2½ inches*, whether radially or parallel, would indeed be a curiosity. But if the motion of the camera extended over a space sufficiently large to exhibit the phenomena alluded to, then it would confirm what I have before advanced, viz. present the idea of a *small model* of the objects, which could be so placed as to show naturally these very effects.

That the axes of the eyes are inclined when viewing objects, is readily proved thus:—Let a person look across the road at any object—say a shop-window; but stand so that a *lamp-post near him* shall intervene, and be in a *direct line* between the observer's nose and the object viewed. If he be requested to observe the post instead of the distant object, the pupils of his eyes will be seen to approach one another; and on again looking to the distant object, will instantly recede. The *range* of vision is another point that appears to be misunderstood, as we are differing about words instead of facts. The column is an illustration that will *exactly* suit my views; for I call the *range* of vision the same if taken from side to side of the column, although it is perfectly true that the tangents to the two eyes differ by the angle they subtend: but certainly Mr. Wilkinson's case (Vol. viii., p. 181.) of seven houses and five bathing-machines in one picture, and five houses and eight machines in the other, illustrates an instance where the range of vision is not the same; but I contend that the stereoscopic effect is then *confined* to five

derson received the thanks of the Scottish parliament, as well as some pecuniary reward. (Chalmers' *Life of Ruddiman.*) The authors of these books having made out a case which was adopted as the national one, it is nowise surprising that they should hand over Drake and Attwood to the hangman for attempting to demolish it.

houses and five machines, otherwise Mr. Wilkinson's supposititious case (*ibid.*), of all machines in one, and all houses in the other, might be considered as stereoscopic.

In concluding this very lengthened and, I fear, tedious reply, I beg to assert that I am most willing to recant any proposition I may have put forth, if *proved* to be erroneous; but I must have proof, not mere assertion. And farther, my willing thanks are always tendered to any one kind enough to correct an error. Geo. Shadbolt.

Mr. Pumphrey's Process for securing black Tints in Positives. — The importance that appears to be attached by some of thy correspondents to the stereoscopic appearance of photographs, induces me to call the attention of those who may not have noticed it to the fact that, as all camera pictures are monocular, they are best seen by closing one eye, and then they truly represent nature; and the effect of distance (which so often appears wanting in photographs) is given with marvellous effect, so well indeed as to render the use of a stereoscope unnecessary. Like other photographers, I have been long seeking for a method, easy, cheap, and certain, for obtaining the black tints that are so highly prized by many in the French positives; and having at last attained the object of my search, I lose no time in laying it before my fellow-operators.

I obtain these results with a twenty-grain solution of nitrate of silver, a fact that will, I think, commend the plan to most operators. Thou wilt be able to judge of the result from the inclosed specimen.* I use Canson's paper, either albumenized or plain (but the former is far preferable). If albumen is used, I dilute it with an equal measure of water, and add half a grain of common salt (chloride of sodium) to each ounce of the mixture. This is applied to the paper with a soft flat brush, and all bubbles removed, by allowing a slender stream of the mixture to flow over its surface: it is then hung up to dry, and afterwards the albumen is coagulated with a hot iron. If the paper is used plain, a solution of common salt (half a grain to one ounce of water) is placed in a shallow tray, and the paper floated on its surface for a minute, and then hung up to dry. Excite, in either case, with an ammonio-nitrate of silver solution (twenty grains to one ounce of water), by floating the paper, prepared side downwards, for one minute, and hang up to dry.

Print tolerably strongly, and the proof will be of a reddish-brown. Fix in tolerably strong solution of hypo. sodæ (I never weigh my hypo., so cannot give the proportion), that either has been in use some time, or else, if new, has been nearly saturated with darkened chloride of silver. When fixed, remove the proofs into another vessel of the same solution of hypo., to which has been added chloride of gold and acetic acid. The way I do this is to dissolve one drachm of chloride of gold in two and a half ounces (1200 minims) of water. Of this I take twenty minims (which will contain one grain Au Cl_3) and forty minims of acetic acid (Beaufoy's) for every dozen proofs (of the size of 7×9 in.), that I mean to operate on, and having mixed the gold and acetic acid with the solution of hypo., place the proofs in it till they attain the desired colour: they are then to be washed and dried in the usual way.

Knowing that so cheap and easy a process for obtaining these tints would have been a great boon to me a short time since, I lose no time in communicating this to the readers of "N. & Q." I shall feel a pleasure in explaining the plan more in detail to any photographer who may feel disposed to drop me a line. William Pumphrey.

Osbaldwick, near York.

* The specimens forwarded by Mr. Pumphrey are most satisfactory. — Ed.

Replies to Minor Queries.

Baskerville the Printer (Vol. viii., p. 203.). — In reply to Mr. Elliott's inquiry, I beg to say that Baskerville the printer was merely named as one who had directed his interment in unconsecrated ground. The exact place of his burial was not deemed a point of importance, but it having been questioned, I am able to state that the spot was correctly described by me. Nichols, in his *Literary Anecdotes* (vol. viii. p. 456.), tells us that "Baskerville was buried in a tomb of masonry, in the shape of a cone, *under a windmill* in his garden; on the top of this windmill, after it fell into disuse, he had erected an urn, and had prepared an inscription," of which Mr. Elliott has given a portion.

In his will, dated January 6, 1773, he directs his body "to be buried in a conical building heretofore used as a *mill*, which I have lately raised higher, and painted and prepared for it." It seems somewhat surprising that one, who shocked even John Wilkes as "a terrible infidel," should have printed a most beautiful folio Bible, at an expense of 2000*l.*, and three or more editions of the Book of Common Prayer. Still more, in 1762, he tells Walpole that he had a grant from the University of Cambridge to print their 8vo. and 12mo. Common Prayer Books, and that for this privilege he laboured under heavy liabilities to the University. Baskerville doubtless regarded these books with a tradesman's eye, indifferent to the subjects of the works issued from his press, provided they sold. It would, however, be very unjust to this admirable printer to name him without praise for the distinguished beauty of his typography: it was clear and elegant, and he

was most curious in the choice both of his paper and ink. J. H. M.

Lines on Woman (Vol. viii., p. 204.).—The four beautiful lines which W. V. cites are the conclusion of a poem entitled "Woman," written by Eton Barrett. About the close of the last century, Eton Barrett and his younger brother Richard Barrett were at a private school on Wandsworth Common. My brothers and I were their schoolfellows. The Barretts were Irish boys; I think (but I speak very doubtfully) from Cork. Eton Barrett was a boy of more than ordinary talent. He was a genius among the lesser lights around him. I remember his writing a play with prologue and epilogue, which was performed before the master and his family, &c., with so much success, that the master prohibited any future dramatic performances, fearing that he might incur blame for encouraging too much taste for the theatre. Our master gave up his school before the year 1800. Eton Barrett, a great many years ago, published a little volume of poems, of which "Woman" was one. I do not remember that I ever met him since our school-days. I have heard that he adopted Tory politics in Ireland, and that his brother attached himself to O'Connell, and conducted some newspaper; but this is mere report. Allow me to take this opportunity for observing, that many of the communications to "N. & Q.," such as those in which matters of fact are stated, ought, it may justly be urged, to be authenticated by the signature of the contributor. I feel the truth of this so strongly, that, though I do not sign my name, yet I have thought it right to make myself known to you, so that you know the person who contributes under the signature F. W. J.

Haulf-naked (Vol. viii., p. 205.).—The manor house of Halnaker, adjoining Walberton and Goodwood, is thus spoken of by Dallaway in his *Hist. of Sussex*, "Rape of Chichester," p. 131.:—"Halnaker, called in *Domesday* 'Halneche,' and in writings of very ancient date Halnac, Halnaked, and Halfnaked." Then follows a short description of the old manor-house.

It has been lately visited by the Archæological Association, under the direction of Lord Talbot de Malahide; and it is probable that the industrious antiquaries of Sussex will soon give us a more detailed account of it in their next volume of *Transactions*. M. (2.)

Cambridge and Ireland (Vol. viii., p. 270.).—The story of Irish merchants *landing* at Cambridge is "very like a whale," "touched upon the deserts of Bohemia." I think, however, that I can trace the source of this glaring and oft-repeated error, as there really exists a documentary connexion between Irish cloth and the town of Cambridge. Referring to a collection of notes on the ancient commerce and manufactures of Ireland, which I have lately made, I find—cited as an instance of the general use of Irish cloth in England at an early period—that Henry IV., in 1410, gave a royal grant of tolls, for the purpose of paving the town of Cambridge; in which, among other articles, Irish cloth is taxed at the rate of twopence per hundred. The grant, "De villa Cantabrigiæ pavcanda," will be found in Rymer's *Fœdera*.

W. Pinkerton.

Ham.

Autobiographical Sketch (Vol. vii., p. 477.).—The fragments found by Cheverells are parts of *The Library of Useless Knowledge*, by Athanasius Gasker, Esq., F.R.S., &c.: London, W. Pickering, 1837. H. J.

Archbishop Chichely (Vol. viii., p. 198.).—The Statute Book of All Souls College; Robert Hoveden's *Life of Chichely;* and the respective Lives by Arthur Duck and O. L. Spencer, have all been examined for the date of Henry Chichely's birth, but without success.

The most probable conjecture is, that he was born in 1362; since in 1442 (see his "Letter to Pope Eugenius," printed in the Appendix to Spencer's *Life*) he describes himself as having either completed or entered upon his eighteenth year.

Edward F. Rimbault.

"*Discovery of the Inquisition*" (Vol. viii., p. 137.).—It is a mistake to suppose that all John Day's publications are rare. Montanus's *Discovery and playne Declaration of sundry subtill Practices of the Holy Inquisition of Spayne, newly translated*, 4to., 1568, is not uncommon. Herbert and Heber possessed copies; and a copy sold at Saunders's in 1818 for five shillings. My own copy (a remarkably fine one) cost sixteen shillings at Evans's in 1840. The edition of 1569, containing some additions, is of greater rarity.

Edward F. Rimbault.

Divining Rod (Vol. viii., p. 293.).—In the first edition of his *Mathematical Recreations*, Hutton laughed at the divining rod. In the interval between that and the second edition, a lady made him change his note, by using one before him at Woolwich. Hutton had the courage to publish the account of the experiment in the second edition (vol. iv. pp. 216—231.), after the account he had previously given. By a letter from Hutton to Bruce, printed in the memoir of the former which the latter wrote, it appears that the lady was Lady Milbanke. M.

"*Pinece with a stink*" (Vol. viii., p. 270.).—Archbishop Bramhall's editor should have spelled the first word *pinnace*, and then your correspondent Mr. Blakiston could easily have understood the

allusion. In speaking of the offensive composition, well known to sailors, the word *revenge*, and not *defend*, was used by Bramhall. R. G.

Longevity (Vol. viii., p. 113.).—I do not think any of your correspondents has noticed the case of John Whethamstede, Abbot of St. Albans, who wrote a Chronicle of the period between 1441 and 1461: "He was ordained a priest in 1382, and died in 1464, when he had been eighty-two years in priest's orders, and was above one hundred years old." Surely this is a case sufficiently authenticated for your more sceptical readers. (Henry's *History of Great Britain*, 2nd ed., Lond. 1788, vol. x. p. 132.) Tewars.

Chronograms (Vol. viii., pp. 42. 280.). — The following additional specimen of this once popular form of numerical puzzle is not, I think, unworthy a corner in "N. & Q."

On the upper border of a sun-dial, affixed to the west end of Nantwich Church, Cheshire, there appeared, previous to its removal about 1800, the undermentioned inscription:

"Honor DoMIno pro paCe popVLo sVo parta."

Now, seeing that Nantwich was, during the civil dissensions which culminated in the murder of Charles I., a rampant hot-bed of anarchy and rebellion, we should hardly be prepared for such a complete repudiation of those principles as is conveyed in the line before us, did we not know that the same anxiety to get rid of the "Barebones" incubus universally prevailed. The numerals, it will be seen, make up the number 1661, which was the year of the coronation of King Charles II.; and, no doubt, also the year in which the dial in question was erected. T. Hughes.

Chester.

Heraldic Notes (Vol. viii., p. 265.).—The bearing of the arms of Clare Hall by Dr. Blythe is not strictly correct, because, with the exception of the three principal Kings of Arms, the Earl Marshal, the Master of Ordnance, and a few others especially, arms of office do not exist in England. The general mode of bearing them is by impalement, giving the preference (dexter) to the arms of dignity. In the example under notice, the arms of dignity or office are borne upon a *pile*, which has somewhat the appearance of an inverted chevron. It is not at all a common mode of bearing additions; but I remember one case, viz. the grant by King Henry VIII. to the Seymours, after his marriage to Lady Jane, of the lions of England on a pile. Broctuna.

Bury, Lancashire.

Christian Names (Vol. vii. *passim*).—May I be permitted to correct one or two errors in Mr. Bates's Note on this subject, Vol. vii., p. 627.?

The person described as a "certain M. L-P. Saint-Florentin" was no less a person than the Duke de la Vrillière, who filled several important offices during the reign of Louis XV. The allusion in the epigram to his "trois noms" has no reference to his *names*, whether Christian or patronymic, in the sense in which the question has been discussed in "N. & Q.," but to the three *titles* which he successively bore as a public man. He commenced his career as M. de Phélippeaux; was afterwards created Comte de Saint-Florentin, and sometime before his death was raised to the dignity of Duke de la Vrillière.

My authority for this statement is the cotemporary work, *Les Mémoires secrets de Bachaumont*, where, under date of December, 1770, the epigram is thus introduced, with a variation in the first line:

"Un autre plaisant a fait d'avance l'épitaphe de M. le duc de la Vrillière. Elle roule sur ses trois noms différents de Phélippeaux, Saint-Florentin, et la Vrillière:

'Ci-git, malgré son rang, un homme fort commun,
Ayant porté trois noms, et n'en laissant aucun.'"

The sense being, that his titles had been his only distinction, and that even they had not been sufficient to rescue his character from obscurity and contempt.

However "applicable" this epigram may be to the bearers or borrowers of three names, it will be some comfort to them to know that its point was not directed against them, but against a class of men of much higher pretensions, of one of whom it has been said:

"*He left the name*, at which the world grew pale,
To point a moral, or adorn a tale."

Henry H. Breen.

St. Lucia.

"*I put a spoke in his wheel*" (Vol. viii., p. 269.).—If G. K., being wronged, should cherish the unchristian spirit of revenge, let him playfully insert a spoke in the wheel of his friend's tandem, as it bowls along behind a pair of thorough-bred tits, with twelve months' hard condition upon old oats in them.

By simply putting a spoke in the wheel of the waggon employed in the removal of the Manchester College to London, one trustee opposed a decided "impediment to the movement" of that institution. W. C.

P. S.—Allow me to point out a misprint at Vol. viii., p. 279., "Manners of the Irish:" for *chuse* read *cheese*.

Judges styled Reverend (Vol. viii., pp. 158. 276.).—With respect to the error into which I was led in making Anthony Fitzherbert *Chief* Justice of the Common Pleas, I beg to express my thanks for our good friend's correction. My statement

was founded on the authority of the Visitation-Book of the county of Derby, A.D. 1634, in which Anthony Fitzherbert is called "Chief Justice of ——;" and, as the question of his rank as a judge was not one at the moment of communicating my Note, I made no farther inquiry. I find, however, upon reference to Vincent's *Collections for Derbyshire*, that Anthony Fitzherbert is styled, in a very good pedigree of his family, "Unus Justiciariorum de Coī Banco." Had I turned to Dugdale's *Origines Juridiciales*, the error might have been avoided.

THOS. W. KING (York Herald).

Palace at Enfield (Vol. viii., p. 271.). — Queen Elizabeth, in the early part of her reign, frequently kept her court at Enfield. Her palace was the manor-house, near the church, of which little now remains. In Lysons' time (1793) it had been in a great measure rebuilt, and divided into tenements. He adds, "the part which contains the *old room* is in the occupation of Mrs. Perry."

When I saw this room, about twenty years ago, it was in its original state, with oak panels and a richly ornamented ceiling. The chimney-piece was supported by columns of the Ionic and Corinthian order, and decorated with the cognizances of the rose and portcullis, and the arms of France and England quartered, with the garter and the royal supporters. Underneath was this motto, "Sola salus servire Deo, sunt cætera fraudes."

In the garden was a magnificent tree, a cedar of Libanus, which was pointed out to me as having been planted by Queen Elizabeth. But upon this point tradition was at fault. In the *Gentleman's Magazine* for 1779, p. 138., may be seen an account of this remarkable cedar, which was planted by Dr. Robert Uvedale, the botanist, a tenant of the manor-house in 1670.

The church at Enfield does not date farther back than the middle of the fifteenth century. The devices of a rose and ring, which occur over the arches of the nave, seen also upon the tower of Hadley Church, with the date 1444, "supposing it to have been, as is very probable," says Lysons, "a punning cognizance adopted by one of the priors of Walden, to which monastery both churches belonged, will fix the building of the present structure at Enfield to the early part of the fifteenth century." EDWARD F. RIMBAULT.

Sir John Vanbrugh (Vol. viii., pp. 65. 160. 232.). — Are not your correspondents on the wrong scent as regards the birthplace of Sir John Vanbrugh? In the memoir prefixed to the collection of his *Plays*, 2 vols. 12mo., 1759, it is said:

"Sir John Vanbrugh, an eminent dramatic writer, son of Mr. Giles Vanbrugh of London, merchant, was born in the parish of St. Stephen's, Walbrook, in 1666. The family of Vanbrugh were for many years merchants of great credit and reputation at Antwerp, and came into England in the reign of Queen Elizabeth, on account of the persecution for religion."

Mr. Cunningham (*Handbook of London*, p. 282.) speaks of *William* Vanderbergh, the supposed father of Sir John, as residing in Lawrence-Poultney Lane in 1677. He refers to Strype's map of Walbrook and Dowgate wards, and *A Collection of the Names of the Merchants living in and about the City of London*, 12mo. 1677.

The writer of the notice of Sir John Vanbrugh in Chambers' *Cyclopædia of English Literature*, vol. i. p. 597., says:

"Vanbrugh was the son of a successful sugar-baker, who rose to be an esquire, and comptroller of the treasury chamber, besides marrying the daughter of Sir Dudley Carlton. It is doubtful whether the dramatist was born in the French Bastile, or the parish of St. Stephen's, Walbrook. The time of his birth was about the year 1666, when Louis XIV. declared war against England. It is certain he was in France at the age of nineteen, and remained there some years."

The family vault of the Vanbrughs is certainly in St. Stephen's Church, Walbrook, where Sir John was buried on the 30th of March, 1726.

EDWARD F. RIMBAULT.

Greek Inscription on a Font (Vol. viii., p. 198.). — This Query has already been answered and illustrated in Vol. vii., pp. 178. 366. 417.; but the following passage may be of interest, as affording instances of the same inscription in France, and pointing out the probable source of its usage, viz. from the ancient Greek metropolitan church at Constantinople:

"St. Mémin est une abbaye célèbre sous l'ancien nom de Micy, sur la rivière de Loire, proche d'Orléans. Il y a dans l'église de ce monastère un benétier de forme ronde, avec cette inscription grecque gravée sur le bord du bassin, ΝΙΨΟΝ ΑΝΟΜΗΜΑ ΜΗΜΟΝΑΝ ΟΨΙΝ. La même chose est à Paris, au benétier de St. Etienne d'Egrès, et aussi autrefois à celui de Sainte Sophie à Constantinople." — *Voyages liturgiques de France, par le Sieur Moleon*, p. 219., 8vo. 1718.

It may be added (on Cole's authority, vol. xxxv. f. 19 b.) that the same inscription is inscribed round a large silver basin used formerly at the master's table on festival days, in Trinity College Hall, Cambridge; and I have also seen it on a silver-gilt rose-water basin, introduced at the banquets given by the master of Magdalene College in the same university. μ.

"*Fierce*" (Vol. viii., p. 280.). — In this part of the country the words *pert*, pronounced "peart," and *pure*, bear the same meaning, of well in health and spirits. FRANCIS JOHN SCOTT.

Tewkesbury.

Giving Quarter (Vol. viii., p. 246.).—It must be observed that the older form of the expression is "keeping quarter:"

> "That every one should kill the man he caught,
> To *keep no quarter*."—*Drayton in Richardson.*

Now a very obvious application of the word *quarter*, instanced by Todd, is to signify the proper station or appointed place of any one.

> "They do best who, if they cannot but admit love, yet make it *keep quarter*, and sever it wholly from their serious affairs."—Bacon's *Essays*.

To keep quarter, then, is to keep within measure, within the limits or bounds appointed by some paramount consideration; and hence, as in the following passage from Shakspeare (where it is clumsily interpreted amity or companionship), the word is used as synonymous with terms or conditions:

> "Friends all but now,
> In quarter and in terms like bride and groom
> Divesting them for bed, and then but now
> Swords out and tilting one at other's breast."

In the same sense Clarendon speaks of "offering them *quarter* for their lives if they would give up the castle," *i. e.* offering them conditions for their lives on their performing their part of the bargain.

Again, in a passage of Swift, cited by Todd: "Mr. Wharton, who detected some hundred of the bishop's mistakes, meets with very ill quarter from his Lordship," *i. e.* meets with very ill conditions of treatment from him. Finally, *to give quarter* in the military sense is to give conditions absolutely, as opposed to the unmitigated exercise of the victor's power, and, as the most important of all conditions, to spare life. H. W.

Sheriffs of Glamorganshire (Vol. iii., p. 186.).—The list of the Glamorganshire sheriffs here inquired for was not printed by Mr. Traherne, but by the Rev. H. H. Knight, M. A., of Neath, and of Nottage Court, in Glamorganshire: it is a little pamphlet in a paper cover. Tewars.

"*When the maggot bites*" (Vol. viii., p. 244.).—A correspondent asks why a thing done on the spur of the moment is said to be done "when the maggot bites." It signifies rather doing a thing when the fancy takes one. When a person acts from no apparent motive in external circumstances, he is said to have a maggot in his head, to have a bee in his bonnet; or, in French, "Avoir des rats dans la tête;" in Platt-Deutsch, to have a mouse-nest in his head, the eccentric behaviour being attributed to the influence of the internal irritation. H. W.

Connexion between the Celtic and Latin Languages (Vol. viii., p. 174.).—Your correspondent M. will find much valuable information on this subject in a work entitled *Thoughts on the Origin and Descent of the Gael*, by James Grant, Esq., Advocate: Edinburgh, Constable & Co., 1814. Francis John Scott.

Tewkesbury.

Bacon's Essays (Vol. viii., p. 143.).—Bacon's Essay VII.: "Optimum elige," &c. Pythagoras, in *Plutarch de Exilio*.—Essay XV.: "Dolendi modus," &c. Plin., lib. viii. ep. 17. fin. C. P. E.

"*Exiguum est*," *&c.* (Vol. viii., p. 197.).—"Exiguum est ad legem bonum esse." Vide *Senec. de Ira*, ii. 27. C. P. E.

Muffs worn by Military Men on a March (Vol. viii., p. 281.).—In the year 1592 the Duke of Nevers was despatched by Henry IV. with all speed to a place called Bully, in order to cut off the retreat of the Duke of Guise, lately defeated near Bures. Sully speaks of him thus:

> "The Duke of Nevers, the slowest of men, began by sending to make choice of the most favourable roads, and marched with a slow pace towards Bully, with his hands and his nose in his muff, and his whole person well packed up in his coach."—*Memoirs of Sully*, vol. i. p. 235., English edit., Edinburgh, 1773.

Francis John Scott.

Tewkesbury.

"*Earth says to Earth*" (Vol. vii., pp. 498. 576.).—A fac-simile of these lines, discovered in the chapel of the Guild of the Holy Cross at Stratford-on-Avon (with many other curious plates), may be seen in Fisher's *Illustrations of the Paintings*, &c., edited by J. G. Nichols, Esq., and published in 1802, and afterwards continued.

Erica speaks of "Weaver's" Account. Unless this is a misprint for "Wheler's" (*Account of Stratford-on-Avon*), perhaps he will oblige me with the full title of Weaver's work. Este.

Poetical Tavern Signs (Vol. viii., p. 242.).—I would add the following sign-inscription to those noted by R. C. Warde. It was on the walls of a tavern half-way up Richmond Hill, three miles south of Douglas, Isle of Man, kept by a man of the name of Abraham Lowe:

> "I'm Abraham Lowe, and half-way up the hill,
> If I were higher up, what's funnier still,
> I should be belowe. Come in and take your fill
> Of porter, ale, wine, spirits, what you will.
> Step in, my friend, I pray no farther go;
> My prices, like myself, are always low."

J. G. C.

Unkid (Vol. viii., p. 221.).—Is not the word *hunks*, so common in people's mouths,—*An old hunks*, an old miser or miserable wretch, to be referred to the same derivation as *unkid*, *hunkid?*

F. B—w.

Camera Lucida (Vol. viii., p. 271.).—Caret will find Dr. Wollaston's description of his invention, the "Camera Lucida," in the 17th volume of *Nicholson's Journal*. M. C. M.

Miscellaneous.

NOTES ON BOOKS, ETC.

Messrs. MacMillan of Cambridge have commenced the publication of a series of theological manuals by *A History of the Christian Church* (*Middle Age*), by Charles Hardwick, M.A.; which, although written for this series, claims to be regarded as an integral and independent treatise on the Mediæval Church. The work, which extends from the time of Gregory the Great to 1520, when Luther, having been extruded from those churches that adhered to the communion of the Pope, established a provisional form of government, and opened a fresh era in the history of Europe, is distinguished by the same diligent research and conscientious acknowledgment of authorities which procured for Mr. Hardwick's *History of the Articles of Religion* such a favourable reception. The work is illustrated by four maps, which have been especially constructed for it by Mr. A. Keith Johnston.

The amiable and accomplished author of *Proposals for Christian Union*, and of *Welsh Sketches*, has just issued the third and concluding series of his little volumes on Welsh history, civil and ecclesiastical. We have no doubt that the eight chapters of which it consists, and in which he treats of Edward the Black Prince, Owen Glyndwr, Prince of Wales, Mediæval Bardism, and the Welsh Church, will be read with great satisfaction, not only by all sons of the Principality, but by all who look with interest on that portion of our island in which the last traces of our ancient British race and language still linger.

Books Received.—*The Journal of Sacred Literature*, No. IX. for October, continues to put forth strong claims to the support of those who have a taste for pure biblical literature. From the address of its new editor, it would seem not to be so well known as the object for which it is established plainly deserves.—*Cyclopædia Bibliographica*, Part XIII. for October, continues its useful course. Every succeeding number only serves to prove how valuable the work will be when completed.—*The Shakspeare Repository*, edited by J. H. Fennell, No. III., is well worth the attention of our numerous Shakspearian readers.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Ford's Handbook of Spain. Vol. I.
Austin Cheironomia.
Rev. E. Irving's Orations on Death, Judgment, Heaven, and Hell.
Thomas Gardener's History of Dunwich.
Marsh's History of Hursley and Baddesley. About 1805. 8vo. Two Copies.
Nicephorus Catena on the Pentateuch.
Procopius Gazæus.
Watt's Bibliographia Britannica. Parts V. and VI.
Maxwell's Digest of the Law of Intestates.
Carlyle's Chartism. Crown 8vo. 2nd Edition.
The Builder, No. 520.
Oswalli Crollii Opera. 12mo. Geneva, 1635.
Gaffarell's Unheard-of Curiosities. Translated by Chelmead. London. 12mo. 1650.
Beaumont's Psyche. 2nd Edit. folio. Camb., 1702.

PAMPHLETS.

Junius Discovered. By P. T. Published about 1789.
Reasons for rejecting the Evidence of Mr. Almon, &c. 1807.
Another Guess at Junius. Hookham. 1809.
The Author of Junius Discovered. Longmans. 1821.
The Claims of Sir P. Francis refuted. Longmans. 1822.
Who was Junius? Glynn. 1837.
Some New Facts, &c., by Sir F. Dwarris. 1850.

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Books Wanted.—*We believe that gentlemen in want of particular books, either by way of loan or purchase, would find great facilities in obtaining them if their names and addresses were published, so that parties having the books might communicate directly with those who want them. Acting on this belief, we shall take advantage of the recent alteration in the law respecting advertisements, and in future, where our Correspondents desire to avail themselves of this new arrangement, shall insert their names and addresses — unless specially requested not to do so.*

J. N. Radcliffe. *We shall be glad to receive the Legendary Lore mentioned by our Correspondent.*

Rev. H. G. *Your letter has been forwarded to* A. F. B. (Diss).

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NOTES ON MIDLAND COUNTY MINSTRELSY.

It has often occurred to me that the old country folk-songs are as worthy of a niche in your mausoleum as the more prosy lore to which you allot a separate division. Why does not some one write a Minstrelsy of the Midland Counties? There is ample material to work upon, and not yet spoiled by dry-as-dust-ism. It would be vain, perhaps, to emulate the achievements of the Scottish antiquary; but surely something might be done better than the county *Garlands*, which, with a few honorable exceptions, are sad abortions, mere channels for rhyme-struck editors. There is one peculiarity of the midland songs and ballads which I do not remember to have seen noticed, viz. their singular affinity to those of Scotland, as exhibited in the collections of Scott and Motherwell. I have repeatedly noticed this, even so far south as Gloucestershire. Of the old Staffordshire ballad which appeared in your columns some months ago, I remember to have heard two distinct versions in Warwickshire, all approaching more or less to the Scottish type:

"Hame came our gude man at e'en."

Now whence this curious similarity in the vernacular ideology of districts so remote? Are all the versions from one original, distributed by the wandering minstrels, and in course of time adapted to new localities and dialects? and, if so, whence came the original, from England or Scotland? Here is a nut for DR. RIMBAULT, or some of your other correspondents learned in popular poetry. Another instance also occurs to me. Most of your readers are doubtless familiar with the pretty little ballad of "Lady Anne" in the *Border Minstrelsy*, which relates so plaintively the murder of the two innocent babes, and the ghostly retribution to the guilty mother. Other versions are given by Kinloch in his *Ancient Scottish Ballads*, and by Buchan in the *Songs of the North*, the former laying the scene in London:

"There lived a ladye in London,
All alone and alonie,
She's gane wi' bairn to the clerk's son,
Down by the green-wood side sae bonny."

And the latter across the Atlantic:

"The minister's daughter of New York,
Hey with the rose and the Lindie, O,
Has fa'en in love wi' her father's clerk,
A' by the green burn sidie, O."

A Warwickshire version, on the contrary, places the scene on our own "native leas:"

"There was a lady lived on lea,
All alone, alone O,
Down the greenwood side went she,
Down the greenwood side, O.

"She set her foot all on a thorn*,
Down the greenwood side, O,
There she had two babies born,
All alone, alone O.

"O she had nothing to lap them in,
All alone, alone O,
But a white appurn and that was thin,
Down the greenwood side, O," &c.

Here there are no less than four versions of the same ballad, each differing materially from the other, but all bearing unmistakeable marks of a common origin. It would be interesting to know the process by which this was managed.

C. Clifton Barry.

COMET SUPERSTITIONS IN 1853.

From the 19th of August to the present time that brilliant comet, which was first seen by M. Klinkerfues, at Göttingen, on the 10th of June last, has been distinctly visible here, and among the ignorant classes its appearance has caused no little alarm. The reason of this we shall briefly explain.

During the past fifty-five years the Maltese have grievously suffered on three different occasions; firstly, by the revolution of 1798, which was followed by the plague in 1813; and lastly, by the cholera in 1837. In these visitations, all of which are in the recollection of the oldest inhabitants, thirty thousand persons are supposed to have perished.

Mindful as these aged people are of these sad bereavements, and declaring as they do that they were all preceded by some "curious signs" in the heavens which foretold their approach, men's minds have become excited, and, reason as one may, still the impression now existing that some fatal harm is shortly to follow will not be removed.

A few of the inhabitants, more terrified than their neighbours, have fancied the comet's tail to be a fiery sword, and therefore predict a general war in Europe, and consequent fall of the Ottoman Empire. But as this statement is evidently erroneous, we still live in great hopes, notwithstanding all previous predictions and "curious signs," that the comet will pass away without bringing in its train any grievous calamity.

By the following extracts, taken from some leading journals of the day, it will be seen that the Maltese are not alone in entertaining a superstitious dread of a comet's appearance. The Americans, Prussians, Spaniards, and Turks come in the same list, which perhaps may be increased by your correspondents:

"The Madrid journals announce that the appearance of the comet has excited great alarm in that city, as it is considered a symptom of divine wrath, and a presage of war, pestilence, and affliction for humanity."—Vide *Galignani's Messenger* of August 31, 1853.

"The entire appearance (of the comet) is brilliant and dazzling; and while it engrosses the attention and investigation of the scientific, it excites the alarm of the superstitious, who, as in ancient times, regard it as the concomitant of pestilence and the herald of war."—Vide New York correspondence of *The Sun*, Aug. 24, 1853.

"The splendid comet now visible after sun-set on the western horizon, has attracted the attention of every body here. The public impression is, that this celestial phenomenon is to be considered as a sign of war; and their astrologers, to whom appeal is made for an interpretation, make the most absurd declarations: and I have been laughed at by very intelligent Turks, when I ventured to persuade them that great Nature's laws do not care about troubles here below."—Vide Turkish correspondence of *The Herald*, Aug. 25, 1853.

"The comet which has lately been visible has served a priest not far from Warsaw with materials for a very curious sermon. After having summoned his congregation together, although it was neither Sunday nor festival, and shown them the comet, he informed them that this was the same star that had appeared to the Magi at the birth of our Saviour, and that it was only visible now in the Russian empire. Its appearance on this occasion was to intimate to the Russian eagle, that the time was now come for it to spread out its wings, and embrace all mankind in one orthodox and sanctifying church. He showed them the star now standing immediately over Constantinople, and explained that the dull light of the nucleus indicated its sorrow at the delay of the Russian army in proceeding to its destination."—Vide Berlin correspondence of *The Times*.

W. W.

Malta.

THE OLD ENGLISH WORD "BELIKE."

The word *belike*, much used by old writers, but now almost obsolete, even among the poor, seems to have been but very imperfectly understood—as far as regards its original meaning and derivation. Most persons understand it to be equivalent, or nearly so, to *very likely, in all likelihood, perhaps*, or, ironically, *forsooth;* and in that

* In one of the Scottish ballads the same idea is more prettily expressed "leaned until a brier."

opinion they are not far wrong. It occurs in this sense in numerous passages in Shakspeare; for instance:

"Some merry mocking lord, *belike*."
Love's Labour's Lost.

"O then, *belike*, she was old and gentle."
Henry V.

"*Belike*, this show imports the argument."
Hamlet.

Such also was Johnson's opinion of the word, for he represents it to be "from *like*, as *by likelihood;*" and assigns to it the meanings of "probably, likely, perhaps." However, I venture to say, in opposition to so great an authority, that there is no immediate connexion whatever between the words *belike* and *likely*, with the exception of the accidental similarity in the syllable *like*.

We find three different meanings attached to the same form *like* in English, viz. *like*, similis; *to like*, i.e. to be pleased with; and the present word *belike*, whose real meaning I propose to explain.

The first is from the A.-S. *lic*, *gelic;* Low Germ. *lick;* Dutch *gelyk;* Dan. *lig* (which is said to take its meaning form *lic*, a corpse, *i. e.* an essence), which word also forms our English termination *-ly*, sometimes preserving its old form *like;* as *manly* or *manlike*, *Godly* or *Godlike;* A.-S. *werlic*, *Godlic;* to which the Teut. adjectival termination *lich* is analogous.

The second form, *to like*, i. e. to be pleased with, is quite distinct from the former (though it has been thought akin to it on the ground that *simili similis placet*); and is derived from the A.-S. *lician*, which is from *lic*, or *lac*, a gift; Low Germ. *licon;* Dutch *lyken*.

The third form, the compound term *belike* (mostly used adverbially) is from the A.-S. *licgan*, *beligcan*, which means, to lie by, near, or around; to attend, accompany; Low Germ. and Dutch, *liggen;* Germ. *liegen*. In the old German, we have *licken*, *ligin*, *liggen—jacere;* and *geliggen—se habere;* which last seems to be the exact counterpart of our old English *belike;* and this it was which first suggested to me what I conceive to be its true meaning. We find the simple and compound words in juxtaposition in *Otfridi Evang.*, lib. i. cap. 23. 110. in vol. i. p. 221. of Schilter's *Thes. Teut.:*

"Thoh er nu biliban si,
Farames thoh thar er si
Zi thiu'z nu sar giligge,
Thoh er bigraben ligge."

"Etsi vero is (Lazarus) jam mortuus est,
Eamus tamen ubi is sit,
Quomodo id jam se habeat (quo in statu sint res ejus),
Etiamsi jam sepultus jaceat."

On which Schilter remarks:

"Zi thiu'z nu sar giligge quomodo se res habeat, hodie *standi* verbo utimur,—wie es stehe, zustehe."

We thus see that the radical meaning of the word *belike* is to lie or be near, to attend; from which it came to express the *simple condition*, or *state of a thing:* and it is in this latter sense that the word is used as an adverbial or rather an interjectional expression, when it may be rendered, *it may be so*, *so it is*, *is it so*, &c. Sometimes ironically, sometimes expressing chance, &c.; in the course of time it became superseded by the more modern term *perhaps*. Instances of similar elliptical expressions are common at the present day, and will readily suggest themselves: the modern *please*, used for entreaty, is analogous.

It is not a little singular that this account of the word *belike* enables us to understand a passage in *Macbeth*, which has been unintelligible to all the commentators and readers of Shakspeare down to the present day. I allude to the following, which stands in my first folio, Act IV. Sc. 3., thus:

". . . . . What I am truly
Is thine, and my poor countries, to command:
Whither indeed before they heere approach,
Old Seyward, with ten thousand warlike men,
Already at a point, was setting foorth:
Now we'll together, and the chance of goodnesse
Be like our warranted quarrel."

Now it is not easy to see why Malcolm should wish that "chance" should "be *like*," i. e. similar to, their "warranted quarrel;" inasmuch as that quarrel was most unfortunate and disastrous. Chance is either fortunate or unfortunate. The epithet *just*, which might apply to the quarrel in question, is utterly irreconcilable with *chance*. Still this sense has pleased the editors, and they have made "of goodnesse" a precatory and interjectional expression. Surely it is far more probable that the poet wrote *belike* (*belicgan*, *geliggen*) as one word, and that the meaning of the passage is simply "May good fortune attend our enterprise." Mr. Collier's old corrector passes over this difficulty in silence, doubtless owing to the circumstance that the word was well understood in his time.

I have alluded to the word *like* as expressive in the English language of three distinct ideas, and in the A.-S. of at least four; is it not possible that these meanings, which, as we find the words used, are undoubtedly widely distinct, having travelled to us by separate channels, may nevertheless have had originally one and the same source? I should be glad to elicit the opinion of some one of your more learned correspondents as to whether the unused Hebrew ילך may not be that source.

H. C. K.

—— Rectory, Hereford.

DRUSES.

Comparing the initiatory undertaking or covenant of the Druses, as represented by Col. Churchill in his very important disclosures (*Lebanon*, ii. 244.), with the original Arabic, and the German translation of Eichhorn (*Repertorium für Bibl. und Morgenland*, lib. xii. 222.), I find that the following additions made by Col. Churchill (or De Sacy, whom he follows) are not in the Arabic, but appear to be glosses or amplifications. For example:

"I put my trust and confidence in our Lord Hakem, the One, the Eternal, without attribute and without number."

"That in serving Him he will serve no other, whether past, present, or to come."

"To the observance of which he sacredly binds himself by the present contract and engagement, should he ever reveal the least portion of it to others."

"The most High, King of Kings, [the creator] of the heaven and the earth."

"Mighty and irresistible [force]."

Col. Churchill, although furnishing the amplest account which has yet appeared of the Druse religion, secretly held under the colour of Mahometanism, has referred very sparingly to the catechisms of this sect, which, being for the especial instruction of the two degrees of monotheists, constitute the most authentic source of accurate knowledge of their faith and practices, and which are to be found in the original Arabic, with a German translation in Eichhorn's *Repertorium* (xii. 155. 202.). In the same work (xiv. 1., xvii. 27.), Bruns (Kennicott's colleague) has furnished from Abulfaragius a biography of Hamsah, the Hakem; and Adler (xv. 265.) has extracted, from various oriental sources, historical notices of the founder of the Druses.

The subject is peculiarly interesting at the present juncture, as it is probable that the Chinese religious movement, partaking of a peculiar kind of Christianity, may have originated amongst the Druses, who appear from Col. Churchill to have been in expectation of some such movement in India or China in connexion with a re-appearance of the Hakem. T. J. BUCKTON.

Birmingham.

FOLK LORE.

Legends of the County Clare. — How Ussheen (Ossian) visited the Land of "Thiernah Ogieh" (the Country of perpetual Youth). — Once upon a time, when Ussheen was in the full vigour of his youth, it happened that, fatigued with the chace, and separated from his companions, he stretched himself under a tree to rest, and soon fell asleep. "Awaking with a start," he saw a lady, richly clothed and of more than mortal beauty, gazing on him; nor was it long until she made him understand that a warmer feeling than mere curiosity had attracted her; nor was Ussheen long in responding to it. The lady then explained that she was not of mortal birth, and that he who wooed an immortal bride must be prepared to encounter dangers such as would appal the ordinary race of men. Ussheen, without hesitation, declared his readiness to encounter any foe, mortal or immortal, that might be opposed to him in her service. The lady then declared herself to be the queen of "Thiernah Ogieh," and invited him to accompany her thither and share her throne. They then set out on their journey, one in all respects similar to that undertaken by Thomas the Rhymer and the queen of Faerie, and having overcome all obstacles, arrived at "the land of perpetual youth," where all the delights of the terrestrial paradise were thrown open to Ussheen, to be enjoyed with only one restriction. A broad flat stone was pointed out to him in one part of the palace garden, on which he was forbidden to stand, under penalty of the heaviest misfortune. One day, however, finding himself near the fatal stone, the temptation to stand on it became irresistible, and he yielded to it, and immediately found himself in full view of his native land, the existence of which he had forgotten from the moment he had entered the kingdom of Thiernah Ogieh. But alas! how was it changed from that country he had left only a few days since, for "the strong had become weak," and "the brave become cowards," while oppression and violence held undisputed sway through land. Overcome with grief, he hastened to the the queen to beg that he might be restored to his country without delay, that he might endeavour to apply some remedy to its misfortunes. The queen's prophetic skill made her aware of Ussheen's transgression of her commands before he spoke, and she exerted all her persuasive powers to prevail upon him to give up his desire to return to Erin, but in vain. She then asked him how long he supposed he had been absent from his native land, and on his answering "thrice seven days," she amazed him by declaring that three times thrice seven years had clapsed since his arrival at the kingdom of Thiernah Ogieh; and though Time had no power to enter that land, it would immediately assert its dominion over him if he left it. At length she persuaded him to promise that he would return to his country for only one day, and then come back to dwell with her for ever; and she gave him a jet-black horse of surpassing beauty, from whose back she charged him on no account to alight, or at all events not to allow the bridle to fall from his hand. She farther endued him with wisdom and knowledge far surpassing that of men. Having mounted his fairy steed, he soon found himself approaching his former home; and as he journeyed he met a man

driving before him a horse, across whose back was thrown a sack of corn: the sack having fallen a little to one side, the man asked Ussheen to assist him in balancing it properly; Ussheen instantly stooped from his horse, and catching the sack in his right hand, gave it such a heave that it fell over on the other side. Annoyed at his mistake, he forgot the injunctions of his bride, and sprung from his horse to lift the sack from the ground, letting the bridle fall from his hand at the same time: instantly the horse struck fire from the ground with his hoofs, and uttering a neigh louder than thunder, vanished; at the same instant his curling locks fell from Ussheen's head, darkness closed over his beaming eyes, the more than mortal strength forsook his limbs, and, a feeble helpless old man, he stretched forth his hands seeking some one to lead him: but the mental gifts bestowed on him by his immortal bride did not leave him, and, though unable to serve his countrymen with his sword, he bestowed upon them the advice and instruction which flowed from wisdom greater than that of mortals.

Francis Robert Davies.

SHAKSPEARE CORRESPONDENCE.

On "Run-awayes" in Romeo and Juliet.—

"Gallop apace, you fiery-footed steedes,
Towards Phœbus' lodging such a wagoner
As Phaeton would whip you to the west,
And bring in cloudie night immediately.
Spred thy close curtaine, Love-performing night,
That run-awayes eyes may wincke, and Romeo
Leape to these armes, vntalkt of and vnseene."

Your readers will no doubt exclaim, is not this question already settled for ever, if not by Mr. Singer's substitution of *rumourer's*, at least by that of R. H. C., viz. *rude day's?* I must confess that I thought the former so good, when it first appeared in these pages, that nothing more was wanted; yet this is surpassed by the suggestion of R. H. C. As conjectural emendations, they may rank with any that Shakspeare's text has been favoured with; in short, the poet might undoubtedly have written either the one or the other.

But this is not the question. The question is, did he write the passage as it stands in the first folio, which I have copied above? Subsequent consideration has satisfied me that he did. I find the following passage in the *Merchant of Venice*, Act II. Sc. 6.:

"——but come at once,
For the close night doth play the run-away,
And we are staid for at Bassanio's feast."

Is it very difficult to believe that the poet who called the departing *night* a *run-away* would apply the same term to the *day* under similar circumstances?

Surely the first folio is a much more correctly printed book than many of Shakspeare's editors and critics would have us believe. H. C. K.

—— Rectory, Hereford.

The Word "clamour" in "The Winter's Tale." — Mr. Keightley complains (Vol viii., p. 241.) that some observations of mine (p. 169.) on the word *clamour*, in *The Winter's Tale*, are precisely similar to his own in Vol. vii., p. 615. Had they been so in reality, I presume our Editor would not have inserted them; but I think they contain something farther, suggesting, as they do, the A.-S. origin of the word, and going far to prove that our modern *calm*, the older *clame*, the Shakspearian *clamour*, the more frequent *clem*, Chaucer's *clum*, &c., all of them spring from the same source, viz. the A.-S. *clam* or *clom*, which means a band, clasp, bandage, chain, prison; from which substantive comes the verb *clæmian*, to clam, to stick or glue together, to bind, to imprison.

If I passed over in silence those points on which Mr. Keightley and myself agreed, I need scarcely assure him that it was for the sake of brevity, and not from any want of respect to him.

I may remark, by the way, on a conjecture of Mr. Keightley's (Vol. vii., p. 615.), that perhaps, in *Macbeth*, Act V. Sc. 5., Shakspeare might have written "till famine *clem* thee," and not, as it stands in the first folio, "till famine *cling* thee," that he is indeed, as he says, "in the region of conjecture:" *cling* is purely A.-S., as he will find in Bosworth, "*Clingan*, to wither, pine, to cling or shrink up; marcescere." H. C. K.

—— Rectory, Hereford.

Three Passages in "Measure for Measure." — H. C. K. has a treacherous memory, or rather, what I believe to be the truth, he, like myself, has not a complete Shakspeare apparatus. Collier's first edition surely cannot be in his library, or he would have known that Warburton, long ago, read *seared* for *feared*, and that the same word appears in Lord Ellesmere's copy of the first folio, the correction having been made, as Mr. Collier remarks, while the sheet was at press. I however assure H. C. K. that I regard his correction as perfectly original. Still I have my doubts if *seared* be the poet's word, for I have never met it but in connexion with hot iron; and I should be inclined to prefer *sear* or *sere;* but this again is always physically *dry*, and not metaphorically so, and I fear that the true word is not to be recovered.

I cannot consent to go back with H. C. K. to the Anglo-Saxon for a sense of *building*, which I do not think it ever bore, at least not in our poet's time. His quotation from the "Jewel House," &c. is not to the point, for the context shows that "a building word" is a word or promise that will

set me a-building, *i. e.* writing. After all I see no difficulty in "the *all-building* law;" it means the law that builds, maintains, and repairs the whole social edifice, and is well suited to Angelo, whose object was to enhance the favour he proposed to grant.

Again, if H. C. K. had looked at COLLIER's edit., he would have seen that in Act I. Sc. 2., *princely* is the reading of the second folio, and not a modern conjecture. If he rejects this authority, he must read a little farther on *perjury* for *penury*. As to the Italian *prenze*, I cannot receive it. I very much doubt Shakspeare's knowledge of Italian, and am sure that he would not, if he understood the word, use it as an adjective. MR. COLLIER'S famed corrector reads with Warburton *priestly*, and substitutes *garb* for *guards*, a change which convinces me (if proof were wanting) that he was only a guesser like ourselves, for it is plain, from the previous use of the word *living*, that *guards* is the right word.

THOS. KEIGHTLEY.

Shakspeare's Works with a Digest of all the Readings (Vol. viii., pp. 74. 170.).—I fully concur with your correspondent's suggestion, and beg to suggest to MR. HALLIWELL that his splendid monograph edition would be greatly improved if he would undertake the task. As his first volume contains but one play (*Tempest*), it may not be too late to adopt the suggestion, so that every variation of the text (in the briefest possible form) might be seen at a glance. ESTE.

DEATH ON THE FINGERS.

"Isaac saith, I am old, and I know not the day of my death (*Gen.* xxvii. 2.); no more doth any, though never so young. As soon (saith the proverb) goes the *lamb's* skin to the market as that of the *old sheep;* and the Hebrew saying is, There be as many *young* skulls in Golgotha as *old;* young men *may* die (for none have or can make any agreement with the grave, or any covenant with death, *Isa.* xxviii. 15. 18.), but old men *must* die. 'Tis the grant statute of heaven (*Heb.* ix. 27.). *Senex quasi seminex*, an old man is half dead; yea, now, at fifty years old, we are accounted three parts dead; this lesson we may learn from our fingers' ends, the dimensions whereof demonstrate this to us, beginning at the end of the little finger, representing our childhood, rising up to a little higher at the end of the ring-finger, which betokens our youth; from it to the top of the middle finger, which is the highest point of our elevated hand, and so most aptly represents our middle age, when we come to our ακμή, or height of stature and strength; then begins our declining age, from thence to the end of our forefinger, which amounts to a little fall, but from thence to the end of the thumb there is a great fall, to show, when man goes down (in his old age) he falls fast and far, and breaks (as we say) with a witness. Now, if our very fingers' end do read us such a divine lecture of mortality, oh, that we could take it out, and have it perfect (as we say) on our fingers' end, &c.

"To old men death is *præ januis*, stands before their door, &c. Old men have (*pedem in cymbâ Charonis*) one foot in the grave already; and the Greek word γήρων (an old man) is derived from παρὰ το εἰς γὴν ορᾶν, which signifies a looking towards the ground; decrepit age goes stooping and grovelling, as groaning to the grave. It doth not only expect death, but oft solicits it." — Christ. Ness's *Compleat History and Mystery of the Old and New Test.*, fol. Lond. 1690, chap. xii. p. 227.

From *The Barren Tree*, a sermon on Luke xiii. 7., preached at Paul's Cross, Oct. 26, 1623, by Thos. Adams:

"Our bells ring, our chimneis smoake, our fields rejoice, our children dance, ourselues sing and play, *Jovis omnia plena.* But when righteousnesse hath sowne and comes to reape, here is no haruest; οὐκ εὑρίσκω, I finde none. And as there was neuer lesse wisdome in Greece then in time of the Seven Wise Men: so neuer lesse pietie among vs, then now, when vpon good cause most is expected. When the sunne is brightest the stars be darkest: so the cleerer our light, the more gloomy our life with the deeds of darkness. The Cimerians, that live in a perpetuall mist, though they deny a sunne, are not condemned of impietie; but Anaxogoras, that saw the sunne and yet denied it, is not condemned of ignorance, but of impietie. Former times were like Leah, bleare-eyed, but fruitful; the present, like Rachel, faire, but barren. We give such acclamation to the Gospell, that we quite forget to observe the law. As vpon some solemne festivall, the bells are rung in all steeples, but then the clocks are tyed vp: there is a great vntun'd confusion and clangor, but no man knowes how the time passeth. So in this vniuersall allowance of libertie by the Gospell (which indeed rejoyceth our hearts, had we the grace of sober vsage), the clocks that tel vs how the time passes, Truth and Conscience, that show the bounded vse and decent forme of things, are tyed vp, and cannot be heard. Still *Fructum non invenio*, I finde no fruits. I am sorry to passe the fig-tree in this plight: but as I finde it, so I must leave it, till the Lord mend it."—Pp. 39, 40., 4to. Lond. 1623.

BALLIOLENSIS.

Minor Notes.

On a "Custom of y^e Englyshe."—When a more than ordinarily doubtful matter is offered us for credence, we are apt to inquire of the teller if he "sees any green" in our optics, accompanying the query by an elevation of the right eyelid with the forefinger. Now, regarding this merely as a "fast" custom, I marvelled greatly at finding a similar action noted by worthy Master Blunt, as conveying to his mind an analogous meaning. I can scarcely credit its antiquity; but what other meaning can I understand from the episode he

relates? He had been trying to pass himself off as a native, but —

"The third day, in the morning, I, prying up and down alone, met a Turke, who, in Italian, told me — Ah! are you an Englishman, and with a *kind of malicious posture laying his forefinger under his eye*, methought he had the lookes of a designe."—*Voyage in the Levant, performed by Mr. Henry Blunt*, p. 60.: Lond. 1650.

—a silent, but expressive, "posture," tending to eradicate any previously formed opinion of the verdantness of Mussulmans! R. C. Warde.

Kidderminster.

Epitaph at Crayford.—I send the following lines, if you think them worthy an insertion in your Epitaphiana: a friend saw them in the churchyard of Crayford, Kent.

"To the Memory of Peter Izod, who was thirty-five years clerk of this parish, and always proved himself a pious and mirthful man.

"The life of this clerk was just three score and ten,
During half of which time he had sung out Amen.
He married when young, like other young men;
His wife died one day, so he chaunted Amen.
A second he took, she departed, — what then?
He married, and buried a third with Amen.
Thus his joys and his sorrows were treble, but then
His voice was deep bass, as he chaunted Amen.
On the horn he could blow as well as most men,
But his horn was exalted in blowing Amen.
He lost all his wind after threescore and ten,
And here with three wives he waits till again
The trumpet shall rouse him to sing out Amen."

Tradition reports these verses to have been composed by some curate of the parish. Quæstor.

The Font at Islip.—

"In the garden is placed a relic of some interest—the font in which it is said King Edward the Confessor was baptized at Islip. The block of stone in which the basin of immersion is excavated, is unusually massy. It is of an octangular shape, and the outside is adorned by tracery work. The interior diameter of the basin is thirty inches, and the depth twenty. The whole, with the pedestal, which is of a piece with the rest, is five feet high, and bears the following imperfect inscription:

'This sacred Font Saint Edward first *receavd*,
From Womb to Grace, from Grace to Glory went,
His virtuous life. To this *fayre* Isle *beqveth'd*,
Prase . . . . and to *vs* but lent.
Let this remaine, the Trophies of his Fame,
A King baptizd from hence a Saint became.'

"Then is inscribed:

'This Font*e* came from the King's Chapel*l* in Islip.'"

Extracted from the *Beauties of England and Wales*, title "Oxfordshire," p. 454.

In the gardens at Kiddington there —

"was an old font wherein it is said Edward the Confessor was baptized, being brought thither from an old decayed chapel at Islip (the birth-place of that religious prince), where it had been put up to an indecent use, as well as the chapel."—Extracted from *The English Baronets, being a Historical and Genealogical Account of their Families*, published 1727.

The Viscounts Montague, and consequently the Brownes of Kiddington, traced their descent from this king through Joan de Beaufort, daughter of John of Gaunt, Duke of Lancaster. C. B.

"*As good as a Play.*"—I note this very ordinary phrase as having royal origin or, at least, authority. It was a remark of King Charles II., when he revived a practice of his predecessors, and attended the sittings of the House of Lords.

The particular occasion was the debate, then interesting to him, on Lord Roos' Divorce Bill.

W. T. M.

Hong Kong.

Queries.

LOVETT OF ASTWELL.

It is stated in all the pedigrees of this family which I have seen, that Thomas Lovett, Esq., of Astwell in Northamptonshire, who died in 1542, married for his first wife Elizabeth, daughter (Burke calls her "heir," *Extinct Baronetage*, p. 110.) of John Boteler, Esq., of Woodhall Watton, in Hertfordshire. The pedigree of the Botelers in Clutterbuck's *Hertfordshire* (vol. ii. p. 476.) does not notice this marriage, nor is there any distinct allusion to it in the wills of either family. Thomas Lovett's will, dated 20th November, 1542, and proved on the following 19th January, does not contain the name of Boteler. (*Testamenta Vetusta*, vol. ii. p. 697.) His father Thomas Lovett, indeed, in his will dated 29th October, 7 Henry VII., and proved 28th January, 1492 (*Test. Vetust.*, vol. ii. p. 410.), bequeaths to Isabel Lovett and Margaret, his daughters, "*Cl.* which John Boteler oweth me," but he refers to no relationship between the families. Again, "John Butteler, Esquier," by his will, dated 7th September, 1513, and proved at Lambeth 11th July, 1515, appoints "his most gracious Maister, Maister Thomas Louett," to be supervisor of his will, and bequeaths to him "a Sauterbook as a poore remembraunce;" but he alludes to no marriage, nor does he mention a daughter Elizabeth. This John Boteler is said by Clutterbuck to have married three wives: 1. Katherine, daughter of Thomas Acton; 2. Margaret, daughter of Henry Belknap, who died 18th August, 1513; 3. Dorothy, daughter of William Tyrrell, Esq., of Gipping in Suffolk: the last-mentioned was the mother of his heir, Sir Philip Boteler, Kt.; but I can nowhere find who was the mother of the son Richard, and the daughters Mary and Joyce mentioned in his will,

or of Thomas Lovett's wife. I cannot help fancying that Elizabeth Lovett was his only child by one of his wives, and was perhaps heir to her mother. Can one of your contributors bring forward any authority to confirm or disprove this conjecture? Whilst I am speaking of the Lovett pedigree, I would also advert to two other contradictions in the popular accounts of it. That most inaccurate of books, Betham's *Baronetage*, vol. v. p. 517., says, Giles Pulton, Esq., of Desborough, married Anne, daughter of Thomas Lovett, Esq., of Astwell: the same author, vol. i. p. 299., calls her Catherine; which is correct? Neither Anne nor Catherine is mentioned in Thomas Lovett the Elder's will (*Test. Vetust.*, vol. ii. p. 410.). Again, Betham, Burke, and Bridges (*History of Northamptonshire*, "Astwell") have rolled out Thomas Lovett into two persons, and in fact have made him appear the son of his second wife Joan Billinge, who was not the ancestress of the Lovetts of Astwell at all. Nor was it possible she could be; for Thomas Lovett, in his will, dated 1492, speaks of her as "Joan, my wife, late the wife of John Hawys, one of the Justices of the Common Pleas." Now this John Hawys was living in 1487, and Lovett's son and heir, Thomas, was seventeen years old in 1492. The abstract of Lovett's will in the *Test. Vetust.*, calling Thomas Lovett the Younger "my son and heir by the said Joan my wife," must therefore be manifestly incorrect. I will not apologise for the minuteness of this account, as I believe the correction of detail in published pedigrees to be one of the most valuable features of "N. & Q.;" but I am almost ashamed of the length of my communication, which I hope some of your readers may throw light upon. TEWARS.

OATHS.

The very remarkable distinction between the manner in which English and Welsh witnesses take the book at the time when they are sworn, has often struck me. An English witness always takes the book with his fingers under, and his thumb at the top of the book. A Welsh witness, on the contrary, takes it with his fingers at the top, and his thumb under the book. How has this singular difference arisen? I am inclined to suggest that originally the oath was taken by merely laying the hand on the top of the book, without kissing it. Lord Coke (3 *Inst.* 165.) says, "It is called a corporal oath, because he toucheth with his hand some part of the Holy Scripture." And Jacob (*L. D.*, "Oath"), says it is so called "because the witness, when he swears, *lays his right hand upon*, and toucheth the Holy Evangelists." And Lord Hale (2 *H. P. C.* 279.) says, "The regular oath, as is allowed by the laws of England, is 'Taetis sacrosanctis Dei Evangeliis,'" and in case of a Jew, "Taeto libro legis Mosaicæ:" and, if I rightly remember, the oath as administered in the Latin form at Oxford concludes: "Ita te Deus adjuvet, taetis saerosanctis Christi Evangeliis." In none of these instances does kissing the book appear to be essential. Whereas the present form used in the Courts is, "So help you God, kiss the book;" but still the witness is always required to touch the book with his hand, and he is never permitted to hold the book with his hand in a glove. When then did the practice of kissing the book originate? And how happens it that the Welsh and English take the book in the hand in the different manners I have described? C. S. G.

THE ELECTRIC TELEGRAPH.

Powerful as this extraordinary agent has become, and incalculably useful as its operation is now found to be, it would appear that the principle of the electric telegraph and its *modus operandi*, almost identically as at present, were known and described upwards of a century ago. On the occasion of a late visit to Robert Baird, Esq., of Auchmeddan, at his residence, Cadder House, near Glasgow, my attention was called by that gentleman to a letter initialed C. M., dated Renfrew, Feb. 15, 1753, and published that year in the *Scots Magazine*, vol. xv. p. 73., where the writer not only suggests electricity as a medium for conveying messages and signals, but details with singular minuteness the method of opening and maintaining lingual communication between remote points, a method which, with only few improvements, has now been so eminently successful. It is usual to attribute this wonderful discovery to the united labours of Mr. W. F. Cooke and Professor Wheatstone; but has any one acknowledged the contribution of C. M., and can any of the learned correspondents of "N. & Q." inform me who he was?

INQUIRENDO.

Glasgow.

Minor Queries.

Queries relating to the Porter Family.—Above the inscription on the tablet erected by a devoted friend to the memory of this highly-gifted family in Bristol Cathedral, is a medallion of a portcullis surrounded by the word AGINCOURT, and surmounted by the date 1415.—What connexion is there between Agincourt* and the Porter family?

[* It refers to Sir Robert Ker Porter's third great battle-piece, AGINCOURT: which memorable battle took place October 25, 1415. Sir Robert presented it to the city of London, and it is still in the possession of the

Did not Sir R. K. Porter write an account of Sir John Moore's campaign in the Peninsula? — What is the title of the book, and where can it be procured? *

Who was Charles Lempriere Porter (who died Feb. 14, 1831, aged thirty-one), mentioned on the Porter tombstone in St. Paul's churchyard at Bristol? — Who was Phœbe, wife of Dr. Porter, who died Feb. 20, 1845, aged seventy-nine, and whose name also occurs on this stone?

Did this family (which is now supposed to be extinct) claim descent from Endymion Porter, the loyal and devoted adherent of King Charles the Martyr? D. Y. N.

Lord Ball of Bagshot. — Coryat, in his *Crudities*, vol. ii. p. 471., edit. 1776, tells us that at St. Gewere, near Ober-Wesel —

"There hangeth an yron collar fastened in the wall, with one linke fit to be put upon a man's neck, without any manner of hurt to the party that weareth it.

"This collar doth every stranger and freshman, the first time that he passeth that way, put upon his neck, which he must weare so long standing till he hath redeemed himself with a competent measure of wine."

Coryat submitted himself to the collar "for novelty sake," and he adds:

"This custome doth carry some kinde of affinity with certain sociable ceremonies that wee have in a place of England, which are performed by that most reuerend Lord *Ball* of Bagshot, in Hampshire, who doth with many, and indeed more solemne, rites inuest his brothers of his vnhallowed chappell of Basingstone (Basingstoke?) (as all our men of the westerne parts of England do know by deare experience to the smart of their purses), then these merry burgomaisters of Saint *Gewere* vse to do."

Will any of your readers state whether the custom is remembered in Hampshire, and afford explanation as to the most Rev. Lord Ball? The writers that I have referred to are silent, and I do not find mention of the custom in the pages of Mr. Urban. J. H. M.

Marcarnes. — In Guillim's *Display of Heraldry* (6th edit., London, 1724), sect. 2. chap. v. p. 32., occurs the following description of a coat of arms: "*Marcarnes*, vaire, a pale, sable."

There is no reference to a Heralds' Visitation, or to the locality in which resided the family bearing this name and coat. It is only mentioned as an instance among many others of the use of a pale in heraldry. I have searched many heraldic books, as well as copies of Heralds' Visitations, but cannot find the name elsewhere. Will any herald advise me how to proceed farther in tracing it? G. R. M.

The Claymore. — What is the original weapon to which belongs the name of claymore (*claidh mhor*)? Is it the two-handed sword, or the basket-hilted two-edged sword *now* bearing the appellation? Is the latter kind of sword peculiar to Scotland? They are frequently to be met with in this part of the country. One was found a few years since plunged up to the hilt in the earth on the Cotswold Hills. It was somewhat longer than the Highland broadsword, but exactly similar to a weapon which I have seen, and which belonged to a Lowland Whig gentleman slain at Bothwell Bridge. If these swords be exclusively Scottish, may they not be relics of the unhappy defeat at Worcester? Francis John Scott.

Tewkesbury.

Sir William Chester, Kt. — It is said of this gentleman in all the Baronetages, that "he was a great benefactor to the city of London in the time of Edward VI., and that he became so strictly religious, that for a considerable time before his death he retired from all business, entered himself a fellow-commoner at Cambridge, lived there some years, and was reputed a learned man." Did he take any degree at Cambridge, and to what college or hall did he belong? Must there not be some records in the University which will yield this information? I observe the "Graduati Cantabrigienses" only commence in 1659 in the printed list; but there must be older lists than this at Cambridge. Collins mentions that he was so conspicuous in his zeal for the Reformed religion, that he ran great risk of his life in Queen Mary's reign, and that one of his servants was burnt in Smithfield. Can any one inform me of his authority for this statement? Tewars.

Canning on the Treaty of 1824 *between the Netherlands and Great Britain.*—When and under what circumstances did Canning use the following words? —

"The results of this treaty [of 1824 between England and Holland, to regulate their respective interests in the East Indies] were an admission of the principles of free trade. A line of demarcation was drawn, separating our territories from theirs, and ridding them of their settlements on the Indian continent. All these objects are now attained. We have obtained Sincapore, we have got a free trade, and in return we have given up Bencoolen."

Where are these words to be found, and what is the title of the English paper called by the

corporation: it was hung up in the Guildhall a few years since.

* In 1808, Sir R. K. Porter accompanied Sir John Moore's expedition to the Peninsula, and attended the campaign throughout, up to the closing catastrophe of the battle of Corunna. On his return to England, he published anonymously, *Letters from Portugal and Spain, written during the March of the Troops under Sir John Moore*, 1809, 8vo. — Ed.]

French *Courier du Commerce?* — From the *Navorscher.* L. D. S.

Ireland a bastinadoed Elephant.—"And Ireland, like a bastinadoed elephant, kneeled to receive her rider." This sentence is aseribed by Lord Byron to the Irish orator Curran. Diligent search through his speeches, as published in the United States, has been unsuceessful in finding it. Can any of your readers "locate it," as we say in the baekwoods of America? A bastinado properly is a punishment inflicted by beating the soles of the feet: sueh a flagellation eould not very eonveniently be administered to an elephant. The figure, if used by Curran, has about it the character of an elephantine bull. W.

Philadelphia.

Memorial Lines by Thomas Aquinas.—

"Thomas Aquinas summed up, in a quaint tetrastic, twelve causes which might found sentences of nullity, of repudiation, or of the two kinds of divorce; to which some other, as monkish as himself, added two more lines, increasing the causes to fourteen, and to these were afterwards added two more. The former are [here transcribed from] the note:

'Error, conditio, votum, cognatio, crimen,
Cultûs disparitas, vis, ordo, ligamen, honestas,
Si sis affinis, si forte cöire nequibis,
Si parochi, et duplicis desit præsentia testis,
Raptave si mulier, parti nec reddita tutæ;
Hæc facienda vetant connubia, facta retractant.'"

From *Essay on Scripture Doctrines of Adultery and Divorce*, by H. V. Tabbs, 8vo.: Lond. 1822.

The subjeet was proposed, and a prize of fifty pounds awarded to this essay, by the Soeiety for Propagating Christian Knowledge in the Diocese of St. David's in 1821. This appears to me to have been a eurious applieation of its funds by sueh a soeiety. Can any of your readers explain it? Balliolensis.

"Johnson's turgid style" — "What does not fade?" — Can any of your readers tell me where to find the following lines?

"I own I like not Johnson's turgid style,
That gives an inch th' importance of a mile,"
&c. &c.

And

"What does not fade? The tower which long has stood
The crash of tempests, and the warring winds,
Shook by the sure but slow destroyer, Time,
Now hangs in doubtful ruins o'er its base,"
&c. &c.

A. F. B.

Meaning of "Lane," &c. — By what process of development could the Anglo-Saxon *laen* (*i. e.* the English word *lane*, and the Scottish *loaning*) have obtained its present meaning, whieh answers to that of the *limes* of the Roman *agrimensores?*

What is eonsidered to be the English measurement of the Roman *juger*, and the authorities for sueh measurement?

What is the measurement of the Anglo-Saxon *hyde*, and the authorities for sueh measurement? H.

Theobald le Botiller. — What Theobald le Botiller did Rose de Vernon marry? See Vernon, in Burke's *Extinct Peerage;* Butler, in Lyneh's *Feudal Dignities;* and the 2nd Butler (Ormond), in Lodge's *Peerage.* Y. S. M.

William, fifth Lord Harrington.—Did William, fifth Lord Harrington, marry Margaret Neville (see Burke's *Extinct Peerage*) or Lady Catherine Courtenay? The latter is given in Burke's *Peerage and Baronetage*, in Sir John Harrington's pedigree. Y. S. M.

Singular Discovery of a Cannon-ball.—A heavy eannon-shot, I should presume a thirty-two pound ball, was found embedded in a large tree, eut down some years sinee on the estate of J. W. Martin, Esq., at Showborough, in the parish of Twyning, Glouecstershire. There was never till quite lately any house of importanee on the spot, nor is there any trace of intrenehments to be diseovered. The tree stood at some distance from the banks of the Avon, and on the other side of that river runs the road from Tewkesbury through Bredon to Pershore. The ball in question is marked with the broad arrow. From whenee and at what period was the shot fired?

Francis John Scott.

Tewkesbury.

Scottish Castles. — It is a popular belief, and quoted frequently in the *Statistical Account of Scotland*, and other works referring to Scottish affairs, that the fortresses of Edinburgh Castle, Stirling Castle, Dumbarton Castle, Blaekness Castle, were appointed by the Articles of Union between England and Seotland to be kept in repair and garrisoned. Can any of your readers refer to the foundation for this statement? for no referenee is to be found to the subjeet in the Articles of Union. Scrymzeour.

Edinburgh.

Sneezing. — Coneerning *sneezing*, it is a curious eireumstanee that if any one should sneeze in company in North Germany, those present will say, "Your good health;" in Vienna, gentlemen in a *café* will take off their hats, and say, "God be with you;" and in Ireland Paddy will say, "God bless your honour," or "Long life to your honour." I understand that in Italy and Spain similar expressions are used; and I think I remember hear-

ing, that in Bengal the natives make a "salam" on these occasions.

There is also, I believe, a popular idea among some of sneezing having some connexion with Satanic agency; and I lately met with a case where a peculiar odour was invariably distinguishable by two sisters, on a certain individual violently sneezing.

I shall be very much obliged if any of your readers can furnish me with any facts, theories, or popular ideas upon this subject. MEDICUS.

Spenser's "Fairy Queen."—Allow me to employ an interval of leisure, after a visit to the remains of Kilcolman Castle, in inquiring whether any of your Irish readers can afford information respecting the existence of the long missing books of the *Fairy Queen?* Mrs. Hall, in her work on Ireland (vol. i. pp. 93, 94.), says that—

"More than mere rumour exists for believing that the lost books have been preserved, and that the MS. was in the possession of a *Captain Garrett Nagle* within the last forty years."

W. L. N.

Buttevant, co. Cork.

Poema del Cid.—Is there any edition of the *Poema del Cid* besides the one published by Sanchez (*Poesias Castellanas anteriores al siglo XV.*), and reprinted by Ochoa, and appended likewise to an edition of Ochoa's *Tesoro de los Romanceros*, &c., published at Barcelona in 1840? I shall feel obliged by being referred to an edition in a detached form with glossary and notes, if such there be. J. M. B.

The Brazen Head.—As upon two former occasions, through the useful and interesting pages of "N. & Q.," I have been enabled to obtain information which I could procure in no other way, I am glad to have an opportunity of recording the obligations I myself, like many more, am under to "N. & Q.," and to some of your talented and kindly correspondents. Being anxious still farther to trespass upon your space, I take this opportunity of alike thanking you and them.—Could any reader of "N. & Q." inform me whether more than two numbers of *The Brazen Head* were ever published? Through the great courtesy of a talented correspondent of "N. & Q." from Worcester, I have the first two; but I am anxious, for a literary purpose, to *ascertain* whether the publication was continued after. A. F. A. W.

Minor Queries with Answers.

"*The Basilics.*"—What is the manuscript called the "Basilics" in the following passage, which occurs in a cotemporary MS., "Memoirs of the Life of the Right Hon. John Lord Scudamore, Viscount Sligo in Ireland," in the library of P. Howard, Esq., at Corby Castle? Is it known where it is now preserved?

Have these memoirs been printed? Lord S. was born in 1600, and was ambassador to France when this circumstance occurred.

"There having been intelligence given to his Excellence by that renowned person, and his then great acquaintance, Mons. Grotius, lieger in Paris for the crown of Sweden, of a very valuable manuscript of many volumes, being the body of the civil law in Greek, commonly called the 'Basilics,' in the hands of the heirs of the famous lawyer lately deceased, Petrus Faber,—desirous to enrich his country with this treasure, he transacted and agreed with the possessors for the price of it, which was no less than 500*l.* But when it should have been delivered, and the money was ready to be paid down, Cardinal Richelieu (the great French minister of state at that time) having notice of the transaction interposed, and forbad the going on upon the contract, as thinking it would have been a diminution to their nation to permit such a prize to come into the hands of strangers, and by their charge and labour be communicated to the world."

W. C. TREVELYAN.

Wallington.

[Basilica is a name given to a digest of laws commenced by the Emperor Basilius in the year 867, and completed by his son Leo the philosopher in the year 880, the former having carried the work as far as forty books, and the latter having added twenty more, in which state it was published. The complete edition of Charles Annibal Fabrot, which appeared at Paris in 1647, proved of great service to the study of ancient jurisprudence. It is contained in seven volumes folio, and accompanied with a Latin version of the text, as well as of the Greek scholia subjoined. See a valuable article on the Greek texts of the Roman law, in the *Foreign Quarterly Review*, vol. vii. p. 461.—The MS. "Memoirs of the Hon. John Lord Scudamore" seem to have been used by Matthew Gibson in his *View of the Ancient and Present State of the Churches of Door, Horne-Lacy, and Hempsted, with Memoirs of the Scudamore Family*, 4to., 1727, as the substance of the passage quoted by our correspondent is given at p. 95. of that work.]

Fire at Honiton.—I am solicitous to learn the particulars of a fire which occurred at Honiton, in Devonshire, in the year 1765, when the chapel and school-house were burned down, and the former thereupon rebuilt by *collections* under a *brief*.

In a review of Mr. Digby Wyatt's "Industrial Arts of the Nineteenth Century" (in the *Athenæum* for June 18th of the current year), reference is made by Mrs. Treadwin of Exeter to "*a book* mentioning two great fires which occurred in 1756 and 1767 in Honiton," but it is not stated who was the *author* of that book.

Can you or any of your readers furnish me with the *title* of the book intended, or direct me to any other sources of information on the subject of the Honiton fires? S. T.

[Notices of fires at Honiton occur in the following works: — *The Wisdom and Righteousness of Divine Providence.* A sermon preached at Honiton on occasion of a dreadful fire, 21st August, 1765, which consumed 140 houses, a chapel, and a meeting-house. By R. Harrison, 4to. 1765. — Shaw, in his *Tour to the West of England*, p. 444., mentions a dreadful fire, 19th July, 1747, which reduced three parts of the town to ashes. — Lysons' *Devonshire*, p. 281., states that Honiton has been visited by the destructive calamity of fire in 1672, 1747, 1754, and 1765. The last-mentioned happened on the 21st August, and was the most calamitous; 115 houses were burnt down, and the steeple of Allhallows Chapel, with the school, were destroyed. The damage was estimated at above 10,500*l.*]

Michaelmas Goose.—The following little inconsistency in a commonly-received tradition has led me, at the request of a large party of well-read and literary friends, to request your solution of the difficulty in an early Number of your paper.

It is currently reported, and nine men in ten will tell you, if you ask them the reason why goose is always eaten on the 29th Sept., or Michaelmas Day, that Queen Elizabeth was eating goose when the news of the destruction of the Invincible Armada was brought, and she immediately put down her knife and fork, and said, "From this day forth let all British-born subjects eat goose on this day."

Now in Creasy's *Battles* it is stated that the Spanish fleet was destroyed in the month of July. How could it then be the 29th of Sept. when the news of its defeat reached her majesty? If any of your readers can solve this seeming improbability he will greatly oblige MICHAELMAS DAY.

[Although it may be difficult to show how it is that the custom of eating goose has in this country been transferred to Michaelmas Day, while on the Continent it is observed at Martinmas, from which practice the goose is often called *St. Martin's bird*, it is very easy to prove that there is no foundation for the tradition referred to by our correspondent. For the following extract from Stow's *Annales* (ed. Howes), p. 749., will show that, so far from the news of the defeat of the Armada not reaching Elizabeth until the 29th of September, public thanksgivings for the victory had been offered on the 20th of the preceding month:

"On the 20th of August, M. Nowell, Deane of Paules, preached at Paules Crosse, in presence of the lord Maior and Aldermen, and the companies in their best liveries, moving them to give laud and praise unto Almightie God, for the great victorie by him given to our English nation, by the overthrowe of the Spanish fleete."]

Replies.

PORTRAITS OF HOBBES AND LETTERS OF HOLLAR.

(Vol. viii., p. 221.)

Although I cannot answer the question of SIR WALTER TREVELYAN, the following notices respecting the portraits of the Philosopher of Malmesbury may not be unacceptable to him and to those who hold this distinguished man's memory in high respect.

That admirable gossip, John Aubrey, who lived in habits of intimacy with Hobbes, has left us such a lively picture of the man, his person, and his manners, as to leave nothing to desire. In reading it we cannot but regret that Aubrey had not been a cotemporary of our great poet, about whom he has been only able to furnish us with some hearsay anecdotes.

Aubrey tells us that —

"Sir Charles Scarborough, M.D., Physician to his Royal Highness the Duke of York, much loved the conversation of Hobbes, and hath a picture of him (drawne about 1655), under which is this distich:

'Si quæris de me, mores inquire, sed ille
Qui quærit de me, forsitan alter erit.'"

"In their meeting (*i. e.* the Royal Society) at Gresham College is his picture drawne by the life, 1663, by a good hand, which they much esteeme, and several copies have been taken of it."

In a note Aubrey says:

"He did me the honour to sit for his picture to Jo. Baptist Caspars, an excellent painter, and 'tis a good piece. I presented it to the Society twelve years since."

In other places he tells us:

"Amongst other of his acquaintance I must not forget Mr. Samuel Cowper (Cooper), the prince of limners of this last age, who drew his picture as like as art could afford, and one of the best pieces that ever he did; which his Majesty, at his returne, bought of him, and conserves as one of his greatest rarities in his closet at Whitehall."

In a note he adds:

"This picture I intend to be borrowed of his Majesty for Mr. Loggan to engrave an accurate piece by, which will sell well both at home and abroad."

Again he says:

"Mr. S. Cowper (at whose house Hobbes and Sir William Petty often met) drew his picture twice: the first the King has; the other is yet in the custody of his (Cooper's) widowe; but he (Cowper) gave it indeed to me (and I promised I would give it to the archives at Oxon), but I, like a fool, did not take possession of it, for something of the garment was not quite finished, and he died, I being then in the country."

This picture is, I believe, now in my possession. It is a small half-length oil painting, measuring about twelve inches by nine. Hobbes is represented at an open arch or window, with his book, the Leviathan, open before him; the dress is, as Aubrey states, unfinished, and beneath is the remarkable inscription, —

"AUT EGO INSANIO SOLUS : AUT EGO SOLUS NON INSANIO."

It represents the philosopher at an advanced age, and is conformable in every respect to the following description of his person :

"In his old age he was very bald, yet within dore he used to study and sit bareheaded, and said he never tooke cold in his head, but that the greatest trouble was to keepe off the flies from pitching on the baldness. His head was of a mallet forme, approved by the physiologers. His face not very great, ample forehead, yellowish-red whiskers, which naturally turned up; belowe he was shaved close, exeept a little tip under his lip; not but that nature would have afforded him a venerable beard, but being mostly of a cheerful and pleasant humour, he affected not at all austerity and gravity, and to look severe. He considered gravity and heavinesse of countenance not so good marks of assurance of God's favour, as a cheerful, charitable, and upright behaviour, which are better signes of religion than the zealous maintaining of controverted doctrines. He had a good eie, and that of a hazel colour, which was full of life and spirit, even to his last; when he was in discourse, there shone (as it were) a bright live coale within it. He had two kinds of looks; when he laught, was witty, and in a merry humour, one could scarce see his eies; by and by, when he was serious and earnest, he opened his eies round his eie-lids : he had middling eies, not very big nor very little. He was six foote high and something better, and went indifferently erect, or rather, considering his great age, very erect."

Aubrey was one of the patrons of Hollar, of whom he has also given us some brief but interesting particulars. The two following letters, which were transcribed by Malone when he contemplated a publication of the Aubrey papers, deserve preservation; indeed, one of them relates immediately to the subject of this notice :

"Sir,

"I have now done the picture of Mr. Hobbes, and have showed it to some of his acquaintance, who say it to be very like; but Stent has deceived me, and maketh demurr to have it of me; as that at this present my labour seemeth to be lost, for it lyeth dead by me. However, I returne you many thankes for lending mee the Principall, and I have halve a dozen copies for you, and the painting I have delivered to your Messenger who brought it to mee before.

"Your humble servant,

"W. HOLLAR.

"The 1st of August, 1661."

"[For Mr. Aubrey.]

"Sir,

"I have beene told this morning that you are in Town, and that you desire to speak with mee, so I did presently repaire to your Lodging, but they told mee that you went out at 6 o'clock that morning, and it was past 7 then. If I could know certaine time when to finde you I would waite on you. My selve doe lodge without St. Clement's Inne back doore; as soon as you come up the steps and out of that doore is the first house and doore on the left hand, two paire of staires into a little passage right before you; but I am much abroad, and yet enough at home too.

"Your most humble servant,

"W. HOLLAR.

"If you had occasion to aske for mee of the people of the house, then you must say the Frenchman Limmner, for they know not my name perfectly, for reasons sake, otherwise you may goe up directly."

This minute localising of one of the humble workshops of this admirable artist may not be unacceptable to MR. PETER CUNNINGHAM for some future edition of his very interesting *Handbook of London*. It may not be amiss to add that Hollar died on the 25th of March, 1677, in the seventieth year of his age, and that he was buried in St. Margaret's churchyard, Westminster, near the north-west corner of the tower, but without a stone to mark the spot. S. W. SINGER.

Mickleham.

PAROCHIAL LIBRARIES.

(Vol. viii., p. 62.)

In the vestry of the fine old priory church at Cartmel, in Lancashire, there is a good library, chiefly of divinity, consisting of about three hundred volumes, placed in a commodious room, and kept in nice order. This small but valuable collection was left to the parish by Thomas Preston, of Holker, Esq.

There is another in the vestry of the church at Castleton, in Derbyshire; or rather in a room built expressly to contain them, adjoining the vestry. They were left to the parish by the Rev. James Farrer, M.A., who had been vicar of Castleton for about forty-five years, and consist of about two thousand volumes in good condition, partly theological and partly miscellaneous, about equally divided, which are lent to the parishioners at the discretion of the vicar. Mr. Farrer left behind him a maiden sister, and a brother-in-law Mr. Hamilton, who resided in Bath; the former of whom erected the room containing the books, and a vestry at the same time; and both considerably augmented the number of volumes, and made the library what it now is.

Under the chancel of the spacious and venerable parish church of Halifax, in Yorkshire, are some large rooms upon a level with the lower part of the churchyard, in one of which is contained a good library of books. Robert Clay, D.D., vicar of Halifax, who died April 9, 1628, was buried in this library, which he is said to have built.

In the Rectory House at Whitchurch, in Shropshire, built by Richard Newcome, D.D., rector of that place, and afterwards Bishop of St. Asaph, there is a valuable library left as an heirloom by the bequest of Jane, Countess Dowager of Bridgewater; who, in the year 1707, having purchased from his executors the library of the Reverend Clement Sankey, D.D., rector of Whitchurch, for 305*l.*, left it for ever for the use of the rectors for the time being. The number of the volumes was 2250: amongst which are a fine copy of Walton's *Polyglott Bible*, some of the ancient Fathers, and other valuable theological works. This collection has been subsequently increased by a bequest from the late Rev. Francis Henry, Earl of Bridgewater (of eccentric memory), rector of Whitchurch, who by his will, dated in 1825, gave the whole of his own books in the Rectory House at Whitchurch, to be added to the others, and left also the sum of 150*l.* to the rector to be invested in his name, and the dividends thereof expended by him, together with the money arising from the sale of his lordship's wines and liquors in his cellars at Whitchurch, in the purchase of printed books for the use of the rectors of that parish for the time being.

The same noble earl presented to the rector of Middle, in the county of Salop, a small collection of books towards founding a library there: and bequeathed by his will the sum of 800*l.*, to be applied, under the direction of the rector of Middle for the time being, for augmenting this library. He also left a farther sum of 150*l.* to be invested in the name of the rector; and the dividends thereof expended by him in the purchase of books for the continual augmentation of the library, in the same manner as he had done at Whitchurch.

It is to this Earl of Bridgewater that we are indebted not only for those valuable works the *Bridgewater Treatises*, but also for large bequests of money and landed property to the trustees of the British Museum, for the purchase of manuscripts, in addition to those from his own collection, which he had already bequeathed to the same institution. THOS. CORSER.

Stand Rectory.

BATTLE OF VILLERS EN COUCHÉ.

(Vol. viii., pp. 8. 127.)

I am in a position to furnish a more complete account of this skirmish, and of the action of April 26, in which my grandfather, General Mansel, fell, from a copy of the *Evening Mail* of May 14, 1794, now in the possession of J. C. Mansel, Esq., of Cosgrove Hall, Northamptonshire. Your correspondent MR. T. C. SMITH appears to have been misinformed as to the immediate suppression of the *Poetical Sketches* by an officer of the Guards, as I have seen the *third edition* of that work, printed in 1796.

"*Particulars of the Glorious Victory obtained by the English Cavalry over the French under the Command of General Chapuis, at Troisoille, on the 26th of April*, 1794.

"On the 25th, according to orders received from the Committee of Public Safety, and subsequently from General Pichegru, General Chapuis, who commanded the Camp of Cæsar, marched from thence with his whole force, consisting of 25,000 infantry, 3000 cavalry, and seventy-five pieces of cannon. At Cambray he divided them into three columns; the one marched by Ligny, and attacked the redoubt at Troisoille, which was most gallantly defended by Col. Congreve against this column of 10,000 men. The second column was then united, consisting of 12,000 men, which marched on the high road as far as Beausois, and from that village turned off to join the first column; and the attack recommenced against Col. Congreve's redoubt, who kept the whole at bay. The enemy's flank was supported by the village of Caudry, to defend which they had six pieces of cannon, 2000 infantry, and 500 cavalry. During this period Gen. Otto conceived it practicable to fall on their flank with the cavalry; in consequence of which, Gen. Mansel, with about 1450 men — consisting of the Blues, 1st and 3rd Dragoon Guards, 5th Dragoon Guards, and 1st Dragoons, 15th and 16th Dragoons, with Gen. Dundas, and a division of Austrian cuirassiers, and another of Archduke Ferdinand's hussars under Prince Swartzenburg — after several manœuvres, came up with the enemy in the village of Caudry, through which they charged, putting the cavalry to flight, and putting a number of infantry to the sword, and taking the cannon. Gen. Chapuis, perceiving the attack on the village of Caudry, sent down the regiment of carabineers to support those troops; but the succour came too late, and this regiment was charged by the English light dragoons and the hussars, and immediately gave way with some little loss. The charge was then continued against a battery of eight pieces of cannon behind a small ravine, which was soon carried; and, with equal rapidity, the heavy cavalry rushed on to attack a battery of fourteen pieces of cannon, placed on an eminence behind a very steep ravine, into which many of the front ranks fell; and the cannon, being loaded with grape, did some execution: however, a considerable body, with Gen. Mansel at their head, passed the ravine, and charged the cannon with inconceivable intrepidity, and their efforts were crowned with the utmost success. This event decided the day, and the remaining time was passed in cutting down battalions, till every man and horse was obliged to give up the pursuit from fatigue. It was at the mouth of this battery that the brave and worthy Gen. Mansel was shot: one grape-shot entering his chin, fracturing the spine, and coming out between the shoulders; and the other breaking his arm to splinters; his horse was also killed under him, his Brigade-Major Payne's horse shot, and his son and aide-de-camp, Capt. Mansel, wounded and taken prisoner; and it is since known that he was taken into

Arras. The French lost between 14,000 and 15,000 men killed; we took 580 prisoners. The loss in tumbrils and ammunition was immense, and in all fifty pieces of cannon, of which thirty-five fell to the English; twenty-seven to the heavy, and eight to the light cavalry. Thus ended a day which will redound with immortal honour to the bravery of the British cavalry, who, assisted by a small body of Austrians, the whole not amounting to 1500, gained so complete a victory over 22,000 men in sight of their *corps de reserve*, consisting of 6000 men and twenty pieces of cannon. Had the cavalry been more numerous, or the infantry able to come up, it is probable few of the French would have escaped. History does not furnish such an example of courage.

"The whole army lamented the loss of the brave General, who thus gloriously terminated a long military career, during which he had been ever honoured, esteemed, and respected by all who knew him. It should be some consolation to those he has left behind him, that his reputation was as unsullied as his soul was honest; and that he died as he lived, an example of true courage, honour, and humility. On the 24th General Mansel narrowly escaped being surrounded at Villers de Couché by the enemy, owing to a mistake of General Otto's aide-de-camp, who was sent to bring up the heavy cavalry: in doing which he mistook the way, and led them to the front of the enemy's cannon, by which the 3rd Dragoon Guards suffered considerably."—Extract from the *Evening Mail*, May 14, 1794.

From the above extract, compared with the communication of Mr. Smith (Vol. viii., p. 127.), it appears that the 15th Light Dragoons were engaged in both actions, that of Villers en Couché on April 24, and that of Troisoille (or Cateau) on the 26th. In the statement communicated by Mr. Simpson (*Ibid.* p. 8.), there appears to be some confusion between the particulars of the two engagements.

H. L. Mansel, B.D.

St. John's College, Oxford.

As the action at Villers en Couché has lately been brought before your readers, allow me to direct your correspondent to the *Journals and Correspondence of Sir Harry Calvert*, edited by Sir Harry Verney, and just published by Messrs. Hurst and Co.,—a book which contains a good deal of valuable information respecting a memorable campaign. Sir Harry Calvert, under the date of the 25th of April, 1794, thus describes the action at Villers en Couché:

"Since Tuesday, as I foresaw was likely, we have been a good deal on the *qui vive*. On Wednesday morning we had information that the enemy had moved in considerable force from the Camp de César, and early in the afternoon we learned that they had crossed the Selle at Saultzoir, and pushed patrols towards Quesnoy and Valenciennes. The Duke [of York] sent orders to General Otto, who had gone out to Cambray on a reconnoitring party with light dragoons and hussars, to get into the rear of the enemy, find out their strength, and endeavour to cut them off. The enemy retired to Villers en Couché that night, but occupied Saultzoir and Haussy. Otto, finding their strength greater than he expected, about 14,000, early in the evening sent in for a brigade of heavy cavalry for his support, which marched first to Fontaine Antarque, and afterwards to St. Hilaire; and in the night he sent for a farther support of four battalions and some artillery. Unfortunately he confided this important mission to a hussar, who never delivered it, probably having lost his way, so that, in the morning, the general found himself under the necessity of attacking with very inferior numbers. However, by repeated charges of his light cavalry, he drove the enemy back into their camp, and took three pieces of cannon. He had, at one time, taken eight; but the enemy, bringing up repeated reinforcements of fresh troops, retook five.

"Our loss I cannot yet ascertain, but I fear the 15th Light Dragoons have suffered considerably. Two battalions of the enemy are entirely destroyed."

The especial bravery of the troops engaged on the 26th, which is another subject noticed by your correspondent Bibliothecar. Chetham. prompted the following entry on his journal by Sir Harry Calvert:

"April 26. — The enemy made a general attack on the camp of the allies. On their approaching the right of the camp, the Duke of York directed a column of heavy cavalry, consisting of the regiment of Zedwitsch Cuirassiers, the Blues, Royals, 1st, 3rd, and 5th Dragoon Guards, to turn the enemy, or endeavour to take them in flank, which service they performed in a style beyond all praise, charging repeatedly through the enemy's column, and taking twenty-six pieces of cannon. The light dragoons and hussars took nine pieces on the left of the Duke's camp."

Sir Harry Verney has printed in an Appendix his father's well-considered plans for the defence of the country against the invasion anticipated in 1796.

J. B.

ATTAINMENT OF MAJORITY.

(Vol. viii., pp. 198. 250. 296.)

The misunderstanding which has arisen between Professor De Morgan and A. E. B. has proceeded, it appears, from the misapplication of the statement of the latter's authority (Arthur Hopton) to the question at issue. Where Hopton says that our lawyers count their day from sunrise to sunset, he, I am of opinion, merely refers to certain instances, such as distress for rent:

"A man cannot distrain for rent or rent-charge in the night (which, according to the author of *The Mirror*, is after sunset and before sunrising)." — *Impey on Distress and Replevin*, p. 49.

In common law, the day is now supposed among lawyers to be from six in the morning to seven at night for service of notices; in Chancery, till eight at night. And a service after such times at night

would be counted as good only for the next day. In the case of Liffin *v.* Piteher, 1 *Dowl. N. S.* 767., Justiee Coleridge said, "I am in the habit of giving twenty-four hours to plead when I give one day." Thus it will be pereeived that a lawyer's day is of different lengths.

With regard to the time at whieh a person arrives at majority, we have good authority in support of PROFESSOR DE MORGAN'S statement:

"So that full age in male or female is twenty-one years, which age is completed on the day preceding the anniversary of a person's birth, who till that time is an infant, and so styled in law." — Blackstone's *Commentaries*, vol. i. p. 463.

There is no doubt also that the law rejects fractions of a day where it is possible:

"It is clear that the law rejecteth all fractions of days for the uncertainty, and commonly allows him that hath part of the day in law to have the whole day, unless where it, by fraction or relation, may be a prejudice to a third person." — Sir O. Bridgm. 1.

And in respeet to the present ease it is quite clear. In the ease of Reg. *v.* The Parish of St. Mary, Warwiek, reported in the *Jurist* (vol. xvii. p. 551.), Lord Campbell said:

"In some cases the Court does not regard the fraction of a day. Where the question is on what day a person came of age, the fraction of the day on which he was born and on which he came of age is not considered."

And farther on he says:

"It is a general maxim that the law does not regard the fraction of a day."

RUSSELL GOLE.

I only treat misquotation as an *offence* in the old sense of the word; and eourteously, but most positively, I deny the right of any one who quotes to omit, or to alter emphasis, without stating what he has done. That A. E. B. did misunderstand me, I was justified in inferring from his implication (p. 198. col. 2.) that I made the day begin "a minute after midnight."

Arthur Hopton, whom A. E. B. quotes against me (but the quotation is from ehapter xiv., not xiii.), is wrong in his law. The lawyers, from Coke down to our own time, give both days, the natural and artificial, as legal days. See Coke Littleton (Index, *Day*), the eurrent eommentators on Blackstone, and the usual law dietionaries.

Nevertheless, this discussion will serve the purpose. No one denies that the day of majority now begins at midnight: no one pretends to prove, by evidence of decisions, or opinion of writers on law, that it began otherwise in 1600. How then did Ben Jonson make it begin, as clearly A. E. B. shows he does, at six o'clock (meaning probably a certain sunrise)? Hopton throws out the natural day altogether in a work on chronology, and lays down the artificial day as the only one known to lawyers: it is not wonderful that Jonson should have fallen into the same mistake.

A. DE MORGAN.

SIMILARITY OF IDEA IN ST. LUKE AND JUVENAL.

(Vol. viii., p. 195.)

I send, as a pendant to MR. WEIR'S lines from Juvenal, the following extract from Cicero:

"Sed in eâ es urbe, in quâ hæc, vel plura, et ornatiora, *parietes ipsi loqui* posse videantur."—Cic. *Epist.*, l. vi. 3.: Torquato, Pearce's 12mo. edition.

Most, if not all, of the readers of "N. & Q." are, I believe, pleased by having their attention drawn to parallel passages in whieh a similarity of idea or thought is found. Let us adopt for coneiseness the term "parallel passages" (frequently used in "N. & Q."), as embraeing every kind of similarity. Contributions of sueh passages to "N. & Q." would form a very interesting eolleetion. I should be partieularly pleased by a full eolleetion of parallel passages from the Scriptures and aneient and modern literature, and espeeially Shakspeare. (See MR. BUCKTON'S "Shakspearian Parallels," *antè*, p. 240.)

To prevent sending passages that have been inserted in "N. & Q.," every note should refer to the note immediately preceding. I send the following parallel passages with some hesitation, beeause I have not my volumes of "N. & Q." at hand, to ascertain whether they have already appeared, and because they are probably familiar to your readers. I do not, however, send them as novelties, but as a contribution to the eollection which I wish to see made:

"Ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ."— *Matt.* xxv. 29., *Luke* xix. 26.

"Nil habuit Codrus. Quis enim hoc negat? et tamen illud
Perdidit infelix totum nihil."—*Juvenal*, i. iii. 208.

The rich man says:

"Ψυχή, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου."— *Luke* xii. 19.

"Lo, this is the man that took not God for his strength: but trusted unto the multitude of his riches."— *Ps.* lii. 8.

"For he hath said in his heart, Tush, I shall never be cast down: there shall no harm happen unto me."— *Ps.* x. 6., &c. (See *Obadiah* v. 3.; "Who shall bring me down to the ground?")

So Niobe boasts:

"Felix sum, quis enim hoc neget? felixque manebo,
Hoc quoque quis dubitet? tutam me copia fecit.
Major sum quam cui possit Fortuna nocere."
Ovid, *Met.* vi. 194.

"Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σοῦ, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς." *Matt.* vii. 3.

"Cum tua pervideas oculis mala lippus inunctis,
Cur in amicorum vitiis tam cernis acutum,
Quam aut aquila, aut serpens Epidaurius?"
Hor. *Serm.* I. iii. 25.

"Ἡ νὺξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν."—*Rom.* xiii. 12.

"Ἀλλ' ἴομεν· μάλα γὰρ νὺξ ἄνεται, ἐγγύθι δ' ἠώς."
Hom. *Iliad*, x. 251.

F. W. J.

Brighton.

PHOTOGRAPHIC CORRESPONDENCE.

Mr. Sisson's developing Fluid.—Since I sent you the new formula for Mr. Sisson's positive developer, which you published in Vol. viii., p. 301., Mr. Sisson has written to me to say that if, instead of the acetic acid, you add two drachms of formic acid, the new agent proposed by Mr. Lyte, you certainly obtain the sweetest-toned positives he has ever seen. The pictures, he says, come out very quickly with it indeed; and with a small lens in a sitting-room he can in about ten seconds obtain the most wonderful detail. Every wrinkle in the face, and ladies' lace ribbons or cap-strings, he says, come out beautifully.

The formula then, as improved by Mr. Sisson, is—

Water - - - - -	5 oz.
Protosulphate of iron - - -	1½ drs.
Nitrate of lead - - - -	1 dr.
Formic acid - - - - -	2 drs.

Perhaps you will give your readers the benefit of it in your next Number. Having tried it myself, I think they will be delighted with the beautiful white silvery tone, without any metallic reflection, produced in pictures developed with it.

J. Leachman.

20. Compton Terrace, Islington.

Dr. Diamond's Process for Albumenized Paper.—Photographers are under many obligations to Dr. Diamond, particularly for the valuable information communicated through "N. & Q.," and his obligingness in answering inquiries. I make no doubt he will readily reply to the following questions, suggested by his late letter on the process for printing on albumenized paper.

Will the solution of forty grains of common salt and forty grains of mur. amm., *without the albumen*, be found to answer for ordinary positive paper (say Canson's, Turner's, or Whatman's)? and, in that case, may it be applied with a brush?

Will the forty-grain solution of nit. sil. (without amm.) answer for paper so prepared? and may this also be applied with a brush?

Should the positives be printed out very strongly? and how long should they remain in the *saturated* bath of hypo.?

Is not the use of sel d'or subject to the objection that the pictures with which it is used are liable to fade in time?

Dr. Diamond says that pictures produced by the use of amm. nit. of silver are not to be depended on for permanency. If this be so, it is very important it should be known, as the use of amm. nit. is at present generally recommended and adopted.

C. E. F.

Mr. Lyte's New Process.—Although I presume it is none of your affair what is said or done in "another place," will you kindly ask Mr. Lyte for me, if he will be so good as to explain the discrepancy which appears between his "new processes," as given in the Journal of the Photographic Society of Sept. 21, and "N. & Q." of Sept. 10? In the former he says, for sensitizing, take (amongst other things) iodide of ammonia 60 grains: in "N. & Q.," on the contrary, what would seem to be the same receipt, or intended as the same, gives the quantity of this salt one fourth less, 45 grains—a vast difference. Again, in the developing solution the quantity of formic acid is *double* in your paper what it is in the journal.

I should not have trespassed on your space, but would have written to Mr. Lyte directly, except from the fear that some other unfortunate practitioner may have stumbled over the same impediment as I have done, and may not have had courage to make the inquiry.

S. B.

[Having forwarded this communication to Mr. Lyte, we have received from that gentleman the following explanations of his process, &c.]

The process which was published in the *Photographic Journal* was, I am sorry to say, not quite correct in its proportions, on account of a mistake in inclosing the wrong letter to the Editor; but the mistake will, I trust, be rectified by another communication which I have now sent.

The whole of the formulæ, however, as given in "N. & Q.," are quite correct.

Let me now, however, trespass on your pages by a few more answers to several other Querists, and which at the same time may be acceptable to some of your readers.

1. The developing agents which are made with iron are very applicable as baths to immerse the plate in; and the formic acid, from its powerful deoxidizing property, renders the iron salt more stable during long use and exposure to the air.

2. In coating paper with albumen, if the upper edge of the paper be sufficiently turned back, and the paper be forced down sufficiently on to the surface of the albumen, no bubbles will form; and

the operator will not be troubled with the streaks so often complained of.

3. No time can possibly be fixed for the exposure of the positive to the action of the hypo.; and to produce the best effects, the positive must be continually watched, both while printing and while in the hypo.

4. No hot iron should be applied to the positive after being printed, but the picture should be allowed to dry spontaneously.

5. The developing agent with the pyrogallic and formic acids will keep good a very long time, longer, I think, than that in which acetic acid is used, but cannot be used as a dipping bath.

6. I find the formic acid which I obtain from different chemists rather variable in its strength. What I use is rather below the average strength, so that in general about six drachms of the commercial acid will suffice where I use one ounce; but the excess seems to produce no bad result.

7. A great advantage of the pyrogallic developer which I recommend, is that of its being able to be diluted to almost any extent, with no other result than simply making the development slower. Another point is also worthy of notice, viz. a method by which even a very weak positive on glass may be converted into a very strong negative.

I take a saturated solution of bichloride of mercury in hydrochloric acid, and add of this one to six parts of water. This I pour over the collodion plate, and watch it till the whitening process is quite complete. Having well washed the surface with water, I pour over it a solution of iodide of potassium, very weak, not more than two or three grains to the ounce of water. The effect of this is to turn the white parts to a brilliant yellow, quite impervious to actinic rays. This process is only applicable to weak negative or instantaneous pictures, as, if used on a picture of much intensity, the opacity produced is too great. By using, however, instead of the iodide of potassium, a weak solution of ammonia, as recommended by Mr. Hunt, a less degree of intensity may be produced; again a less intensity by hyposulphate of soda; and a less degree again, but still a slight darkening, by pouring on the bichloride, and pouring it off at once, before the whitening commences. I thus can tell the exact degree of negative effect in any picture of whatever intensity. The terchloride of gold is most uncertain in its results, at any rate I find it so.

I must again beg you to excuse the great length of my communication, and hope it will be of service to my fellow photographers.

F. Maxwell Lyte.

Florian, Torquay.

Replies to Minor Queries.

Derivation of the Word "Island" (Vol. viii., p. 49.).—I have received through the kindness of Hensleigh Wedgwood, Esq., a copy of the *Philological Journal* for Feb. 21, 1851, in which my late observations on the etymology of the word *island* are shown to be almost identical with his own, published more than two years ago, even the minutest particulars. His own surprise on seeing my remarks must have been at least as great as my own, on learning how singularly I had been anticipated; and those of your readers who will refer to the number of the journal in question, will be doubtless as much surprised as either of us.

This coincidence suggests two things: first, the truth of the etymology in question; secondly, the excellency of that spirit which (as in this instance) "thinketh no evil;" and, in so close a resemblance of ideas as that before us, rather than at once start a charge of plagiarism, will believe that it is possible for two persons, with similar habits of thought, to arrive at the same end, and that, too, by singularly identical means, when engaged on one and the same subject. H. C. K.

—— Rectory, Hereford.

"*Pætus and Arria*" (Vol. viii., p. 219.).—As I have not observed a reply to the Query respecting the author of *Pætus and Arria*, a tragedy, I beg to state that the work was not written by a gentleman of the University of Cambridge, but by Mr. Nicholson, son of Mr. Nicholson, a well-known and highly respectable bookseller in Cambridge, in the early part of the present century. The young man, who, besides being unfailing in his attention to business, had a literary turn, and was attached to the fine arts, died in the prime of life. After his death, the poor father, with tears in his eyes, presented me with a copy of the tragedy. I am glad to record this testimony to the character of persons well known to me during several years. Μάρτυς Πιστός.

"*That Swinney*" (Vol. viii., p. 213.).—I am well pleased with the manner in which T. S. J. has unearthed "that Swinney," if indeed, as is very probable, Sidney Swinney really was the man who interfered with *the great unknown*. It may not be impertinent to state that Sidney Swinney, who was of Clare Hall, Cambridge, became B.A. in 1744, M.A. in 1749, and D.D. (*per saltum*) in 1763. It may also be worth noting that a George Swinney, of the same college, became B.A. in 1767, and M.A. in 1770. This *George* Swinney *may* have been *Sidney* Swinney's son, or his near relation; and *may* have been the man who went to Lord G. Sackville in July, 1769; but I think this not likely. I will only observe farther that, in the "Graduati Cantabrigienses,"

the names are spelled *Swiney*; but changes of this kind, by the parties themselves, are by no means uncommon.

The question, whether Swinney had ever *before* spoken to Lord G. Sackville, remains unanswered, although Junius most probably made a mistake in that matter. VALENTINE WESTON.

The Six Gates of Troy (Vol. viii., p. 288.).—The passage of Dares relative to the gates of Troy describes the deeds of Priam on succeeding to the throne:

"Priamus ut Ilium venit, minime moram fecit, ampliora mœnia exstruxit, et civitatem munitissimam reddidit . . . . . Regiam quoque ædificavit, et ibi Jovi Statori aram consecravit. Hectorem in Pæoniam misit, Ilio portas fecit, quarum hæc sunt nomina: Antenorea, Dardania, Ilia, Scæa, Thymbræa, Trojana. Deinde, postquam Ilium stabilitum vidit, tempus expectavit."—Chap. 4.

It will be observed that these six names correspond with the six names in Shakspeare, except that Shakspeare, following some ignorant transcriber, substitutes *Chetas* for *Scæan*.

The work, consisting of forty-four short chapters, which has come down to us under the title of *De Excidio Trojæ Historia*, by Dares Phrygius, is a pseudonymous production, which cannot be placed earlier than the fifth or sixth century. See the preface to the edition of Dederick, Bonnæ, 1835; or the article "Dares," by Dr. Schmitz, in Dr. Smith's *Dictionary of Greek and Roman Biography*. Other writers spoke of *four* gates of Troy. (See Heyne, *Exc.* XIV. *ad Æn.* II.) L.

Milton's Widow (Vol. vii., p. 596.; Vol. viii., pp. 12. 134. 200.).—Having noticed several Queries and Replies in your pages concerning the family of the poet Milton's third wife, I beg to give the following extracts from a pamphlet printed by Pullan of Chester so recently as 1851, entitled *Historical Facts connected with Nantwich and its Neighbourhood:*

"In that same year (1662), Milton was received at *Stoke Hall as the husband of Elizabeth Minshull, the grand-daughter of Geoffrey Minshull.*"—P. 50. "Not far from the Hall, where Milton was *once a welcome visitor*, stands the Yew Tree House."

There can be little doubt the author of the pamphlet referred to derived the information on which those statements were made from an *authentic source*; and if so, it seems pretty clear, the *Elizabeth Minshull* whom Milton married was *grand-daughter of Geoffrey Minshull of Stoke Hall.* T. P. L.

Manchester.

Boom (Vol. vii., p. 620.; Vol. viii., p. 183.).—The Bittern is not an uncommon bird in some parts of Wales, where it is very expressively called *Aderyn-y-Bwn* (the Boom-bird), or *Bwmp-y-Gors* (Boom of the Fen): the *w* is pronounced as double *o*. W. R. D. S.

"*Nugget*" *not an American Term* (Vol. vii. *passim*).—It is a mistake in your correspondent to suppose that the word "nugget" was used in California by American "diggers" to denominate a lump of gold. That word was never heard of in this country until after the discoveries in Australia. It is not used now in California; "lump" is the proper term; and when a miner accumulates a quantity, he boasts of his "pile," or rejoices in the possession of a "pocket full of rocks." W. Philadelphia.

Soke Mill (Vol. viii., p. 272.).—Suit is not now enforced to the King's Mills in the manor of Wrexham, in the county of Denbigh, but the lessee of the manorial rights of the crown receives a payment at the rate of threepence per bushel for all the malt ground in hand-mills within the limits of the manor. TAFFY.

Binometrical Verse (Vol. viii., p. 292.).—This verse appeared in the *Athenæum* (Sept. 2, 1848, No. 1088, p. 883.), given by one correspondent as having been previously forwarded by another; but it does not appear to have been previously published. M.

Watch-paper Inscription (Vol. viii., p. 316.).—Twenty-five years ago this inscription was set to music, and was popular in private circles. The melody was moderately good, and the "monitory pulse-like beating" of course was acted, perhaps over-acted, in the accompaniment. I am not sure it was printed, but the fingers of young ladies produced a great many copies. Your correspondent's version is quite accurate, and I think he must have heard it sung, as well as read it. *Segnius irritant*, &c. is not true of what is read as opposed to what is heard with music. M.

Dotinchem (Vol. viii., p. 151.).—Dotinchem appears to be the place which is called *Deutichem* in the map of the Netherlands and Belgium, published by the Useful Knowledge Society in 1843, and *Deutekom* in the map of the kingdom of the Netherlands, published by the same society in 1830. Moreri spells the name *Dotechem*, *Dotekom*, and *Dotekum*. It is situated on the Yssel, south-east of Doesburg. B. J.

Reversible Names and Words (Vol. viii., p. 244.).—I cannot call to mind any such *propria mascula:* but I think I can cast a doubt on your correspondent's crotchet. Surely our *civic* authorities (not even excepting the *Mayor*) are veritable males, though sometimes deserving the *sobriquet* of "old women." Surveyors, builders, carpenters,

and brieklayers are the only persons who use the *level*. On board ship, it is the males who professionally attend at the *poop*. Our foreign-looking friend *rotator*, at once suggestive of certain celebrated personages in the lower house, is by termination maseuline; and such members, in times of political probation, never fail to show themselves *evitative* rather than plucky.

But some words are reversible in sense as well as in orthography. If a man *draw* "on" me, I should be to blame if at least I did not *ward* "off" the blow. Whom should we *repel* sooner than the *leper?* Who will *live* hereafter, if he be a doer of *evil?* We should always seek to *deliver* him who is being *reviled*. Even Shakspeare was aware of the fact, that it is a *God* who breeds magots in a dead *dog* (vide *Hamlet*). "Cum multis aliis." The art of eomposing palindromes is one, at least, as instructive as, and closely allied to, that of *de*-ciphering. If any one calls the compositions in question "trash," I cannot better answer than in palindrome, *Trash? even interpret Nineveh's art!* for the deciphering of the euneiform charaeter is both a respeetable and a useful exercise of ingenuity. The English language, however, is not suseeptible of any great amount of palindromie compositions. The Latin is, of all, the best adapted for that fancy. I append an inseription for a hospital, which is a paraphrase of a verse in the Psalms:

"Acide me malo, sed non desola me, medica."

I doubt whether such compositions should ever be charaeterised by the term *sotadic*. Sotadic verses were, I believe, restricted to indecent lovesongs. C. Mansfield Ingleby.

Birmingham.

Detached Church Towers (Vol. vii. *passim*; Vol. viii., p. 63.).—At Morpeth, in Northumberland, the old parish church stands on an eminenee at the distance of a mile from the town. In the market-place is a square clock tower, the bells in which are used for ordinary parochial purposes.

At Kirkoswald, in Cumberland, where the church stands low, the belfry has been erected on an adjoining hill. E. H. A.

Bishop Ferrar (Vol. viii., p. 103.).—Bishop Ferrar, martyred in Queen Mary's reign, was not of the same family with the Ferrers, Earl of Derby and Nottingham. Was your correspondent led to think so from the fact of the martyr having been originally a bishop of the Isle of Man?

A Lineal Descendant of the Martyr.

Cambridge.

"*They shot him by the nine stone rig*" (Vol. viii., p. 78.).—This fragmentary ballad is to be found in the *Border Minstrelsy*. It was eontributed by R. Surtees of Mainsforth, co. Durham, and described by him as having been taken down from the reeitation of Anne Douglas, an old woman who weeded in his garden. It is however most likely that it is altogether faetitious, and Mr. Surtees' own produetion, Anne Douglas being a pure invention.

The ballad called "The Fray of Haltwhistle," a portion of whieh, "How the Thirlwalls and the Ridleys a'," &e., is interwoven with the text in the first eanto of *Marmion*, is generally understood to have been composed by Mr. Surtees. He, however, sueeeeded in palming it upon Scott as a genuine old ballad; and states that he had it from the reeitation of an ancient dame, mother of one of the miners of Alston Moor. Scott's taste for old legends and ballads was eertainly not too discriminating, or he would never have swallowed "The Fray of Haltwhistle." Perhaps he suspected its authenticity, for he says of it:

"Scantily Lord Marmion's ear could brook
The harper's barbarous lay."

T. D. Ridley.

Punning Devices (Vol. viii., p. 270.).—In the 4th volume of Surtees' *History of Durham*, p. 48., there is an aecount of the Orehard Chamber in Sledwish Hall:

"In the centre is a shield of the arms of Clopton; being two coats quarterly, a lion rampant and a cross *pattée fitchée*; over all, a crescent for difference.* On two other shields, impressed from one mould, are the initials E. C., the date 1584, and a *tun* with a rose *clapt on*."†

Old Grumbleum.

Ashman's Park—Wingfield's Portrait (Vol. viii., p. 299.).—Could any correspondent in Suffolk inform me if Ashman's Park has been sold; and if the pictures are anywhere to be found, especially that of Sir Anthony Wingfield? The communication of H. C. K. relative to the above subject is very interesting. Q.

"*Crowns have their compass*," *&c.* (Vol. iv., p. 428.).—In the well-known lines attributed to Shakspeare, and quoted in the above volume, the third stands thus:

"Of more than earth can earth make none partaker."

I find that Quarles has borrowed this in his *Emblems*, book i. Emblem vi.:

"Of more than earth can earth make none possest."

Henry H. Breen.

St. Lucia.

* This note says the arms are reversed, being impressed from a mould.

† "The crest of Clopton is a falcon *clapping* his wings, and rising from a tun; and I verily believe the rose *clapt on* to be the miserable quibble intended."

Ampers & (Vol. ii., pp. 230. 284.; Vol. viii., pp. 173. 223. 254.).—Allow me to thank both Φ. and Mr. Henry Walter for their replies to my Query; but I am unhappily no wiser than Mr. Lower was after Φ.'s first response. What on earth "et-per-se" or "and-per-se-and" can mean, I am at a loss to imagine. Why should *et* be called "*et* by itself?" Until this Query is answered, I am as much in the dark as ever. While I am upon the matter, I would farther ask this mysterious *Ampers and*, "who gave thee that name?" May it find a proxy to answer for it!

C. Mansfield Ingleby.

Birmingham.

The origin of this expression is explained in Vol. ii., p. 318. With regard to the orthography of the word, it seems to me that, if the etymon be followed, it ought to be written *and-per-se-and;* if the pronunciation, *ampussy and.* L.

Throwing Old Shoes for Luck (Vol. vii., p. 411.).—There is an old rhyme still extant, which gives an early date to this singular custom:

"When Britons bold,
Wedded of old,
Sandals were backward thrown,
The pair to tell,
That, ill or well,
The act was all their own."

An octogenarian of my acquaintance informs me that he heard himself thus anathematised when, leaving his native village with his bride, he refused to comply with the extortionate demands of an Irish beggar:

"Then it's bad luck goes wid yer,
For my shoe I toss,
An ye niver come back,
'Twill be no great loss."

Charles Reed.

Ennui (Vol. vii., p. 478.).—It is a curious fact that in *English*, properly so called, we have no word to express this certainly un-English sensation, which we are obliged to borrow from our friends across the channel. *They* repay themselves with "comfortable," which is quite as characteristically wanting in their vocabulary: so they lose nothing by the exchange. Were we disposed to supply the gaps in our language, by using our own native words (which is much to be desired), we might find a sufficient (and I believe the only) synonyme in the Bedfordshire folk-word *unked:* at any rate, it is near enough for us, for we neither require the word nor the feeling it is meant to designate. E. S. Taylor.

Miscellaneous.

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Carlyle's Chartism. Crown 8vo. 2nd Edition.
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Oswalli Crollii Opera. 12mo. Geneva, 1635.
Gaffarell's Unheard-of Curiosities. Translated by Chelmead. London. 12mo. 1650.

PAMPHLETS.

Junius Discovered. By P. T. Published about 1789.
Reasons for rejecting the Evidence of Mr. Almon, &c. 1807.
Another Guess at Junius. Hookham. 1809.
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Semper Paratus. *We cannot afford the information desired. Our Correspondent would probably be more successful on application to the editor of the paper referred to.*

J. R. (Bangor), *who inquires respecting* Vox Populi Vox Dei, *is informed that the proverb is found in* William of Malmesbury; *and is referred for its history to* "N. & Q.," Vol. i., pp. 370. 419. 492.; Vol. iii., pp. 288. 381.; *and Mr. Cornewall Lewis'* Essay on the Influence of Authority in Matters of Opinion, p. 172.

S. A. S. *is thanked. His hint will not be lost sight of.*

A. Z. *We have received a* Pedigree of the Reynolds Family *for this Correspondent; where shall it be sent?*

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A PROPHET.

What a curious book would be "Our Prophets and Enthusiasts!" The literary and biographical records of the vaticinators, and the heated spirits who, after working upon the fears of the timid, and exciting the imaginations of the weak, have flitted into oblivion! As a specimen of the odd characters such a work would embrace, allow me to introduce to your readers Thomas Newans, a Shropshire farmer, who unhappily took it into his head that his visit to the lower sphere was on a special mission.

Mr. Newans is the author of a book entitled *A Key to the Prophecies of the Old and New Testament;* showing (among other impending events) "The approaching Invasion of England;" "The Extirpation of Popery and Mahometisme;" "The Restoration of the Jews," and "The Millennium." London: printed for the Author (who attests the genuineness of my copy by his signature), 1747.

In this misfitted key he relates how, in a vision, he was invested with the prophetic mantle:

"In the year 1723, in the night," says Mr. Newans, "I fell into a dream, and seemed to be riding on the road into the county of Cheshire. When I was got about eight miles from home, my horse made a stop on the road; and it seemed a dark night, and on a sudden there shone a light before me on the ground, which was as bright as when the sun shines at noon-day. In the middle of that bright circle stood a child in white. It spoke, and told me that I must go into Cheshire, and I should find a man with uncommon marks upon his feet, which should be a warning to me to believe; and that the year after I should have a cow that would calve a calf with his heart growing out of his body in a wonderful manner, as a token of what should come to pass; and that a terrible war would break out in Europe, and in fourteen years after the token it would extend to England."

In compliance with his supernatural communication, our farmer proceeded to Cheshire, where he found the man indicated; and, a year after, his own farm stock was increased by the birth of a calf with his heart growing out. And after taking his family, of seven, to witness to the truth of

what he describes, he adds with great simplicity: "So then I rode to London to acquaint the ministers of state of the approaching danger!"

This story of the calf with the heart growing out, is not a bad type of the worthy grazier himself, and his *hearty* and burning zeal for the Protestant faith. Mr. Newans distinctly and repeatedly predicts that these "two beastly religions," *i. e.* the Popish and Mahomedan, will be totally extirpated within seven years! And "I have," says he, "for almost twenty years past, travelled to London and back again into the country, near fifty journies, and every journey was two hundred and fifty miles, to acquaint the ministers of state and several of the bishops, and other divines, with the certainty, danger, and manner of the war" which was to bring this about. Commenting on the story of Balaam, our prophet says: "And now the world is grown so full of sin and wickedness, that if a dumb ass should speak with a man's voice, they would scarce repent:" and I conclude that the said statesmen and divines did not estimate these prophetic warnings much higher than the brayings of that quadruped which they turned out to be. Mr. Newan professes to have penned these vaticinations in the year 1744, twenty-one years after the date of his vision; so that he had ample time to mature them. What would the farmer say were he favoured with a peep at our world in 1853, with its Mussulman system unbroken; and its cardinal, archbishops, and Popish bishops firmly established in the very heart of Protestant England? J. O.

FOLK LORE.

Folk Lore in Cambridgeshire. — About twenty years ago, at Hildersham, there was a custom of ringing the church bell at five o'clock in the leasing season. The cottagers then repaired to the fields to glean; but none went out before the bell was rung. The bell tolled again in the evening as a signal for all to return home. I would add a Query, Is this custom continued; and is it to be met with in any other place?

F. M. Middleton.

New Brunswick Folk Lore: — Common Notions respecting Teeth. — Among the lower orders and negroes, and also among young children of respectable parents (who have probably derived the notion from contact with the others as nurses or servants), it is here very commonly held that when a tooth is drawn, if you refrain from thrusting the tongue in the cavity, the second tooth will be golden. Does this idea prevail in England?

Superstition respecting Bridges. — Many years ago my grandfather had quite a household of blacks, some of whom were slaves and some free. Being bred in his family, a large portion of my early days was thus passed among them, and I have often reverted to the weird superstitions with which they froze themselves and alarmed me. Most of these had allusion to the devil: scarcely one of them that I now recollect but referred to him. Among others they firmly held that when the clock struck twelve at midnight, the devil and a select company of his inferiors regularly came upon that part of the bridge called "the draw," and danced a hornpipe there. So firmly did they hold to this belief, that no threat nor persuasion could induce the stoutest-hearted of them to cross the fatal draw after ten o'clock at night. This belief is quite contrary to that which prevails in Scotland, according to which, Robin Burns being my authority, "neither witches nor any evil spirits have power to follow a poor wight any farther than the middle of the next running stream."* C. D. D.

New Brunswick, New Jersey.

North Lincolnshire Folk Lore. — Here follow some shreds of folk lore which I have not seen as yet in "N. & Q." They all belong to North Lincolnshire.

1. Death sign. If a swarm of bees alight on a dead tree, or on the dead bough of a living tree, there will be a death in the family of the owner during the year.

2. If you do not throw salt into the fire before you begin to churn, the butter will not come.

3. If eggs are brought over running water they will have no chicks in them.

4. It is unlucky to bring eggs into the house after sunset.

5. If you wear a snake's skin round your head you will never have the headache.

6. Persons called Agnes always go mad.

7. A person who is born on Christmas Day will be able to see spirits.

8. Never burn egg-shells; if you do, the hens cease to lay.

9. If a pigeon is seen sitting in a tree, or comes into the house, or from being wild suddenly becomes tame, it is a sign of death.

10. When you see a magpie you should cross yourself; if you do not you will be unlucky.

Edward Peacock.

Bottesford Moors.

Portuguese Folk Lore. —

"The borderer whispered in my ear that he was one of the dreadful Lobishomens, a devoted race, held in mingled horror and commiseration, and never mentioned

* "Now, do thy speedy utmost, Meg,
And win the key-stane of the brig:
There at them thou thy tail may toss,
A running stream they dare na crass."
Tam O'Shanter.

without emotion by the Portuguese peasantry. They believe that if a woman be delivered of seven male infants successively, the seventh, by an inexplicable fatality, becomes subject to the powers of darkness; and is compelled, on every Saturday evening, to assume the likeness of an ass. So changed, and followed by a horrid train of dogs, he is forced to run an impious race over the moors and through the villages; nor is allowed an interval of rest until the dawning Sabbath terminates his sufferings, and restores him to his human shape."— From Lord Carnarvon's *Portugal and Gallicia*, vol. ii. p. 268.

E. H. A.

POPE AND COWPER.

In Cowper's letter to Lady Hesketh, dated January 18, 1787, occurs a notice for the first time of Mr. Samuel Rose, with whom Cowper subsequently corresponded. He informs Lady Hesketh that —

"A young gentleman called here yesterday, who came six miles out of his way to see me. He was on a journey to London from Glasgow, having just left the University there. He came, I suppose, partly to satisfy his own curiosity, but chiefly, as it seemed, to bring me the thanks of some of the Scotch professors for my two volumes. His name is Rose, an Englishman."

Prefixed to a copy of Hayley's *Life and Letters of William Cowper, Esq.*, in the British Museum, is an extract in MS. of a letter from the late Samuel Rose, Esq., to his favourite sister, Miss Harriet Rose, written in the year before his marriage, at the age of twenty-two, and which, I believe, has never been printed. It may, perhaps, merit a corner of "N. & Q."

"Weston Lodge, Sept. 9, 1789.

"Last week Mr. Cowper finished the *Odyssey*, and we drank an unreluctant bumper to its success. The labour of translation is now at an end, and the less arduous work of revision remains to be done, and then we shall see it published. I promise both you and myself much pleasure from its perusal. You will most probably find it at first less pleasing than Pope's versification, owing to the difference subsisting between blank verse and rhyme — a difference which is not sufficiently attended to, and whereby people are led into injudicious comparisons. You will find Mr. Pope more refined: Mr. Cowper more simple, grand, and majestic; and, indeed, insomuch as Mr. Pope is more refined than Mr. Cowper, he is more refined than his original, and in the same proportion departs from Homer himself. Pope's must universally be allowed to be a beautiful poem: Mr. Cowper's will be found a striking and a faithful portrait, and a pleasing picture to those who enjoy his style of colouring, which I am apprehensive is not so generally acceptable as the other master's. Pope possesses the gentle and amiable graces of a Guido: Cowper is endowed with the bold sublime genius of a Raphael. After having said so much upon their comparative merits, enough, I hope, to refute your second assertion, which was, that women, in the opinion of men, have little to do with literature. I may inform you, that the *Iliad* is to be dedicated to Earl Cowper, and the *Odyssey* to the Dowager Lady Spencer; but this information need not be extensively circulated."

J. Yeowell.

50. Burton Street.

SHAKSPEARE CORRESPONDENCE.

"*As You Like It.*"—Believing that whatever illustrates, even to a trifling extent, the great dramatic poet of England will interest the readers of "N. & Q.," I solicit their attention to the resemblance between the two following passages:

"All the world's a stage,
And all the men and women merely players."

"Si rectè aspicias, *vita hæc est fabula quædam. Scena autem, mundus versatilis: histrio et actor Quilibet est hominum — mortales nam propriè cuncti Sunt personati*, et falsâ sub imagine, vulgi Præstringunt oculos: *ita Diis, risumque jocumque, Stultitiis, nugisque suis per sæcula præbent.*
. . . . . .

"Jam mala quæ humanum patitur genus, adnumerabo. *Principiò* postquam è latebris malè olentibus alvi Eductus tandem est, materno sanguine fœdus, *Vagit, et auspicio lacrymarum nascitur infans.*
. . . . . .

"Vix natus jam vincla subit, tenerosque coërcet Fascia longa artus: præsagia dira futuri Servitii. . . . . .
. . . . . .

"Post ubi jam valido se poplite sustinet, et jam Ritè loqui didicit, tunc servire incipit, atque Jussa pati, *sentitque minas ictusque magistri*, Sæpe patris matrisque manu fratrisque frequenter Pulsatur: facient quid vitricus atque noverca? *Fit juvenis, crescunt vires:* jam spernit habenas, Occluditque aures monitis, furere incipit, ardens Luxuriâ atque irâ: et temerarius omnia nullo Consilio aggreditur, dictis melioribus obstat, Deteriora fovens: *non ulla pericula curat*, Dummodo id efficiat, suadet quod cœca libido.
. . . . . .

"*Succedit gravior, melior, prudentior ætas*, Cumque ipsâ curæ adveniunt, durique labores; Tunc homo mille modis, studioque enititur omni Rem facere, et nunquam sibi multa negotia desunt. Nunc peregrè it, nunc ille domi, nunc rure laborat, Ut sese, uxorem, natos, famulosque gubernet, Ac servet, solus pro cunctis sollicitus, nec Jucundis fruitur dapibus, nec nocte quietâ. Ambitio hunc etiam impellens, *ad publica mittit Munia:* dumque inhiat vano malè sanus honori, Invidiæ atque odii patitur mala plurima: deinceps *Obrepit canis rugosa senecta capillis*, Secum multa trahens incommoda corporis atque Mentis: nam *vires abeunt, speciesque colorque*, Nec non *deficiunt sensus: audire, videre*

Languescunt, gustusque minor fit: denique semper
Aut hoc, aut illo morbo vexantur—*inermi*
Manduntur vix ore cibi, vix crura bacillo
Sustentata meant: animus quoque vulnera sentit.
Desipit, et longo torpet confectus ab ævo."

It would have only occupied your space needlessly, to have transcribed at length the celebrated description of the seven ages of human life from Shakspeare's *As You Like It;* but I would solicit the attention of your readers to the Latin verses, and then to the question, Whether either poet has borrowed from the other? and, should this be decided affirmatively, the farther question would arise, Which is the original? ARTERUS.

Dublin.

[These lines look like a modern paraphrase of Shakspeare; and our Correspondent has not informed us from what book he has *transcribed* them.—ED.]

Passage in "King John" and "Romeo and Juliet."—I am neither a commentator nor a reader of commentators on Shakspeare. When I meet with a difficulty, I get over it as well as I can, and think no more of the matter. Having, however, accidentally seen two passages of Shakspeare much ventilated in "N. & Q.," I venture to give my poor conjectures respecting them.

1. *King John.*—

> "It lies as sightly on the back of him,
> As great Alcides' *shows* upon an ass."

I consider *shows* to be the true reading; the reference being to the ancient *mysteries*, called also *shows*. The machinery required for the celebration of the mysteries was carried by *asses*. Hence the proverb: "Asinus portat mysteriæ." The connexion of Hercules—"great Alcides"—with the mysteries, may be learned from Aristophanes and many other ancient writers. And thus the meaning of the passage seems to be: The lion's skin, which once belonged to Richard of the Lion Heart, is as sightly on the back of *Austria*, as were the mysteries of Hercules upon an ass.

2. *Romeo and Juliet.*—

> "That runaways eyes may wink."

Here I would retain the reading, and interpret *runaways* as signifying "persons going about on the watch." Perhaps *runagates*, according to modern usage, would come nearer to the proposed signification, but not to be quite up with it. Many words in Shakspeare have significations very remote from those which they now bear.

PATRICK MUIRSON.

Shakspeare and the Bible.—Has it ever been noticed that the following passage from the Second Part of *Henry IV.*, Act I. Sc. 3., is taken from the fourteenth chapter of St. Luke's Gospel?

> "What do we then, but draw anew the model
> In fewer offices; or, at least, desist
> To build at all? Much more, in this great work,
> (Which is almost to pluck a kingdom down,
> And set another up) should we survey
> The plot, the situation, and the model;
> Consult upon a sure foundation,
> Question surveyors, know our own estate,
> How able such a work to undergo.
> A careful leader sums what force he brings
> To weigh against his opposite; or else
> We fortify on paper, and in figures,
> Using the names of men, instead of men:
> Like one that draws the model of a house
> Beyond his power to build it."

The passage in St. Luke is as follows (xiv. 28–31.):

"For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

"Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

"Saying, This man began to build, and was not able to finish.

"Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?"

I give the passage as altered by Mr. Collier's Emendator, because I think the line added by him,

> "A careful leader sums what force he brings,"

is strongly corroborated by the Scripture text.

Q. D.

Minor Notes.

Judicial Families.—In vol. v. p. 206. (new edition) of Lord Mahon's *History of England*, we find the following passage:

"Lord Chancellor Camden was the younger son of Chief Justice Pratt,—a case of rare succession in the annals of the law, and not easily matched, unless by their own cotemporaries, Lord Hardwicke and Charles Yorke."

The following case, I think, is equally, if not more, remarkable:—

The Right Hon. Thomas Berry Cusack-Smith, brother of the present Sir Michael Cusack-Smith, Bart., is Master of the Rolls in Ireland, having been appointed to that high office in January, 1846. His father, Sir William Cusack-Smith, second baronet, was for many years Baron of the Court of Exchequer in Ireland. And his grandfather, the Right Hon. Sir Michael Smith, first baronet, was, like his grandson at the present day, Master of the Rolls in Ireland.

Is not this "a case of rare succession in the annals of the law, and not easily matched?"

ABHBA.

Derivation of "Topsy Turvy."—When things are in confusion they are generally said to be turned "topsy turvy." The expression is derived from a way in which turf for fuel is placed to dry on its being cut. The surface of the ground is pared off with the heath growing on it, and the heath is turned downward, and left some days in that state that the earth may get dry before it is carried away. It means then top-side-turf-way.

CLERICUS RUSTICUS.

Dictionaries and Encyclopædias. — Allow me to offer a suggestion to the publishers and compilers of dictionaries; first as to dictionaries of the language. A large class refer to these only to learn the meaning of words not familiar to them, but which may occur in reading. If the dictionaries are framed on the principle of displaying only the classical language of England, it is ten to one they will not supply the desired information. Let there be, besides classical dictionaries, glossaries which will exclude no word whatever on account of rarity, vulgarity, or technicality, but which may very well exclude those which are most familiar. As to encyclopædias, their value is chiefly as supplements to the library; but surely no one studies anatomy, or the differential calculus, or architecture, in them, however good the treatises may be. I want a dictionary of miscellaneous subjects, such as find place more easily in an encyclopædia than anywhere else; but why must I also purchase treatises on the higher mathematics, on navigation, on practical engineering, and the like, some of which I already may possess, others not want, and none of which are a bit the more convenient because arranged in alphabetical order in great volumes. Besides, they cannot be conveniently replaced by improved editions. ENCYCLOPÆDICUS.

"*Mary, weep no more for me.*"—There is a well-known ballad of this name, said to have been written by a Scotchman named "Low." The first verse runs thus:

> "The moon had climbed the highest hill,
> Which rises o'er the source of Dee,
> And from the eastern summit sped
> Its silver light on tower and tree."

I find, however, amongst my papers, a fragment of a version of this same ballad, of, I assume, earlier antiquity, which so surpasses Low's ballad that the author has little to thank him for his interference. The first verse of what I take to be the original poem stands thus:

> "The moon had climbed the highest hill,
> Where eagles big* aboon the Dee,
> And like the looks of a lovely dame,
> Brought joy to every body's ee."

* Build.

No poetical reader will require his attention to be directed to the immeasurable superiority of this glorious verse: the high poetic animation, the eagles' visits, the lovely looks of female beauty, the exhilarating gladness and joy affecting the beholder, all manifest the genius of the master bard. I shall receive it as a favour if any of your correspondents will furnish a complete copy of the *original* poem, and contrast it with what "Low" fancied his "improvements." JAMES CORNISH.

Epitaph at Wood Ditton. — You have recently appropriated a small space in your "medium of intercommunication" to the subject of epitaphs. I can furnish you with one which I have been accustomed to regard as a "grand climacterical absurdity." About thirty years ago, when making a short summer ramble, I entered the churchyard of Wood Ditton, near Newmarket, and my attention was attracted by a headstone, having inlaid into its upper part a piece of iron, measuring about ten inches by six, and hollowed out into the shape of a *dish*. I inquired of a cottager residing on the spot what the thing meant? I was informed that the party whose ashes the grave covered was a man who, during a long life, had a strange taste for sopping a slice of bread in a dripping-pan (a pan over which meat has been roasted), and would relinquish for this all kinds of dishes, sweet or savoury; that in his will he left a request that a dripping-pan should be fixed in his gravestone; that he wrote his own epitaph, an exact copy of which I herewith give you, and which he requested to be engraven on the stone:

> "Here lies my corpse, who was the man
> That loved a sop in the dripping-pan;
> But now believe me I am dead, —
> See here the pan stands at my head.
> Still for sops till the last I cried,
> But could not eat, and so I died.
> My neighbours they perhaps will laugh,
> When they read my epitaph."

J. H.

Cambridge.

Pictorial Pun. — In the village of Warbleton, in Sussex, there is an old public-house, which has for its sign a War Bill in a tun of beer, in reference of course to the name of the place. It has, however, the double meaning of "Axe for Beer."

R. W. B.

Queries.

SIR THOMAS BUTTON'S VOYAGE, 1612.

I am about to print some information, hitherto I believe totally unknown, relative to the voyage of Sir Thomas Button in 1612, for the discovery of the north-west passage.

Of this voyage a journal was kept, which was in existence many years afterwards, being offered by

its author to Secretary Dorchester in 1629, then engaged in forwarding the projected voyage of "North-West" Foxe; it is remarkable, however, that no extended account of this voyage, so important in its objects, has ever been published. I am desirous of knowing if this journal is in existence, and where? Also, Lord Dorchester's letter to Button in February, 1629; of any farther information on the subject of the voyage, or of Sir Thomas Button.

What I possess already are, 1. "Motiues inducing a Proiect for the Discouerie of the North Pole terrestriall; the streights of Anian, into the South Sea, and Coasts thereof," anno 1610. 2. Prince Henry's Instructions for the Voyage, together with King James's Letters of Credence, 1612. 3. A Letter from Sir Thomas Button to Secretary Dorchester, dated Cardiff, 16th Feb., 1629 (from the State Paper Office). 4. Sir Dudley Digges' little tract on the N.-W. Passage, written to promote the voyage, and of which there were two distinct impressions in 1611 and 1612. 5. Extracts from the Carleton Correspondence, and from the Hakluyt Society's volume on Voyages to the North-West.

I shall be glad also to learn the date, and any other facts connected with the death of John Davis, the discoverer of the Straits bearing his name.

JOHN PETHERAM.

94. High Holborn.

Minor Queries.

The Words "Cash" and "Mob."—In Moore's *Diary* I find the following remark. Can any of your numerous readers throw any light on the subject?

"Lord Holland doubted whether the word 'Cash' was a legitimate English word, though, as Irving remarked, it is as old as Ben Jonson, there being a character called Cash in one of his comedies. Lord Holland said Mr. Fox was of opinion that the word 'Mob' was not genuine English."—Moore's *Diary*, vol. iii. p. 247.

CLERICUS RUSTICUS.

"*History of Jesus Christ.*"—G. L. S. will feel obliged by any correspondent of "N. & Q." stating who is the author of the following work?—

"The History of the Incarnation, Life, Doctrine, and Miracles, the Death, Resurrection, and Ascension of Our Blessed Lord and Saviour, Jesus Christ. In Seven Books; illustrated with Notes, and interspersed with Dissertations, theological, historical, geographical, and critical.

"To which are added the Lives, Actions, and Sufferings of the Twelve Apostles; also of Saint Paul, Saint Mark, Saint Luke, and Saint Barnabas. Together with a Chronological Table from the beginning of the reign of Herod the Great to the end of the Apostolic Age. By a Divine of the Church of England.

"London: printed for T. Cooper, at the Globe, in Paternoster Row, 1737."

This work is in one folio volume, and all I can ascertain of its authorship is that it was *not* written by Bishop Gibson, of "Preservative" fame.

Quantity of the Latin Termination -anus.—Proper names having the termination *-anus* are always long in Latin and short in Greek: thus, the Claudiānus, Luciānus, &c. of the Latins are Κλαυδιᾰνος and Λουκιᾰνος in Greek. What is to be said of the word Χριστιανος? Is it long or short, admitting it to be long in the Latin tongue?

While on the subject of quantities, let me ask, where is the authority for that of the name of the queen of the Ethiopians, Candace, to be found? We always pronounce it long, but all books of authority mark it as short.

ANTI-BARBARUS.

Webb and Walker Families.—Perhaps you or some of your numerous readers could inform me if the Christian names of Daniel and Roger were used 160 or 180 years ago by any of the numerous families of *Webb* or *Webbe*, resident in Wilts or elsewhere; and if so, in what family of that name? And is there any pedigree of them extant? and where is it to be found?

Was the Rev. Geo. Walker, the defender of Derry, connected with the Webbs? and if so, how, and with what family?

Is there any Webb mentioned in history at the siege of Derry? and if so, to what family of that name did he belong?

GULIELMUS.

Cawdrey's "Treasure of Similes."—I stumbled lately at a book-stall on a very curious old book entitled *A Treasurie or Store-house of Similes both pleasant, delightfull, and profitable.* The title-page is gone; but in an old hand on the cover it is stated to have been written by a certain "Cawdrey," and to have been printed in 1609, where I cannot discover. Can any of your correspondents oblige me with some information concerning him? The book is marked "scarce."

J. H. S.

Point of Etiquette.—Will some of your numerous correspondents kindly inform me as to the rule in such a case as the following: when an elder brother has lost both his daughters in his old age, does the eldest daughter of the younger brother take the style of *Miss* Smith, Jones, Brown, or Robinson, as the case may be? F. D., M.R.C.S.

Napoleon's Spelling.—Macaulay, in his *History of England*, chap. vii., quotes, in a foot-note, a passage from a letter of William III., written in French to his ambassador at Paris, and then makes this remark, "The spelling is bad, but not worse than Napoleon's."

Can you refer me to some authentic proof of the fact that Napoleon was unable to spell correctly? It is well known that he affected to put his thoughts upon paper with great rapidity; and the consequence of this practice was, that in almost every word some letters were dropped, or their places indicated by dashes. But this was only one of those numerous contrivances, to which he was in the habit of resorting, in order to impress those around him with an idea of his greatness.

HENRY H. BREEN.

St. Lucia.

Trench on Proverbs.—Mr. Trench, in this excellent little work, states that the usual translation of Psalm cxxvii. 2. is incorrect:

"Let me remind you of such [proverbs] also as the following, often quoted or alluded to by Greek and Latin authors: *The net of the sleeping (fisherman) takes*;* a proverb the more interesting, that we have in the words of the Psalmist (Ps. cxxvii. 2.), were they accurately translated, a beautiful and perfect parallel; 'He giveth his beloved' (not 'sleep,' but) 'in their sleep;' his gifts gliding into their bosoms, they knowing not how, and as little expecting as having laboured for them."

The Hebrew is יִתֵּן לִידִידוֹ שֵׁנָא, the literal translation of which, "He giveth (or, He will give) to his beloved sleep," seems to me to be correct.

As Mr. Trench is a reader of "N. & Q.," perhaps he would have the kindness to mention in its pages the grounds he has for his proposed translation. E. M. B.

Rings formerly worn by Ecclesiastics.—In describing the finger-ring found in the grave of the Venerable Bede, the writer of *A brief Account of Durham Cathedral* adds,—

"No priest, during the reign of Catholicity, was buried or enshrined without his ring."—P. 81.

I have seen a similar statement elsewhere, and wish to ask, 1st, Were priests formerly buried with the ring? 2ndly, If so, was it a mere custom, or was it ordered or authorised by any rubric or canon of our old English Church?

I am very strongly of opinion that such never was the custom, and that the statement above quoted has its origin in the confounding priests with bishops. Martene says, when speaking of the manner of burying bishops,—

"Episcopus debet habere annulum, quia sponsus est. Cæteri sacerdotes non, quia sponsi non sunt, sed amici sponsi vel vicarii."—*De Antiquis Ecclesiæ Ritibus*, lib. III. cap. xii. n. 11.

CEYREP.

Butler's "Lives of the Saints."—Can any of your correspondents supply a correct list of the various editions of this popular work? The notices in Watt and Lowndes are very unsatisfactory.

J. YEOWELL.

Marriage of Cousins.—It was asserted to me the other day that marriage with a *second* cousin is, by the laws of England, illegal, and that succession to property has been lately barred to the issue of such marriage, though the union of *first* cousins entails no such consequences. Is there any foundation for this statement? J. P.

Castle Thorpe, Bucks.*—A traditional rhyme is current at this place which says that—

"If it hadn't been for Cobb-bush Hill,
Thorpe Castle would have stood there still."

or the last line, according to another version,—

"There would have been a castle at Thorpe still."

Now it appears from Lipscomb's *History* of the county, that the castle was demolished by Fulke de Brent about 1215; how then can this tradition be explained?

Cobb-bush Hill, I am told, is more than half a mile from the village. H. THOS. WAKE.

Where was Edward II. killed?—Hume and Lingard state that this monarch was murdered at Berkeley Castle. Echard and Rapin are silent, both as to the event and as to the locality. But an earlier authority, viz. Martyn, in his *Historie and Lives of Twentie Kings*, 1615, says:

"He was committed to the Castle of Killingworth, and Prince Edward was crowned king. And not long after, the king being removed to the Castle of Corff, was wickedly assayled by his keepers, who, through a horne which they put in his," &c.

What authority had Martyn for these statements?

C. MANSFIELD INGLEBY.

Birmingham.

Encore.—Perhaps some correspondent of "N. & Q." can assign a reason why we use this French word in our theatres and concert rooms, to express our desire for the repetition of favourite songs, &c. I should also like to know at what period it was introduced. A. A.

Amcotts' Pedigree.—Can any of your correspondents supply me with a full pedigree of Amcotts of Astrop, co. Lincolnshire? I do not refer to the Visitations, but to the later descents of the family. The last heir male was, I believe, Vincent Amcotts, Esq., great-grandfather to the present Sir William Amcotts Ingilby, Bart. Elizabeth Amcotts, who married, 19th July, 1684, John Toller, Esq., of Billingborough Hall in Lincolnshire, was one of this family, and I suppose aunt to Vincent Amcotts. I may mention, the calendars

* "Εὕδοντι κύρτος αἱρεῖ.—Dormienti rete trahit."

* Pronounced *Thrup*.

of the Will Office at Lincoln have no entries of the name of Amcotts between 1670 and 1753.

TEWARS.

Blue Bell—Blue Anchor.—A bell painted blue is a common tavern sign in this country (United States); and the blue anchor is also to be met with in many places. As these signs evidently had their origin in England, and one of them is alluded to in the old Scotch ballad "The Blue Bell of Scotland," it seems to me that the best method to apply for information upon the subject is to ask "N. & Q." Are these signs of inns heraldic survivors of old time; are they corruptions of some other emblem, such as that which in London transformed *La Belle Sauvage* into the *Bell Savage*, pictorialised by an Indian ringing a hand-bell; or is the choice of such improper colour as blue for a bell and an anchor a species of symbolism the meaning of which is not generally known? ☙.

Philadelphia.

"*We've parted for the longest time.*"—Would you insert these lines in your paper, the author of which I seek to know, as well as the remaining verses?

"We've parted for the longest time, we ever yet did part,
And I have felt the last wild throb of that enduring heart:
Thy cold and tear-wet cheek has lain for the last time to mine,
And I have pressed in agony those trembling lips of thine."

R. JERMYN COOPER.

The Rectory, Chiltington Hunt, Sussex.

Matthew Lewis.—Allow me to solicit information, through the medium of "N. & Q.," where I can see a pedigree of Matthew Lewis, Esq., Deputy Secretary of War for many years under the Right Hon. William Windham, then M.P. for Norwich, and other Secretaries-at-War. I rather think Mr. Lewis married a daughter of Sir Thomas Sewell, Kt., Master of the Rolls from 1764 to 1784; and had a son, Matthew Gregory Lewis, known as *Monk* Lewis, who was M.P. for Hindon at the close of the last century: a very clever but eccentric young man. I also believe Lieut.-Gen. John Whitelocke, and Gen. Sir Thos. Brownrigg, G.C.B., who died in 1838, were connected by marriage with the Sewell or Lewis families.

C. H. F.

Paradise Lost.—In *A Treatise on the Dramatic Literature of the Greeks*, by the Rev. J. R. Darley, I read the following remark:

"In our own literature also, the efforts of our early dramatists were directed to subjects derived from religion; even the *Paradise Lost* is composed of a series of minor pieces, originally cast in the dramatic form, of which the creation and fall of man, and the several episodes which were introduced subordinately to these grand events, were the subject-matter."

This statement being at variance with the received opinion, that Milton, from his early youth, had meditated the composition of an epic poem, I would inquire whether there is any evidence to support Mr. Darley's view? Milton has been charged with having borrowed the design of *Paradise Lost* from some Italian author; and this allegation, coupled with that made by Mr. Darley, would, if founded, reduce our great national epic to what Hazlitt has described as "patchwork and plagiarism, the beggarly copiousness of borrowed wealth."

HENRY H. BREEN.

St. Lucia.

Colonel Hyde Seymour.—Who was "Colonel Hyde Seymour?" I find his name written in a book, *The Life of William the* Third, 1703.

H. T. ELLACOMBE.

Vault at Richmond, Yorkshire.—In Speed's plan of Richmond, in Yorkshire, is represented the mouth of a "vault that goeth under the river, and ascendeth up into the Castell." Was there ever such a vault, and how came it to be destroyed or lost sight of? One who knows Richmond well tells me that he never heard of it. O. L. R. G.

Poems published at Manchester.—Can any contributor to "N. & Q." inform me who was the author of a volume of *Poems on Several Occasions*, published by subscription at Manchester; printed for the author by R. Whitworth, in the year 1733? It is an 8vo. of 138 pages; has on the title-page a line from Ovid:

"Jure, tibi grates, candide lector, ago,"

and begins with an "Address to all my Subscribers;" after which follow several pages of subscribers' names, which consist chiefly of Staffordshire and Cheshire gentry. My copy (for the possession of which I am indebted to the kindness of Dr. Bliss, the Principal of St. Mary's Hall, Oxford) was formerly in the library of Mr. Heber, who has thus noted its purchase on the fly-leaf, "Feb. 1811, Ford, Manchester, 7*s.* 6*d.*" Dr. Bliss has added, on the same fly-leaf, "Heber's fourth sale, No. 1908, not in the Bodleian Catalogue." The first poem in the book is "A Pastoral to the Memory of Sir Thomas Delves, Baronet." It is probably a scarce book; but possibly some of your book-learned correspondents may help me to the author's name. W. SNEYD.

Denton.

Handel's Dettingen Te Deum.—Any information as to the circumstances under which Handel composed this celebrated *Te Deum*, and the place

and occasion of its first public performance, will be welcome to PHILO-HANDEL.

Edmund Spenser and Sir Hans Sloane, Bart.—As I believe myself (morally speaking) to be *lineally* descended from the former of these celebrated men, and *collaterally* from the latter, may I request that information may be forwarded me, either through your columns or by correspondence, regarding the descendants of the great poet and his ancestry; and also whether, among the many thousand volumes bequeathed by Sir Hans to the nation, some record does not exist tending to prove his genealogical descent? At present I know of no other pedigree than that Mr. Burke has given of him in his *Extinct Baronetage*. I shall feel exceedingly gratified if any assistance can be given me relating to these two families.

W. SLOANE SLOANE-EVANS.

Cornworthy Vicarage, Totnes.

Minor Queries with Answers.

The Ligurian Sage.—In Gifford's *Mæviad*, lines 313-316, I read,—

> "Together we explored the stoic page
> Of the Ligurian, stern tho' beardless sage!
> Or trac'd the Aquinian thro' the Latin road,
> And trembled at the lashes he bestow'd."

The Aquinian is of course Juvenal; but I must confess me at fault with respect to the Ligurian.

W. T. M.

[The Ligurian sage is no doubt Aulus Persius Flaccus, who, according to ancient authors, was born at Volaterræ in Etruria; but some modern writers conclude that he was born at Lunæ Portus in Liguria, from the following lines (Sat. vi. 6.), which seem to relate to the place of his residence:

> "Mihi nunc Ligus ora
> Intepet, hybernatque *meum* mare, qua latus ingens
> Dant scopuli, et multa littus se valle receptat.
> *Lunai portum* est operæ cognoscere, cives."

When approaching the verge of manhood, Persius became the pupil of Cornutus the Stoic, and his death took place before he had completed his twenty-eighth year.]

Gresebrok in Yorkshire.—Can you or any of your correspondents give me any information as to what part of Yorkshire the manor of Gresebrok lies in? In Shaw's *History of Staffordshire* (2 vols. folio), there is a "Bartholomew de Gresebrok" mentioned as witness to a deed of Henry III.'s time, made between Robert de Grendon, Lord of Shenston, and Jno. de Baggenhall; which family of Gresebrok, it is said, "probably took their name from a *manor so called in Yorkshire*, and had property and residence in Shenstone, from this early period to the beginning of the century, many of whom are recorded in the registers from 1590 to 1722."

The above is quoted by Shaw from Sanders's *History of Shenstone*, p. 98., and perhaps some of your correspondents may possess that work, and will oblige me by transcribing the necessary information.

Any particulars of the above family will much oblige your constant reader Ἡραλδικος.

[According to Sanders, the family of Greisbrook was formerly of some note at Shenstone. He says that "Greisbrook, whence the family had their name, is a manor in Yorkshire, which, in the reign of Henry III., was in the great House of Mowbray, of whom the Greisbrooks held their lands. Roger de Greisbrook (temp. Henry II.) is mentioned as holding of the fee of Alice, Countess of Augie, or Ewe, daughter of William de Albiney, Earl of Arundel, by Queen Alice, relict of Henry I." Then follow some particulars of various branches of the family, from the year 1580 to the death of Robert Greisbrook in 1718. Sanders's History is included in vol. ix. of *Bibliotheca Topographica Britannica.*]

Stillingfleet's Library.—The extensive and valuable library of Edward Stillingfleet, the learned Bishop of Worcester, who died in 1699, is said to be contained in the library of Primate Marsh, St. Patrick's, Dublin. Can any of your correspondents state how it came there? Was it bequeathed by the bishop, or sold by his descendants? He died at Westminster, and was buried in Worcester Cathedral.

J. B. WHITBORNE.

[Bishop Stillingfleet's library was purchased by Archbishop Marsh for his public library in Dublin. A few years since Robert Travers, Esq., M. D., of Dundrum near Dublin, was engaged in preparing for publication a catalogue of Stillingfleet's printed books, amounting to near 10,000 volumes. The bishop's MSS. were bought by the late Earl of Oxford, and are now in the Harleian Collection. See *The Life of Bishop Stillingfleet*, 8vo., 1735, p. 135., and *Biog. Brit.* s. v.]

The whole System of Law.—On December 26, 1651, the Long Parliament, stimulated by Cromwell to various important reforms in civil matters, resolved,—

"That it be referred to persons out of the House to take into consideration what inconveniences there are in the law, and how the mischiefs that grow from the delays, the chargeableness, and the irregularities in the proceedings of the law, may be prevented; and the speediest way to reform the same."

The commission thus appointed consisted of twenty-one persons, among whom were Sir Mathew Hale, Sir Anthony Ashley Cooper, and John Rushworth. They seem to have set to work with great vigour, and submitted a variety of important measures to Parliament, many of which were

adopted. They also prepared a document "containing the whole system of the law," which was read to the House on January 20 and 21, 1652; and it was resolved "That three hundred copies of the said book be forthwith printed, to be delivered to members of the Parliament only."

Is anything known of this work at the present day? A Leguleian.

[It appears doubtful whether this work was ever printed, for in a pamphlet published April 27, 1653, entitled *A Supply to a Draught of an Act or System proposed (as is reported) by the Committee for Regulations concerning the Law*, &c., the writer thus notices it:—"Having *lately heard* of some propositions called 'The System of the Law,' which are said to be intended preparatives to several Acts of Parliament touching the regulation of the law, we cannot but with thankfulness acknowledge the care and industry of those worthy persons who contrived the same, it containing many good and wholesome provisions for the future perpetual good and quiet of the nation . . . . . We know not, at present, wherein we could give a more visible testimony of our affections to the peaceable government of the free people here, than by offering to them and the supreme authority, what we humbly conceive prejudicial and inconvenient to well-government, in case that System (*as it is said to be now prepared*) should take effect." A week before the publication of this work, the Long Parliament had been turned out of doors by Cromwell.]

Saint Malachy on the Popes.—Saint Malachy, Archbishop of Armagh, who flourished in the first half of the twelfth century, is said to be the author of a curious prophecy respecting the Popes. Some years ago I met with this prophecy in an old French almanack, and was particularly struck with its applicability to the life and character of the present Pope; but I omitted to make a Note.

Can you inform me where I may find a copy of this prophecy? Henry H. Breen.

[St. Malachy's hieroglyphical descriptions or prophecy on the succession of Roman Pontiffs will be found in *Flosculi Historici delibati nunc delibatiores redditi, sive Historia Universalis;* Auctore Joanne de Bussières, Societatis Jesu Sacerdote, Oxon. 1668. An explanation of each prophecy is given from the pontificate of Celestus II. A.D. 1143, to that of Innocent X. A.D. 1644. The present Pope being the nineteenth from Innocent X., the following prophecy relates to him, "Crux de Cruce." We subjoin the remainder: 20. Lumen in cœlo. 21. Ignis ardens. 22. Religio depopulata. 23. Fides intrepida. 24. Pastor angelicus. 25. Pastor et nauta. 26. Flos florum. 27. De medietate lunæ. 28. De labore solis. 29. Gloria Olivæ. St. Malachy concludes his prophecy with the following prediction of the downfall of the Roman Church: "In persecutione extrema Sacræ Romanæ Ecclesiæ sedebit Petrus Romanus, qui pascet oves in multis tribulationibus; quibus transactis civitas septicollis diruetur, et Judex tremendus judicabit populum."]

Work on the Human Figure.—A few years ago there was a little work published on *Dress and the Art of improving the Human Figure*, by (I believe) a nobleman's valet: I wish to consult this for a literary purpose, and should be much obliged to any of your readers who can favour me with the exact title and date.

Charles Demayne.

[The following two works on dress appear in the *London Catalogue:*—*The Whole Art of Dress;* by a Country Officer, 12mo. Lond. 1830; and *The Art of Dress, or a Guide to the Toilette*, fcp. 8vo., Lond. 1839.]

Replies.

"NAMBY-PAMBY," AND OTHER WORDS OF THE SAME FORM.

(Vol. viii., p. 318.)

The origin of the word *namby-pamby* is explained in the following passage of Johnson's *Life of Ambrose Philips:*

"The pieces that please best are those which from Pope and Pope's adherents procured him the name of *namby-pamby*, the poems of short lines, by which he paid his court to all ages and characters—from Walpole, 'the steerer of the realm,' to Miss Pulteney in the nursery. The numbers are smooth and sprightly, and the diction is seldom faulty. They are not loaded with much thought, yet, if they had been written by Addison, they would have had admirers. Little things are not valued but when they are done by those who can do greater."

In the *Treatise on the Bathos*, the *infantine* style is exclusively exemplified by passages from Ambrose Philips:

"This [says Pope] is when a poet grows so very simple as to think and talk like a child. I shall take my examples from the greatest master in this way: hear how he fondles like a mere stammerer:

'Little charm of placid mien,
Miniature of Beauty's queen,
Hither, British Muse of mine,
Hither, all ye Grecian nine,
With the lovely Graces three,
And your pretty nursling see.
When the meadows next are seen,
Sweet enamel, white and green;
When again the lambkins play,
Pretty sportlings full of May,
Then the neck so white and round,
(Little neck with brilliants bound)
And thy gentleness of mind,
(Gentle from a gentle kind), &c.
Happy thrice, and thrice again,
Happiest he of happy men,' &c.

And the rest of those excellent lullabies of his composition."—C. xi.

These verses are stated by Warburton, in his note on the passage, to be taken from a poem to

Miss Cuzzona. They are however in fact selected from two poems addressed to daughters of Lord Carteret, and are put together arbitrarily, out of the order in which they stand in the original poems. There is a short poem by Philips in the same metre, addressed to Signora Cuzzoni, and dated May 25, 1724, beginning, "Little syren of the stage;" but none of the verses quoted in the *Treatise on the Bathos* are extracted from it.

Namby-pamby belongs to a tolerably numerous class of words in our language, all formed on the same rhyming principle. They are all familiar, and some of them childish; which last circumstance probably suggested to Pope the invention of the word *namby-pamby*, in order to designate the infantine style which Ambrose Philips had introduced. Many of them, however, are used by old and approved writers; and the principle upon which they are formed must be of great antiquity in our language. The following is a collection of words which are all formed in this manner:

Bow-wow.—A word formed in imitation of a dog's bark. Compare the French *aboyer*.

Chit-chat.—Formed by reduplication from *chat*. A word (says Johnson) used in ludicrous conversation. It occurs in the *Spectator* and *Tatler*.

Fiddle-fuddle.—Formed in a similar manner from *to fiddle*, in its sense of *to trifle*. It occurs in the *Spectator*.

Flim-flam.—An old word, of which examples are cited from Beaumont and Fletcher, and Swift. It is formed from *flam*, which Johnson calls "a cant word of no certain etymology." *Flam*, for a lie, a cheat, is however used by South, Barrow, and Warburton, and therefore at one time obtained an admission into dignified style. See Nares' *Glossary* in v.

Hab or nab.—That is, according to Nares, have or have not; subsequently abridged into *hab, nab*. *Hob or nob* is explained by him to mean "Will you have a glass of wine or not?" *Hob, nob* is applied by Shakspeare to another alternative, viz. give or take (*Twelfth Night*, Act III. Sc. 4.). See Nares in v. *Habbe or Nabbe*.

Handy-dandy.—"A play in which children change hands and places" (Johnson). Formed from *hand*. The word is used by Shakspeare.

Harum-scarum.—"A low but frequent expression applied to flighty persons; persons always in a hurry" (Todd). Various conjectures are offered respecting its origin: the most probable seems to be, that it is derived from *scare*. The Anglo-Saxon word *hearmsceare* means punishment (see Grimm, *Deutsche Rechtsalterthümer*, p. 681.); but although the similarity of sound is remarkable, it is difficult to understand how *harum-scarum* can be connected with it.

Helter-skelter.—Used by Shakspeare. Several derivations for this word are suggested, but none probable.

Higgledy-piggledy.—"A cant word, corrupted from *higgle*, which denotes any confused mass, as *higglers* carry a huddle of provisions together" (Johnson). It seems more probable that the word is formed from *pig;* and that it alludes to the confused and indiscriminate manner in which pigs lie together. In other instances (as *chit-chat, flim-flam, pit-a-pat, shilly-shally, slip-slop*, and perhaps *harum-scarum*), the word which forms the basis of the rhyming reduplication stands second, and not first.

Hocus-pocus.—The words *ocus bochus* appear, from a passage cited in Todd, to have been used anciently by Italian conjurers. The fanciful idea of Tillotson, that *hocus-pocus* is a corruption of the words *hoc est corpus*, is well known. Compare Richardson *in v.*

Hoddy-doddy.—This ancient word has various meanings (see Richardson *in v.*). As used by Ben Jonson and Swift, it is expressive of contempt. In Holland's translation of Pliny it signifies a snail. There is likewise a nursery rhyme or riddle:

"Hoddy-doddy,
All legs and no body."

Hodge-podge appears to be a corruption of *hotch-pot*. It occurs in old writers. (See Richardson in *Hotch-pot*.)

Hoity-toity.—Thoughtless, giddy. Formed from the old word *to hoit*, to dance or leap, to indulge in riotous mirth. See Nares in *Hoit* and *Hoyt*.

Hubble-bubble.—A familiar word, formed from *bubble*. Not in the dictionaries.

Hubbub.—Used by Spenser, and other good writers. Richardson derives it from *hoop* or *whoop*, a shout or yell. It seems rather a word formed in imitation of the confused inarticulate noise produced by the mixture of numerous voices, like *mur-mur* in Latin.

Hugger-mugger.—Used by Spenser, Shakspeare, and other old writers. The etymology is uncertain. Compare Jamieson in *Hudge-mudge*. The latter part of the word seems to be allied with *smuggle*, and the former part to be the reduplication. The original and proper sense of *hugger-mugger* is secretly. See Nares *in v.*, who derives it from *to hugger*, to lurk about; but query whether such a word can be shown to have existed?

Humpty-dumpty.—Formed from *hump*. This word occurs in the nursery rhyme:

"*Humpty-dumpty* sat on a wall,
Humpty-dumpty had a great fall," &c.

Hurdy-gurdy.—The origin of this word, which is quoted from no writer earlier than Foote, has not been explained. See Todd *in v.*

Hurly-burly.—This old word occurs in the well-known verses in the opening scene of *Macbeth*—

"When the *hurly burly's* done,
When the battle's lost and won"—

where see the notes of the commentators for other instances of it. There are rival etymologies for this word, but all uncertain. The French has *hurlu-burlu*. Nares in *Hurly*.

Hurry-scurry.—This word, formed from *hurry*, is used by Gray in his *Long Story*.

Nick-nack.—A small ornament. Not in the dictionaries.

Pic-nic.—For the derivation of this word, which seems to be of French origin, see "N. & Q.," Vol. vii., pp. 240. 387.

Pit-pat, or Pit-a-pat.—A word formed from *pat*, and particularly applied to the pulsations of the heart, when accelerated by emotion. Used by Ben Jonson and Dryden. Congreve writes it *a-pit-pat*.

Riff-raff.—The refuse of anything, "Il ne lui lairra rif ny raf." Cotgrave in *Rif*, where *rif* is said to mean nothing.

Rolly-pooly.—"A sort of game" (Johnson). It is now used as the name of a pudding rolled with sweetmeat.

Rowdy-dowdy, and Rub-a-dub.—Words formed in imitation of the beat of a drum.

Shilly-shally.—Used by Congreve, and formerly written "shill I, shall I."

Slip-slop.—"Bad liquor. A low word, formed by reduplication of *slop*" (Johnson). Now generally applied to errors in pronunciation, arising from ignorance and carelessness, like those of Mrs. Malaprop in *The Rivals*.

Tip-top.—Formed from *top*, like *slip-slop* from *slop*.

Tirra-lirra.—Used by Shakspeare:

> "The lark that *tirra lirra* chants."
> *Winter's Tale*, Act IV. Sc. 2.

From the French, see Nares *in v.*

The preceding collection is intended merely to illustrate the principle upon which this class of words are formed, and does not aim at completeness. Some of your correspondents will doubtless, if they are disposed, be able to supply other examples of the same mode of formation. L.

EARL OF OXFORD.

(Vol. viii., p. 292.)

S. N. will find the Earl's answer in a volume, not very common now, entitled *A Compleat and Impartial History of the Impeachments of the Last Ministry*, London, 8vo., 1716. The charge respecting the creation of twelve peers in one day formed the 16th article of the impeachment. I inclose a copy of the answer, if not too long for your pages. G.

"In answer to the 16th article, the said Earl doth insist, that by the laws and constitution of this realm, it is the undoubted right and prerogative of the Sovereign, who is the fountain of honor, to create peers of this realm, as well in time of Parliament as when there is no Parliament sitting or in being; and that the exercise of this branch of the prerogative is declared in the form or preamble of all patents of honor, to proceed *ex mero motu*, as an act of mere grace and favor, and that such acts are not done as many other acts of a public nature are, by and with the advice of the Privy Council; or as acts of pardon usually run, upon a favorable representation of several circumstances, or upon reports from the Attorney-General or other officers, that such acts are lawful or expedient, or for the safety or advantage of the Crown; but flows entirely from the beneficent and gracious disposition of the Sovereign. He farther says, that neither the warrants for patents of honor, the bills or other engrossments of such patents, are at any time communicated to the council or the treasury, as several other patents are; and therefore the said Earl, either as High Treasurer or Privy Councillor, could not have any knowledge of the same: Nevertheless, if her late sacred Majesty had thought fit to acquaint him with her most gracious intentions of creating any number of peers of this realm, and had asked his opinion, whether the persons whom she then intended to create were persons proper to have been promoted to that dignity, he does believe he should have highly approved her Majesty's choice; and does not apprehend that in so doing he had been guilty of any breach of his duty, or violation of the trust in him reposed; since they were all persons of honor and distinguished merit, and the peerage thereby was not greatly increased, considering some of those created would have been peers by descent, and many noble families were then lately extinct: And the said Earl believes many instances may be given where this prerogative hath been exercised by former princes of this realm, in as extensive a manner; and particularly in the reigns of King Henry the Eighth, King James the First, and his late Majesty King William. The said Earl begs leave to add, that in the whole course of his life he hath always loved the established constitution, and in his private capacity as well as in all public stations, when he had the honor to be employed, has ever done his utmost to preserve it, and shall always continue so to do."

PICTS' HOUSES.

(Vol. viii., p. 264.)

The mention there made of the recent discovery of one of these subterranean vaults or passages in Aberdeenshire, induces me to ask a question in regard to two subterranean passages which have lately been discovered in Berwickshire, and which so far differ from all others that I have heard or read of, that whereas all of them seem to have been built at the sides with large flat stones, and roofed with similar ones, and then covered with earth, those which I am about to mention are both hewn out of the solid rock. They are both situated in the Lammermoor range of hills. Those persons who have seen them are at a loss to know for what

purpose they could have been excavated, unless for the purpose of sepulture in the times of the aborigines, or of very early inhabitants of Britain, as they in many respects resemble those stone graves which are mentioned in Worsaae's *Description of the Primæval Antiquities of Denmark*, translated and applied to the illustration of similar remains in England by Mr. Thoms.

One of these cavities is situated on a remote pasture farm, among the hills belonging to the Earl of Lauderdale, called Braidshawrigg; and was discovered by a shepherd very near his own house, within less than a quarter of a mile up a small stream which runs past it, and on the opposite side of the water, a few yards up the steep hill. The shepherd had observed for some time that one of his dogs was in the habit of going into what he supposed to be a rabbit hole at this place, and when he was missing and called, he generally came out of this hole. At last, curiosity led his master to take a spade and dig into it; and he soon found that, after digging down into the soil to the rock, the cavity became larger, and had evidently been the work of human hands. Information was given to Lord Lauderdale, and the rubbish was cleared away. It (the rubbish) did not extend far in, and after that the passage was clear. The excavation consists of a passage cut nearly north and south (the entrance being to the south) through various strata of solid rocks, partly grauwacke, or what is there called *whinstone*), and partly gray slate: the strata lying east and west, and nearly vertical. The whole length of it is seventy-four feet. From the entrance the passage, for four or five yards, slopes downwards into the hill; it then runs horizontally the length of sixty-three feet from the entrance, when it changes its direction at right angles to the westward for a distance of eleven feet; when it ends with the solid rock. It is regularly from three feet four inches to three feet six inches wide, and about seven feet high, the ceiling being somewhat circular. The floor is the rock cut square. The time and labour must have been great to cut this passage, as not more than one man could conveniently quarry the rock at the same time. It might have been supposed that this was a level to a mine, as copper has been worked in this range farther eastward; but the passage does not follow any vein, but cuts across all the strata, and keeps a straight line, till it turns westward, and then in another straight line; and the floors, sides, and roof are all made quite regular and even with a pickaxe or a hammer. There does not appear to have been at any time any other habitation than the shepherd's house, and another cottage a little lower down the stream, in the neighbourhood. The discovery of this cavern recalled to the recollection of myself, and some of my family, that a few years ago, in cutting a road through the rock into a whinstone quarry, about four miles south of Braidshawrigg, near a mill, we had cut across the east end of a passage somewhat similar to the one before mentioned, but running east and west; that we had cleared it out for a short way, but as it then went under a corner of one of the houses belonging to the mill, we stopped, for fear of bringing down the building, as this passage, though cut out of the solid rock, was not a mine, but had been worked to the surface; and, if it ever had been used for purposes of sepulture, must have been roofed with flagstones, and then covered with earth like other Picts' houses. But these roof-stones must have been carried away, and the whole trench was filled with rubbish, and all trace of it on the surface was obliterated. This passage we have lately opened, and cleared out. To the westward it passes into the adjoining water-mill, which is itself in great part formed by excavation of the rock; and the east wall of the upper part of the mill is arched over the passage. Beyond the west wall of the mill which adjoins the stream, there is a continuation of the trench through the rock down to the water, which serves to take away that which passes over the millwheel at right angles to where the rock has been cut away to make room for the millwheel itself. That which has been cut away in making the trench, is a seam of clay slate about three feet six inches in breadth, between two solid whinstone rocks. The length of the passage, from the east end, which terminated in rock, to the mill, is sixty-three feet. The mill is thirty feet, and the cut beyond it twelve feet: in all, one hundred and five feet. The average depth is about twelve feet; but as it slopes down to the stream, some of it is sixteen feet deep. It has been suggested that it might have been dug out in order to obtain the coarse slate; but the difficulty of working a confined seam like this, in any other way than by picking it out piecemeal with immense labour, seems impossible. It can never have been meant to convey water to the mill, as the highest part begins in the solid rock, and the object must always have been to keep the water on the highest possible level, until it reached the top of the millwheel. Nothing was found in either of these excavations.—After this long discussion, Query, What can have been the purpose for which these laborious works can have been executed?

J. S. s.

PRONUNCIATION OF "HUMBLE."

(Vol. viii., pp. 229. 298.)

It is my misfortune entirely to differ from Mr. Dawson (p. 229.) and Mr. Crossley (p. 298.) as to the pronunciation of *humble*; and permit me to say (with all courtesy) that I was unfeignedly surprised at the latter's assertion, that sounding

the *h* is "a recent attempt to introduce a mispronunciation," as I have known that mode of pronunciation all but universally prevalent for nearly the last forty years; and I have had pretty good opportunities for observing what the general usage in that respect was, as I was for some years at a very large public school, then at Oxford for more than the usual time, and have since resided in London more than twenty-five years, practising as a barrister in Westminster Hall, and on one of the largest circuits. If, therefore, I have not had ample means of judging as to the pronunciation of *humble*, I know not where the means are to be found; especially as I doubt whether *humble* and *humbly* are anywhere so frequently used as in courts: a counsel rarely making a speech without "*humbly* submitting" or making a "*humble* application." Now the result of my experience is, that the *h* is almost universally sounded; and at this moment I cannot call to mind a single gentleman who omits it, who does not also omit it in many other instances where no doubt can exist that it ought to be sounded.

Mr. Dawson believes the sounding the *h* to be "one of those, either Oxford, or Cambridge, or both, peculiarities of which no reasonable explanation can be given." Now I believe Mr. Dawson is right in supposing that that usage is general both at Oxford and Cambridge, and I rather think that not only an explanation of the fact may be given, but that the fact itself, that in both the Universities the *h* is sounded, is extremely cogent evidence that it is correct. It cannot be doubted that the fact that a word is spelled with certain letters is clear proof that, at the time when that spelling was adopted, the word was so sounded as to give a distinct sound to each of the letters used, and that clearly must have been the case with words beginning with *h* especially. When, therefore, the present spelling of *humble* was adopted, the *h* was sounded. Now, whilst I freely admit that the utterance of any word may be changed—"Si volet usus, quem penes arbitrium est, et jus et norma loquendi"—still it cannot be questioned that the usage must be so general, clear, and distinct among the better educated classes (wherever they may have received their education) as to leave no reasonable doubt about the matter; and that it lies on those who assert that such a change has taken place, to show such a usage as I have mentioned. And when the number of the members of the Universities is considered, and their position as men of education, it must at least admit of doubt whether, if a general usage prevailed among them to pronounce a particular word in the manner in which it originally was pronounced, this would not alone prevent a different pronunciation among others from having that general prevalence, which would be sufficient to justify a change in the utterance of such word.

But let us consider whether the usage of the Universities is not very cogent evidence that the *h* is generally sounded throughout England. 1. Each University contains a large number of the higher and better educated classes. 2. The members come from all parts of England indiscriminately. 3. Infinitely the majority come from schools; and some of the large schools have generally many members at each University. By such persons the pronunciation of the schools cannot fail to be represented. 4. Every one on entering the University is expected at least to know his own language. 5. There is no instruction, as far as I know (however much the fact may be to be regretted), ever given in English at either University. 6. There is a perpetual change of about a third of the members every year, few remaining above three years. Now can any one, who candidly considers these facts, doubt that a usage in pronouncing a particular word at *either* University, if generally prevalent, is very strong evidence that the same usage is generally prevalent throughout England; but if any one does entertain such a doubt, surely it must be done away, when he finds that the same usage prevails at *both* Universities; though there exists such a degree of rivalry between them as would prevent the one from adopting from the other any usage which was liable to any the least doubt, and though there is no communication between them that could account for the same usage prevailing in both.

Mr. Crossley appeals to the Prayer Book as a decisive authority, and instances "an *humble*," &c. If any one will examine the Prayer Book, he will find that it is no authority at all; as "an" is at least as often used erroneously before *h* as not. In reading over the first sixty-eight Psalms, I found the following instances:—Ps. xxvii. 3. and Ps. xxxiii. 15., "An host of men;" Ps. xlvii. 4. and Ps. lxi. 5., "An heritage;" Ps. xlix. 18., "An happy man;" Ps. lv. 5., "An horrible dread;" Ps. lxviii. 15., "An high hill." And in the same Psalms I only found *one* instance of *a* before *h*, viz. in Ps. xxxiii. 16., "A horse;" and in this case the Bible version has "An horse." In the first Lesson for the 19th Sunday after Trinity, Dan. iii. 4., "An herald," and 27., "An hair of their head," occur; and in the next chapter (iv. 13.), "An holy one." It is plain from these instances (and doubtless many others may be found), that the use of "an" before *h*, in the Bible or Prayer Book, can afford no test whatever whether the *h* ought to be sounded or not. S. G. C.

After the sensible Note of your correspondent E. H., it is perhaps hardly necessary to say more on the subject of aspirated and mute *h*. If these remarks, therefore, seem superfluous, they may easily be suppressed, and that too without any offence to the writer.

It is very dangerous to dogmatise on the English language. We really have no authority to which we can confidently appeal, except the usage of good society: "Quem penes arbitrium est, et jus et norma loquendi." Unfortunately, however, every man is convinced, that in *his own* society that usage is to be found; and your correspondents, who have agreed in approving the *Heapian* pronunciation, will probably, on that ground, still retain the same opinion.

The only words in the English language, in which *h* is written, but not pronounced, are words derived from Latin through the French; but of these, many in English retain the aspirate, though in French nearly all lose it. The exceptions collected by E. H. satisfactorily prove that we do not follow the French rule implicitly. They indeed carry the non-aspiration farther than to words of Latin derivation. They omit the aspirate to nearly all words derived from Greek. This we never do. I think that E. H.'s rule, of always aspirating *h* before *u*, is not entirely without exceptions. Except in Ireland, I never heard *humour* or *humorous* aspirated, though in *humid* and *humect* the *h* is always sounded. If this be right, it depends solely on the usage of good society, and not on rules laid down by Walker or Lindley Murray, whose authority we do *not* acknowledge as infallible. I may here remark, that no arguments can be drawn from our Liturgy or translation of the Bible that would not prove too much. If, because we find in our Liturgy "an *humble*, lowly, and obedient heart," we are to read "an '*umble*," we must also read "an 'undred, an 'ouse, an 'eap, an 'eart;" for *an* was prefixed in our Liturgy as well as in our translated Bible to *every* word beginning with *h*, and not (as one of your correspondents supposes) only to words beginning with silent *h*. Among young clergymen there is a growing habit (derived I suppose from Walker, or other such sources) of indulging in the *Heapian* dialect. I think Mr. Dickens will have done us more good by his ridicule, than will ever be effected by serious arguments; and I feel as much obliged to him as to E. H. To show how dangerous it is to be bound by a mere grammarian authority, a disciple of Vaugelas or Restaut (no insignificant names in French philology) would be led to read *les héros* as if it were "les zéros." E. C. H.

SCHOOL LIBRARIES.

(Vol. viii., p. 220.)

I can answer Mr. Weld Taylor for at least one public school having no library, nor any books for other purposes than tasks, *i. e.* Christ's Hospital, London: whether any other metropolitan schools are provided with books I do not know. When I was at the above school, at all events, we had no books except for learning out of; whether reform has crept in since I was there, twenty-five years ago, I cannot say. I speak of then, not now.

I remember very well a dusty cupboard with "Read, Mark, Learn," painted in ostentatious letters on it. And these profound words were just like a park gate with high iron railings, where you may peep in and get no farther—no more could we: for we never saw the inside of it, and nobody could say where the key was; therefore what flowery *pleasaunce* of knowledge it contained nobody perhaps knows to this day. I also remember how greedily any entertaining book was borrowed, begged, and circulated; and thumbed and dog's-eared to admiration. *Rasselas* and *Gulliver's Travels*, *Robinson Crusoe*, or *Sandford and Merton*, poor things! they became at last what might be supposed a public arsenal of umbrellas would at the last.

When I reflect on that time, and the dreary winter's evenings, trundled to bed almost by daylight, my very heart sinks. What a luxury if some Christian had been allowed to read aloud for an hour, instead of lying awake studying the ghastly lamp that swung from the ceiling in the dormitory; or if some one with a modicum of information had given half an hour's lecture on some entertaining branch of science. Perhaps these antique schools are reformed in some measure, or perhaps they are waiting till their betters are.

I observe, however, that certain parish workhouse schools have, within these few days, taken the hint. Perhaps our public schools, for some are very wealthy, may be able to afford to follow their example. E. H.

Wimborne Minster, Dorset.

Marlborough College possesses a library of about four thousand volumes, entirely the munificent contribution of Mr. M'Geachy, one of the council. The boys of the fifth and sixth forms are allowed access daily at certain fixed hours, the librarian being present. In addition to this, libraries are now being formed in each house, which are maintained by small half-yearly subscriptions, and which will contain books of a more amusing character, and better suited for the younger boys.

B. J.

PHOTOGRAPHIC CORRESPONDENCE.

Albumenized Paper.—If this subject be not already exhausted, the following account of my method of preparing the material in question, which differs in some few important particulars from any I have seen published, may be of interest to some of my brother operators.

I have, after a very considerable number of experiments, succeeded in producing the *very highly* varnished appearance so conspicuous in some of the foreign proofs; and although I cannot say I admire it in general, more especially as regards landscapes, yet it is sometimes very effective for portraits, giving a depth of tone to the shadows, and a roundness to the flesh, which is very striking. Moreover, a photographer may just as well be acquainted with every kind of manipulation connected with the art.

Having but a very moderate amount of spare time, and that at uncertain intervals, to devote to this seductive pursuit, I am always a great stickler for *economy of time* in all the processes, as well as for economy of material, the former with me having, perhaps, a shade more influence than the latter.

As in all other processes, I find that the *kind of paper* made use of has a most important bearing upon the result. That which I find the best is of French manufacture, known as Canson 'Frères' (both the thin and the thick sorts), probably in consequence of their being sized with starch. The thin sort (the same as is generally used for waxed-paper negatives) takes the highest polish, but more readily embrowns after being rendered sensitive, and the lights are not ever quite so white as when the positive paper is used.

In order to save both time and labour, I prepare my papers in the *largest* sizes that circumstances will admit of, as it takes little or no more time to prepare and render sensitive a large sheet than a small one; and as I always apply the silver solution by means of the glass rod, I find that a half-sheet of Canson's paper (being seventeen inches by eleven inches the half-sheet) is the best size to operate on. If the whole sheet is used, it requires *more* than double the quantity of solution to ensure its being properly covered, which additional quantity is simply so much waste.

A most convenient holder for the paper whilst being operated upon, is one suggested by Mr. Horne of Newgate Street, and consists of a piece of half-inch Quebec yellow pine plank (a soft kind of deal), eleven inches by seventeen inches, screwed to a somewhat larger piece of the same kind, but with the grain of the wood at right angles to the upper piece, in order to preserve a perfectly flat surface. On to the upper piece is glued a covering of japanned flannel, such as is used for covering tables, taking care to select for the purpose that which has no raised pattern, the imitation of rosewood or mahogany being unexceptionable on that account. The paper can be readily secured to the arrangement alluded to by means of a couple of pins, one at each of two opposite angles, the wood being sufficiently soft to admit of their ready penetration.

To prepare the Albumen.—Take the white of *one* egg; this dissolve in one ounce of distilled water, two grains of chloride of sodium (common salt), and two grains of *grape* sugar; mix with the egg, whip the whole to a froth, and allow it to stand until it again liquefies. The object of this operation is to thoroughly incorporate the ingredients, and render the whole as homogeneous as possible.

A variety in the resulting tone is produced by using ten grains of sugar of milk instead of the grape sugar.

The albumen mixture is then laid on to the paper by means of a flat camel's-hair brush, about three inches broad, the mixture being first poured into a cheese plate, or other flat vessel, and all froth and bubbles carefully removed from the surface. Four longitudinal strokes with such a brush, if properly done, will cover the whole half-sheet of paper with an even thin film; but in case there are any lines formed, the brush may be passed very lightly over it again in a direction at right angles to the preceding. The papers should then be allowed to remain on a perfectly level surface until nearly dry, when they may be suspended for a few minutes before the fire, to complete the operation. In this condition the glass is but moderate, and as is generally used; but if, after the first drying before the fire, the papers are again subjected to precisely the same process, the negative paper will shine like polished glass. That is coated again with the albumenizing mixture, and dried as before.

One egg, with the ounce of water, &c., is enough to cover five half-sheets with two layers, or five whole sheets with one.

I rarely iron my papers, as I do not find any advantage therein, because the moment the silver solution is applied the albumen becomes coagulated, and I cannot discover the slightest difference in the final result, except that when the papers are ironed I sometimes find flaws and spots occur from some carelessness in the ironing process.

If the albumenized paper is intended to be kept for any *long* time before use, the ironing may be useful as a protection against moisture, provided the *iron be sufficiently hot;* but the temperature ought to be considerable.

To render the paper sensitive, I use a hundred-grain solution of nitrate of silver, of which forty-five minims will exactly cover the sheet of seventeen inches by eleven inches, if laid on with the glass rod. A weaker solution will do, but with the above splendid tints may be produced. As to the ammonio-nitrate of silver, I have totally abandoned its use, and, after many careful experiments, I am satisfied that its extra sensitiveness is a delusion, while the rapid tendency of paper prepared with it to spoil is increased tenfold.

The fixing, of course, modifies considerably the tone of the proof, but almost any desired shade

may be attained by following the plan of Mr. F. M. Lyte, published in "N. & Q.," provided the negative is sufficiently intense to admit of a considerable degree of over-printing.

It is a fact which appears to be entirely overlooked by many operators, that the *intensity* of the negative is the chief agent in conducing to black tones in the positive proof; and it is almost impossible to produce them if the negative is poor and weak: and the same observation applies to a negative that has been *over*-exposed.

Geo. Shadbolt.

Cement for Glass Baths.—The best I have tried is Canada balsam. My baths I have had in use five years, and have used them for exciting, developing hypo. and cyanide, and are as good as when first used. Noxid.

New Process for Positive Proofs.—I have tried a method of preparing my paper for positive proofs, which, as I have not seen it mentioned as employed by others, and the results appear to me very satisfactory, I am induced to communicate to you, and to accompany by some specimens, which will enable you to judge of the amount of success.

I use a glass cylinder, with air-pump attached, such as that described by Mr. Stewart as employed by him for iodizing his paper. I put in this the salt solution, and that I use is thus composed: 2 drachms of sugar of milk, dissolved in 20 ounces of water, adding —

Chloride of barium - - -	15 grs.
Chloride of sodium - - -	15 grs.
Chloride of ammonium - - -	15 grs.

In this I plunge several sheets of paper rolled into a coil (taking care that they are covered by the solution), and exhaust the air. I leave them thus for a few minutes, then take them out and hang them up to dry; or as the sheets are rather difficult to pin, from the paper giving way, spread them on a frame, across which any common kind of coarse muslin or tarletan, such as that I inclose, is stretched.

I excite with ammonio-nitrate of silver, 30 grains to 1 ounce of water, applied with a flat brush.

I fix in a bath of plain hypo. of the strength of one-sixth. The bath in which the inclosed specimens were fixed has been in use for some little time, and therefore has acquired chloride of silver.

I previously prepared my paper by *brushing* it with the same salt solution, and the difference of effect produced may be seen by comparing a proof so obtained, which I inclose, with the others. This latter is of rather a reddish-brown, and not very agreeable tint. I have inclosed the proofs as printed on paper of Whatman, Turner, and Canson Frères, so as to show the effect in each case. The advantages which the mode I have detailed possesses are, I think, these:

Greater sensitiveness in the paper,

A good black tint, and

Greater freedom from spots and blemishes, all very material merits. C. E. F.

[Our Correspondent has forwarded five specimens, four of which are certainly very satisfactory; the fifth is the one prepared by brushing.]

Replies to Minor Queries.

The Groaning Elm-plank in Dublin (Vol. viii., p. 309.). — Dr. Rimbault has given an account of the groaning-board, one of the popular delusions of two centuries ago: the following notice of it, extracted from my memoir of Sir Thomas Molyneux, Bart., M.D., and published in the *Dublin University* for September, 1841, may interest your readers:

"In one of William Molyneux's communications he mentions the exhibition of 'the groaning elm-plank' in Dublin, a curiosity that attracted much attention and many learned speculations about the years 1682 and 1683. He was, however, too much of a philosopher to be gulled with the rest of the people who witnessed this so-called 'sensible elm-plank,' which is said to have groaned and trembled on the application of a hot iron to one end of it. After explaining the probable cause of the noise and tremulousness by its form and condition, and by the sap being made to pass up through the pores or tubuli of the plank which was in some particular condition, he says: 'But, Tom, the generality of mankind is lazy and unthoughtful, and will not trouble themselves to think of the reason of a thing: when they have a brief way of explaining anything that is strange by saying "The devil's in it," what need they trouble their heads about pores, and matters, and motion, figure, and disposition, when the devil and a witch shall solve all the phenomena of nature.'"

W. R. Wilde.

Passage in Whiston (Vol. viii., p. 244.).—J. T. complains of not being able to find a passage in Whiston, which he says is referred to in p. 94. of *Taylor on Original Sin*, Lond. 1746. I do not know what Taylor he refers to. Jeremy Taylor wrote a treatise on original sin; but he lived before Whiston. I have looked into two editions of the *Scripture Doctrine of Original Sin*, by John Taylor, one of Lond. 1741, and another of Lond. 1750; but in neither of these can I find any mention of Mr. Whiston. Ἁλιεύς.

Dublin.

"*When Orpheus went down*" (Vol. viii., pp. 196. 281.). — In addition to the information given upon this old song by Mr. Oldenshaw, I beg to add the following. It was written for and sung

by Mr. Beard, in a pantomimic entertainment entitled *Orpheus and Euridice*, acted at the theatre in Lincoln's Inn Fields in 1740. The author of the entertainment was Mr. Henry Sommer, but the song in question was "translated from the Spanish" by the Rev. Dr. Samuel Lisle, who died Rector of Burclere, Hants, 1767. It was long very popular, and is found in almost all the song-books of the latter half of the last century. Mr. Park, the editor of the last edition of Ritson's *English Songs* (vol. ii. p. 153.), has the following note upon this song:

"An answer to this has been written in the way of echo, and in defence of the fair sex, whom the Spanish author treated with such libellous sarcasm."

As this "echo song" is not given by Ritson or his editor, I have transcribed it from a broadside in my collection. It is said to have been written by a lady.

"When Orpheus went down to the regions below,
To bring back the wife that he lov'd,
Old Pluto, confounded, as histories show,
To find that his music so mov'd:
That a woman so good, so virtuous, and fair,
Should be by a man thus trepann'd,
To give up her freedom for sorrow and care,
He own'd she deserv'd to be damn'd.

"For punishment he never study'd a whit,
The torments of hell had not pain
Sufficient to curse her; so Pluto thought fit
Her husband should have her again.
But soon he compassion'd the woman's hard fate,
And, knowing of mankind so well,
He recall'd her again, before 'twas too late,
And said, she'd be happier in hell."

EDWARD F. RIMBAULT.

Foreign Medical Education (Vol. viii., p. 341.).—Your correspondent MEDICUS will find some information respecting *some* of the foreign universities in the *Lancet* for 1849, and the *Medical Times and Gazette* for 1852. For France he will find all he wants in Dr. Roubaud's *Annuaire Médical et Pharmaceutique de la France*, published by Baillière, 219. Regent Street. M. D.

"*Short red, good red*" (Vol. viii., p. 182.).—Sir Walter has probably borrowed this saying from the story of Bishop Walchere, when he related the murder of Adam, Bishop of Caithness. This tragical event is told in the *Chronicle of Mailros*, under the year 1222; also in *Forduni Scotichronicon*, and in Wyntoun's *Chronicle*, book vii. c. ix.; but the words "short red, good red," do not appear in these accounts of the transaction. J. MN.

Collar of SS. (Vols. iv.—vii. *passim*).—At the risk of frightening you and your correspondents, I venture to resume this subject, in consequence of a circumstance to which my attention has just been directed.

In the parish church of Swarkestone in Derbyshire there is a monument to Richard Harpur, one of the judges of the Court of Common Pleas in the reign of Elizabeth; on which he is represented in full judicial costume, with the collar of SS., which I am told by the minister of the parish is "distinctly delineated." It may be seen in Fairholt's *Costumes of England*, p. 278.

As far as I am aware, this is the only instance, either on monuments or in portraits, of a *puisne* judge being ornamented with this decoration. Can any of your correspondents produce another example? or can they account, from any other cause, for Richard Harpur receiving such a distinction? or may I not rather attribute it to the blunder of the sculptor? EDWARD FOSS.

Who first thought of Table-turning (Vol. viii., p. 57.).—It is impossible to say who discovered the table-turning experiment, but it undoubtedly had its origin in the United States. It was practised here three years ago, and, although sometimes associated with spirit-rappings, has more frequently served for amusement. On this connexion it may be proper to say that Professor Faraday's theory of unconscious muscular force meets with no concurrence among those who know anything about the subject in this country. It is notorious that large tables have been moved frequently by five or six persons, whose fingers merely touched them, although upon each was seated a stout man, weighing a hundred and fifty or sixty pounds: neither involuntary nor voluntary muscular force could have effected *that* physical movement, when there was no other *purchase* on the table than that which could be gained by a pressure of the tips of the fingers. W.

Philadelphia.

Passage of Thucydides on the Greek Factions (Vol. vii., p. 594.; Vol. viii., pp. 44. 137.).—My attempt to find the passage attributed by Sir A. Alison to Thucydides in the real Thucydides was unsuccessful for the best of reasons, viz. that it does not exist there. He has probably borrowed it from some modern author, who, as it appears to me, has given a loose paraphrase of the words which I cited from *Thucyd.* III. 82., and has expanded the thought in a manner not uncommon with some writers, by adding the expression about the "sword and poniard." Some other misquotations of Sir A. Alison from the classical writers may be seen in the *Edinburgh Review* for April last, No. CXCVIII. p. 275. L.

Origin of "Clipper" as applied to Vessels (Vol. viii., p. 100.).—For many years the fleetest sailing vessels built in the United States were

constructed at Baltimore. They were very sharp, long, low; and their masts were inclined at a much greater angle than usual with those in other vessels. Fast sailing pilot boats and schooners were thus rigged; and in the last war with England, privateers of the Baltimore build were universally famed for their swiftness and superior sailing qualities. "A Baltimore clipper" became the expression among shipbuilders for a vessel of peculiar make; in the construction of which, fleetness was considered of more importance than a carrying capacity. When the attention of naval architects was directed to the construction of swift sailing ships, they were compelled to adopt the clipper shape. Hence the title "Clipper Ship," which has now extended from America to England.

W.

Philadelphia.

Passage in Tennyson (Vol. viii., p. 244.).—In the third edition of *In Memoriam*, LXXXIX., 1850, the last line mentioned by W. T. M. is "Flits by the sea-blue bird of March," instead of "blue sea-bird." This reading appears to be a better one. I would suggest that the bird meant by Tennyson was the Tom-tit, who, from his restlessness, may be said to flit among the bushes.

F. M. Middleton.

Huet's Navigations of Solomon (Vol. vii., p. 381.).—This work of the learned Bishop of Avranches was written in Latin, and translated into French by J. B. Desrockes de Parthenay. It forms part of the second volume of a collection of treatises edited by Bruzen de la Martinière, under the title of *Traités Géographiques et Historiques pour faciliter l'intelligence de l'Ecriture Sainte, par divers auteurs célèbres*, 1730, 2 vols. 12mo.

I am unable to reply to Edina's second Query, as to the result of Huet's assertions.

Henry H. Breen.

St. Lucia.

Sincere (Vol. viii., pp. 195. 328.).—The derivation of this word from *sine cerâ* appears very fanciful. If this were the correct derivation, we should expect to find *sinecere*, for the *e* would scarcely be dropped; just as we have the English word *sinecure*, which is the only compound of the preposition *sine* I know; and is itself *not a Latin word*, but of a later coinage. Some give as the derivation *semel* and κερδω—that is, once mixed, without adulteration; the ε being lengthened, as the Greek ἀκήρατος. The proper spelling would then be *simcerus*, and euphonically *sincerus*: thus we have *sim-plex*, which does not mean without a fold, but (*semel plico*, πλέκω) once folded. So also *singulus*, semel and termination. The proper meaning may be from tablets, *ceratæ tabellæ*, which were "once smeared with wax" and then written upon; they were then *sinceræ*, without forgery or deception. If they were in certain places covered with wax again, for the purpose of adding something secretly and deceptively, they cease to be *sinceræ*.

J. T. Jeffcock.

Π. Β. asks me for some authority for the alleged practice of Roman potters (or crock-vendors) to rub wax into the flaws of their unsound vessels. This was the very burden of my Query! I am no proficient in the Latin classics: yet I think I know enough to predicate that Π. Β. is wrong in his version of the line—

"Sincerum est nisi vas, quodcunque infundis acescit."

I understand this line as referring to the notorious fact, that some liquors turn sour if the air gets to them from without. "Sincerum vas" is a sound or air-tight vessel. In another place (*Sat.*, lib. i. 3.), Horace employs the same figure, where he says that we "call evil good, and good evil," figuring the sentiment thus:

> "At nos virtutes ipsas invertimus, atque
> Sincerum cupimus vas *incrustare*"—

meaning, of course, that we bring the vessel into suspicion, by treating it as if it were flawed. Dryden, no doubt, knew the radical meaning of *sincere* when he wrote the lines cited by Johnson:

> "He try'd a tough well-chosen spear;
> Th' inviolable body stood sincere."

C. Mansfield Ingleby.

Birmingham.

The Saltpetre Man (Vol. viii., p. 225.).—In addition to the curious particulars of this office, I send you an extract from Abp. Laud's *Diary*:

"December 13, Monday. I received letters from Brecknock; that the *saltpeter man* was dead and buried the Sunday before the messenger came. This *saltpeter man* had digged in the Colledge Church for his work, bearing too bold upon his commission. The news of it came to me to London about November 26. I went to my Lord Keeper, and had a messenger sent to bring him up to answer that sacrilegious abuse. He prevented his punishment by death."

John S. Burn.

Major André (Vol. viii., p. 174.).—There is in the picture gallery of Yale College, New Haven, Conn., an original sketch of Major André, executed by himself with pen and ink, and without the aid of a glass. It was drawn in his guard-room on the morning of the day first fixed for his execution.

J. E.

Longevity (Vol. viii., p. 182.).—A Doubter is informed that the *National Intelligencer* (published at Washington, and edited by Messrs. Gales and Seaton) is the authority for my statement respecting Mrs. Singleton, and her advanced age. If A Doubter is desirous of satisfying himself more fully respecting its correctness, he has but

to write to the above-named gentlemen, or to the English Consul at Charleston, S. C., and his wish will doubtless be gratified. I cannot but hope that your correspondent's "fifty cents worth of reasons" for doubting my statement is now, or shortly will be, removed.

If A Doubter intends to be in New York while the present Exhibition is open, he will have an opportunity of seeing a negro of the age of *one hundred and twenty-four*, who once belonged to General Washington, and from whom he could very possibly obtain some information respecting the aged "nurse" of the first President of the United States mentioned in his note. W. W.

Malta.

Passage in Virgil (Vol. viii., p. 370.).—The passage for which your correspondent R. Fitzsimons makes inquiry is to be found in the Eighth Eclogue, at the 44th and following lines:

"Nunc scio quid sit Amor," &c.

The application by Johnson seems to be so plain as to need no explanation. F. B—w.

Love Charm from a Foal's Forehead (Vol. viii., p. 292.).—Your correspondent H. P. will find the love charm, consisting of a fig-shaped excrescence on a foal's forehead, and called *Hippomanes*, alluded to by Juvenal, *Sat.* vi. 133.:

"Hippomanes, carmenque loquar, coctumque venenum,
Privignoque datum?"

And again, 615.:

"ut avunculus ille Neronis,
Cui totam tremuli frontem Cæsonia pulli
Infudit."

It was supposed that the dam swallowed this excrescence immediately on the birth of her foal, and that, if prevented doing so, she lost all affection for it.

However, the name Hippomanes was applied to two other things. Theocritus (ii. 48.) uses it to signify some herb which incites horses to madness if they eat of it.

And again, Virgil (*Geor.* iii. 280.), Propertius, Tibullus, Ovid, &c., represent it as a certain *virus*:

"Hippomanes cupidæ stillat ab inguine equæ."

The subject is an unpleasant one, and H. P. is referred for farther information to Pliny, viii. 42. s. 66., and xxviii. 11. s. 80. H. C. K.

This lump was called *Hippomanes;* which also more truly designated, according to Virgil, another thing. The following paragraphs from Mr. Keightley's excellent *Notes on Virgil's Bucolics and Georgics* will fully explain both meanings:

"*Hippomanes*, horse-rage: the pale yellow fluid which passes from a mare at that season [*i. e.* when she is horsing] (cf. *Tibul.* ii. 4. 58.), of which the smell (*aura*, v. 251.) incites the horse.

"*Vero nomine.* Because the bit of flesh which was said to be on the forehead of the new-born foal, and which the mare was supposed to swallow, was called by the same name (see *Æn.* iv. 515.); and also a plant in Arcadia (*Theocr.* ii. 48.). With respect to the former Hippomanes, Pliny, who detailed truth and falsehood with equal faith, says (viii. 42.) that it grows on the foal's forehead; is of the size of a dried fig (*carica*), and of a black colour; and that if the mare does not swallow it immediately, she will not let the foal suck her. Aristotle (*H. A.*, viii. 24.) says this is merely an old wives' tale. He mentions, however, the πώλιον, or bit of livid flesh, which we call the foal's bit, and which he says the mare ejects before the foal."—*Notes, &c.*, p. 273. on *Georgic.* iii. 280. ff.

With regard to the plant called *Hippomanes*, commentators, as may be seen from Kiessling's note on Theocritus, ii. 48., are by no means agreed. Certainly Andrews, in his edition of Freund, is wrong in referring Virgil *Georgic.* iii. 283. to that meaning. The use of *legere* probably misled. E. S. Jackson.

Wardhouse, where was? (Vol. viii., p. 78.).—It probably is the same as Wardoehuus or Vardoehus, a district and town in Norwegian Finmark, on the shores of the Arctic Ocean, inhabited principally by fishermen.

W. C. Trevelyan.

Wallington.

Divining Rod (Vol. viii., p. 293.).—The inquirer should read the statement made by Dr. Herbert Mayo, in his letters *On the Truths contained in Popular Superstitions*, 1851, pp. 3—21. To the facts there recorded I may add, that I have heard Mr. Dawson Turner relate that he himself saw the experiment of the divining rod satisfactorily carried out in the hands of Lady Noel Byron; and some account of it is to be found, I believe, in an article by Sir F. Palgrave, in the *Quarterly Review*. μ.

Waugh, Bishop of Carlisle (Vol. viii., p. 271.).—His arms are engraved on a plate dedicated to him by Willis, in his *Survey of the Cathedrals of England*, 1742, vol. i. p. 284., and appear thus, *Argent, on a chevron gules, three besants;* but in a MS. collection by the late Canon Rowling of Lichfield, relating to bishops' arms, I find his coat thus given,—*Argent, on a chevron engrailed gules, three besants.* The variation may have arisen from an error of the engraver. It appears from Willis that Dr. Waugh was a fellow of Queen's College, Oxford; and the entry of his matriculation would no doubt show in what part of England his family resided. He was successively Rector of St. Peter's, Cornhill; Prebendary of Lincoln; Dean of Gloucester; and Bishop of

Carlisle; to which latter dignity he was promoted in August, 1723. μ.

Pagoda (Vol. v., p. 415.).—The European word pagoda is most probably derived, by transposition of the syllables, from *da-go-ba*, which is the Pali or Sanscrit name for a Budhist temple. It appears probable that the Portuguese first adopted the word in Ceylon, the modern holy isle of Budhism. Ph.

Rangoon.

Miscellaneous.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Ford's Handbook of Spain. Vol. I.
Austin Cheironomia.
Rev. E. Irving's Orations on Death, Judgment, Heaven, and Hell.
Thomas Gardener's History of Dunwich.
Marsh's History of Hursley and Baddesley. About 1805. 8vo. Two Copies.
Oswalli Crollii Opera. 12mo. Geneva, 1635.

PAMPHLETS.

Junius Discovered. By P. T. Published about 1789.
Reasons for rejecting the Evidence of Mr. Almon, &c. 1807.
Another Guess at Junius. Hookham. 1809.
The Author of Junius Discovered. Longmans. 1821.
The Claims of Sir P. Francis refuted. Longmans. 1822.
Who was Junius? Glynn. 1837.
Some New Facts, &c., by Sir F. Dwarris. 1850.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

A Register of Elections, by H. S. Smith, of Leeds (published in Parts).
James' Naval History. Vols. III., IV., and V. 8vo. 6-Vol. Edition by Bentley.

Wanted by *Mr. J. Howes*, Stonham-Aspall, Suffolk.

Monuments and Genii of St. Paul's and Westminster Abbey, by G. L. Smith. London. J. Williams. 1826. Vol. I.

Wanted by *Charles Reed*, Paternoster Row.

Dr. Pettingall's Tract on Jury Trial, 1769.

Wanted by *Mr. T. Stephens*, Merthyr Tydfil.

History of the Old and New Testament, by Prideaux. Vol. I. 1717-18.
Historical Memoirs of Queens of England, by Hannah Lawrence. Vol. II.
Bryan's Dictionary of Painters and Engravers.
Jardine's Naturalist's Library. First Edition. All except first 13 Volumes.
Peter Simple. Illustrated Edition. Saunders and Otley. Vols. II. and III.
History and Antiquities of Somersetshire, by Rev. W. Phelps. 1839. All except Parts I., II., III., V., VI., VII., and VIII.

Wanted by *John Garland*, Solicitor, Dorchester.

Pointer's Britannia Romana. Oxford, 1724.
Pointer's Account of a Roman Pavement at Stunsfield, Oxon. Oxford, 1713.
Roman Stations in Britain. London, 1726.
A Survey of Roman Antiquities in some Midland Counties. London, 1726.

Wanted by *Rev. J. W. Hewett*, Bloxham, Banbury.

Theobald's Shakspeare Restored. 4to. 1726.
G. Macropedii, Hecastus, Fabula. Antwerp, 1539. 8vo.

Wanted by *William J. Thoms*, 25. Holywell Street, Millbank, Westminster.

Indications of Spring, by Robt. Marsham, Esq., F.R.S.
The Village Curate, by Hurdis.
Calendar of Flora, by Stillingfleete.

Wanted by *J. B. Whitborne*, 54. Russell Terrace, Leamington.

Notices to Correspondents.

Books Wanted.—*We believe that gentlemen in want of particular books, either by way of loan or purchase, would find great facilities in obtaining them if their names and addresses were published, so that parties having the books might communicate directly with those who want them. Acting on this belief, we shall take advantage of the recent alteration in the law respecting advertisements, and in future, where our Correspondents desire to avail themselves of this new arrangement, shall insert their names and addresses—unless specially requested not to do so.*

All Communications *should be addressed to the Editor, to the care of* Mr. Bell, 186. Fleet Street. *They should be* distinctly *written; and care should be taken that all Quotations are copied with accuracy: and in all cases of References to Books the editions referred to should be specified. Every distinct subject should form a separate communication; all inquiries respecting communications forwarded for insertion should specify the subjects of such communications.*

Our Prospectus *has been reprinted at the suggestion of several Correspondents, and we shall be happy to forward copies to any friends who may desire to assist us by circulating them.*

We have just received the following communication:

"*Binocular Compound Microscope.*—Will you allow me an *exiguum* of your periodical for the purpose of explaining a seeming plagiarism at page 32. of my *Essay on the Stereoscope?* I have just seen, for the first time, the October number of the *Journal of Microscopical Science*, whereby I learn that Mr. Wenham and Mr. Riddell have anticipated me in the theory of the *Binocular Compound Microscope*. Up to this time I was not aware of the fact that the subject had received the attention it deserves, and my own suggestions, founded upon a series of careful experiments made during the last eight months, were thrown out for the simple purpose of calling attention to the utility and practicability of a *Binocular Compound Microscope*.

C. Mansfield Ingleby.

Birmingham."

Old Grumbleton.—*We believe the real origin of the phrase* By hook or by crook *to be the "right of taking* fire-bote by hook or by crook," *as explained in* "N. & Q.," Vol. i., p. 405. *Much curious illustration of the phrase will be found in our earlier volumes.*

H. H. (Glasgow). *We cannot give the receipt you ask for. Brunswick black, which you will have no difficulty in procuring, answers very well.*

Ponders End.—*The syllable* ness, *in Sheerness, is the French* nez *and the Danish* næs, "*a point or tongue of land.*"

W. J. E. C. *has, we fear, only lately become a reader of* "N. & Q.," *or he would have remembered the numerous communications in our pages on the subject of the pronunciation of* Cowper's *name. The poet was called Cooper.*

Sol. *Sir D. Brewster's* Treatise on Optics, *price* 3*s.* 6*d., published by Longman.*

A Party who won't, &c. *We are sorry to say we cannot alter the arrangement referred to.*

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Errata.—Vol. viii., p. 132. col. 2. l. 14., for "Britannica" read "Britannia;" p. 280. col. 2. l. 5., for "lower" read "cower;" p. 315. col. 1. l. ult., for "Sprawley" read "Shrawley;" p. 360. col. 1. l. 35., dele "Hamsah;" p. 364. col. 2. l. 27., for "1653" read "1753."

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A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of." — CAPTAIN CUTTLE.

No. 209.] SATURDAY, OCTOBER 29. 1853. {Price Fourpence. Stamped Edition, 5d.

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Notes.

THE SCOTTISH NATIONAL RECORDS.

The two principal causes of the loss of these records are, the abstraction of them by Edward I. in 1292, and the destruction of a great many others by the reformers in their religious zeal. It so happens that up to the time of King Robert Bruce, the history is not much to be depended on. A great many valuable papers connected with the ancient ecclesiastical state of Scotland were carried off to the Continent by the members of the ancient hierarchy, who retired there after the Reformation. Many have, no doubt, been destroyed by time, and in the destruction of their depositories by revolutions and otherwise. That a great many are yet in existence abroad, as well as at home, which would throw great light on Scottish history, and which have not yet been discovered, there is no doubt, notwithstanding the unceremonious manner in which many of them were treated. At the time when the *literati* were engaged in investigating the authenticity of Ossian's *Poems* (to go no farther back), it was stated that there was in the library of the Scotch College at Douay a Gaelic MS. of several of the poems of great antiquity, and which, if produced, would have set the question at rest. On farther inquiry, however, it was stated that it had been torn up, along with others, and used by the students for the purpose of kindling the fires. It is gratifying to the antiquary that discoveries are from time to time being made, of great importance: it was announced lately that there had been discovered at the Treasury a series of papers relating to the rebellion of 1715–16, consisting chiefly of informations of persons said to have taken part in the rising; and an important mass of papers relative to the rebellion of 1745–46. There has also been discovered at the Chapter House at Westminster, the correspondence between Edward I., Edward II., and their lieutenants in Scotland, Aymer de Valance, Earl of Pembroke, John, Earl of Warren, and Hugh Cressingham. The letters patent have also been found, by which, in 1304, William Lamberton, Bishop of St. Andrew's, testified his having come into the peace of the king of England, and

bound himself to answer for the temporalities of his bishopric to the English king. Stray discoveries are now and then made in the charter-rooms of royal burghs, as sometime ago there was found in the Town-house of Aberdeen a charter and several confirmations by King Robert Bruce. The ecclesiastical records of Scotland also suffered in our own day; the original charters of the assembly from 1560 to 1616 were presented to the library of Sion College, London Wall, London, in 1737, by the Honorable Archibald Campbell (who had been chosen by the Presbyters as Bishop of Aberdeen in 1721), under such conditions as might effectually prevent them again becoming the property of the Kirk of Scotland. Their production having been requested by a committee of the House of Commons, the records were produced and laid on the table of the committee-room on the 5th of May, 1834. They were consumed in the fire which destroyed the houses of parliament on the 16th of October of the same year. It was only after 1746, and on the breaking up of the feudal system, when men's minds began to calm down, that any attention was paid to Scottish antiquities. Indeed, previous to that period, had any one asked permission to examine the charter chests of our most ancient families, purely for a literary purpose, he would have been suspected of maturing evidence for the purpose of depriving them of their estates. No such objection now exists, and every facility is afforded both the publishing clubs and private individuals in their researches. Much has been done by the Abbotsford, Bannatyne, Maitland, Roxburgh, Spalding, and other clubs, in elucidating Scottish history and antiquities, but much remains to be done. "If it were done, when 'tis done, then 'twere well it were done quickly," as every day lost renders the attainment of the object more difficult; and it is to be hoped that these clubs will be supported as they deserve.*

The student of Scottish history will find much useful and important information in Robertson's *Index of Charters;* Sir Joseph Ayloffe's *Calendars of Ancient Charters; Documents and Records illustrative of the History of Scotland*, edited by Sir Francis Palgrave, 1837; Jamieson's *History of the Culdees;* Toland's *History of the Druids;* Balfour's *History of the Picts;* Chalmers' *Caledonia;* Stuart's *Caledonia Romana; History of the House and Clan Mackay; The Genealogical Account of the Barclays of Ury for upwards of 700 Years;* Gordon's *History of the House of Sutherland;* M'Nicol's *Remarks on Johnson's Journey to the Western Isles;* Kennedy's *Annals of Aberdeen;* Dalrymple's *Annals*, &c. &c.

ABREDONENSIS.

* See *Scottish Journal*, Edinburgh, 1847, p. 3., for a very interesting article on the Early Records of Scotland.

PATRICK CAREY.

Looking over Evelyn's *Diary*, edited by Mr. Barry, 4to., 2nd edit., London, 1819, I came upon the following. Evelyn being at Rome, in 1644, says:

"I was especially recommended to Father John, a Benedictine Monk and Superior of the Order for the English College of Douay; a person of singular learning, religion, and humanity; also to Mr. Patrick Cary, an abbot, brother to our learned Lord Falkland, a witty young priest, who afterwards came over to our church."

It immediately occurred to me, that this "witty young priest" might be Sir Walter Scott's *protégé*, and the author of "*Triviall Poems and Triolets*, written in obedience to Mrs. Tomkins' commands by Patrick Carey, Aug. 20, 1651," and published for the first time at London in 1820, from a MS. in the possession of the editor.

Sir Walter, in introducing his "forgotten poet," merely informs us that his author "appears to have been a gentleman, a loyalist, a lawyer, and a rigid high churchman, if not a Roman Catholic."

In the first part of this book, which the author calls his "Triviall Poems," the reader will find ample proof that his character would fit the "witty young priest" of Evelyn; as well as the gentle blood, and hatred to the Roundheads of Sir Walter. As a farther proof that Patrick Carey the priest, and Patrick the poet, may be identical, take the following from one of his poems, comparing the old Church with the existing one:

"Our Church still flourishing w' had seene,
If th' holy-writt had euer beene
Kept out of laymen's reach;
But, when 'twas English'd, men halfe-witted,
Nay, woemen too, would be permitted,
T' expound all texts and preach."

The second part of Carey's poetical essays is entitled "I will sing unto the Lord," and contains a few "Triolets;" all of an ascetic savour, and strongly confirmatory of the belief that the author may have taken the monastic vow:

"Worldly designes, feares, hopes, farwell!
Farwell all earthly joyes and cares!
On nobler thoughts my soule shall dwell;
Worldly designes, feares, hopes, farwell!
Att quiett, in my peaceful cell,
I'le thincke on God, free from your snares;
Worldly designes, feares, hopes, farwell!
Farwell all earthly joys and cares.

. . . . . .

Pleasure att courts is but in show,
With true content in cells wee meete;
Yes (my deare Lord!) I've found it soe,
Noe joyes but thine are purely sweete!"

The quotation from the Psalms, which forms the title to this second part, is placed above "a helmet and a shield," which Sir Walter has trans-

ferred to his title. This "bears what heralds call a cross anchorée, or a cross moline, with a motto, *Tant que je puis*." With the exception of the rose beneath this, there is no identification here of Patrick Carey with the Falkland family. This cross, placed before religious poems, may however be intended to indicate their subjects, and the writer's profession, rather than his family escutcheon; although that may be pointed at in the rose alluded to, the Falklands bearing "on a bend three roses of the field." J. O.

[" Ah! you do not know Pat Carey, a younger brother of Lord Falkland's," says the disguised Prince Charles to Dr. Albany Rochecliffe in Sir Walter Scott's *Woodstock*. So completely has the fame of the great Lord Falkland eclipsed that of his brothers, that many are, doubtless, in the same blissful state with good Dr. Rochecliffe, although *two* editions of the poet's works have been given to the world. In 1771, Mr. John Murray published the poems of Carey, from a collection alleged to be in the hands of a Rev. Pierrepont Cromp, apparently a fictitious name. In 1820, Sir Walter Scott, ignorant, as he confesses himself, at the time of an earlier edition, edited once more the poems, employing an original MS. presented to him by Mr. Murray. In a note in *Woodstock*, Sir Walter sums up the information he had procured concerning the author, which, scanty as it is, is not without interest. "Of Carey," he says, "the second editor, like the first, only knew the name and the spirit of the verses. He has since been enabled to ascertain that the poetic cavalier was a younger brother of the celebrated Henry Lord Carey, who fell at the battle of Newberry, and escaped the researches of Horace Walpole, to whose list of noble authors he would have been an important addition." The first edition of the poems appeared under the following title, *Poems from a Manuscript written in the Time of Oliver Cromwell*, 4to. 1771, 1*s.* 6*d.*: Murray. It contains only nine pieces, whereas the present edition contains thirty-seven.—Ed.]

INEDITED LYRIC BY FELICIA HEMANS.

A short time since I discovered the following in the handwriting of Mrs. Hemans, and it accompanied an invitation of a more prosaic description to a gentleman of her acquaintance, and a relative of mine, now deceased. I thought it worth preserving, in case any future edition of her works appeared; but the 13th, 14th, and 15th lines are defective, from the seal, or some other accident, having torn them off, and one is missing. And though perhaps it would not be difficult to restore them, yet I have not ventured to do so myself. The last two lines appear to convey a melancholy foreboding of the poet's sad and early fate. Can any one restore the defective parts?

Weld Taylor.

Bayswater.

Water Lilies.

Come away, Puck, while the dew is sweet;
Come to the dingle where fairies meet.
Know that the lilies have spread their bells
O'er all the pools in our mossy dells;
Stilly and lightly their vases rest
On the quivering sleep of the waters' breast,
Catching the sunshine thro' leaves that throw
To their scented bosoms an emerald glow;
And a star from the depth of each pearly cup,
A golden star! unto heaven looks up;
As if seeking its kindred, where bright they lie,
Set in the blue of the summer sky.
. . . . under arching leaves we'll float,
. . . . with reeds o'er the fairy moat,
. . . . forth wild music both sweet and low.
It shall seem from the rich flower's heart,
As if 'twere a breeze, with a flute's faint sigh.
Come, Puck, for the midsummer sun grows strong,
And the life of the Lily may not be long.—Mab.

"GREEN EYES."

Having long been familiar with only one instance of the possession of eyes of this hue — the well-known case of the "*green-eyed* monster Jealousy," — and not having been led by that association to think of them as a beauty, I have been surprised lately at finding them not unfrequently seriously admired. *Ex. gr.*:

"*Victorian.* How is that young and *green-eyed*
Gaditana
That you both wot of?
Don Carlos. Ay, soft *emerald* eyes!
. . . . . .
Victorian. A pretty girl: and in her tender eyes,
Just that soft shade of *green* we sometimes see
In evening skies."

Longfellow's *Spanish Student*, Act II. Sc. 3.

Mr. Longfellow adds in a note:

"The Spaniards, with good reason, consider this colour of the eye as beautiful, and celebrate it in a song; as, for example, in the well-known Villancico:

'Ay ojuelos verdes,
Ay los mis ojuelos,
Ay hagan los cielos
Que de mi te acuerdes!
. . . . .
Tengo confianza,
De mis verdes ojos.'"

Böhl de Faber, *Floresta*, No. 255.

I have seen somewhere, I think in one of the historical romances of Alexander Dumas (Père), a popular jingle about

"La belle Duchesse de Nevers,
Aux yeux verts," &c.

And lastly, see *Two Gentlemen of Verona*, Act IV. Sc. 4., where the ordinary text has:

"Her eyes are *grey* as glass, and so are mine."

Here "The MS. corrector of the folio 1682 converts 'grey' into '*green*:' 'Her eyes are *green* as

grass;' and such, we have good reason to suppose, was the true reading." (Collier's *Shakspeare Notes and Emendations*, p. 25.)

The modern slang, "Do you see anything *green* in my eye?" can hardly, I suppose, be called in evidence on the question of beauty or ugliness. Is there any more to be found in favour of "*green eyes?*" HARRY LEROY TEMPLE.

SHAKSPEARE CORRESPONDENCE.

On the Death of Falstaff (Vol. viii., p. 314.).—The remarks of your correspondents J. B. and NEMO on this subject are so obvious, and I think I may also admit in a measure so just, that it appears to me only respectful to them, and to all who may feel reluctant to give up Theobald's reading, that I should give some detailed reason for dissenting from their conclusion.

In the first place, when Falstaff began to "play with flowers, and smile upon his fingers' ends," it was no far-fetched thought to place him in fancy among green fields; and if the disputed passage were in immediate connexion with the above, the argument in its favour would be stronger. But, unfortunately, Mrs. Quickly brings in here the conclusion at which she arrives: "I knew there was but one way; *for*," she adds, as a farther reason, and referring to the physical evidences upon his frame of the approach of death, "his nose was as sharp as a pen on a table of green frieze." We can hardly imagine him "babbling" at this moment. "How now, Sir John, quoth I;" she continues, apparently to rouse him: "What, man! be of good cheer. *So* [thus roused] 'a cried out—God, God, God! three or four times: now, I to *comfort* him," &c. Does this look as though he were in the happy state of mind your correspondents imagine? I take no account of his crying out of sack and of women, &c., as that might have been at an earlier period. At the same time it does not follow, had Shakspeare intended to replace him in fancy amid the scenes of his youth, that he should have talked of them. A man who is (or imagines he is) in green fields, does not talk about green fields, however he may enjoy them. Both your correspondents seem to anticipate this difficulty, and meet it by supposing Falstaff to be "babbling snatches of hymns;" but this I conceive to be far beyond the limits of reasonable conjecture. In fact, the whole of their very beautiful theory rests upon the very disputed passage in question. At an earlier period apparently, his mind did wander; when, as Mrs. Quickly says, he was "rheumatick," meaning doubtless *lunatic*, that is, delirious; and then he talked of other things. When he began to "fumble with the sheets, and play with flowers, and smile upon his fingers' ends," though for a moment he might have fancied himself even "in his mother's lap," or anything else, he was clearly past all "babbling." In saying this, I treat Falstaff as a human being who lived and died, and whose actions were recorded by the faithfullest observer of Nature that ever wrote. SAMUEL HICKSON.

Passage in "Tempest."—

> "Thy banks with pioned and twilled brims,
> Which spongy April at thy best betrims,
> To make cold nymphs chaste crowns."
>
> *Tempest*, Act IV. Sc. 1.

The above is the reading of the first folio. *Pioned* is explained by MR. COLLIER, "to dig," as in Spenser; but MR. HALLIWELL (*Monograph Shakspeare*, vol. i. p. 425.) finds no authority to support such an interpretation. MR. COLLIER'S anonymous annotator writes "tilled;" but surely this is a very artificial process to be performed by "spongy April." Hanmer proposed "peonied;" Heath, "lilied;" and MR. HALLIWELL admits this is more poetical (and surely more correct), but appears to prefer "twilled," embroidered or interwoven with flowers. A friend of mine suggested that "lilied" was peculiarly appropriate to form "cold nymphs chaste crowns," from its imputed power as a preserver of chastity: and in MR. HALLIWELL'S folio, several examples are quoted from old poets of "peony" spelt "piony;" and of both *peony* and *lily* as "defending from unchaste thoughts." Surely, then, the reading of the first folio is a mere typographical error, and *peonied* and *lilied* the most poetical and correct. ESTE.

Minor Notes.

Monumental Inscriptions (Vol. viii., p. 215. &c.).—I have never seen the monumental inscription of Theodore Palæologus accurately copied in any book. When in Cornwall lately, I took the trouble to copy it, and as some of your readers may like to see the thing as it is, I send it line for line, word for word, and letter for letter. It is found, as is well known, in the little out-of-the-way church of St. Landulph, near Saltash.

> "Here lyeth the body of Theodoro Paleologus
> Of Pesaro in Italye, descended from ye Imperyail
> Lyne of ye last Christian Emperors of Greece
> Being the sonne of Camilio, ye sone of Prosper
> the sonne of Theodoro the sonne of Iohn, ye sonne
> of Thomas, second brother to Constantine
> Paleologus, the 8th of that name and last of
> yt lyne yt raygned in Constantinople, untill subdewed by the Turkes, who married with Mary
> Ye daughter of William Balls of Hadlye in
> Souffolke Gent, & had issue 5 children, Theodoro, Iohn, Ferdinando, Maria & Dorothy, and departed this life at Clyfton ye 21th of January, 1636."

ED. ST. JACKSON.

Marlborough at Blenheim. — Extract from a MS. sermon preached at Bitton (in Glouecestershire?) on the day of the thanksgiving for the victory near Hoehstett, anno 1704. (By the Reverend Thomas Earle, afterwards Vicar of Malmesbury?)

"And so I pass to the great and glorious occasion of this day, w^h^ gives us manifold cause of praise and thanksgiving to Almighty God for . . . mercies and deliverances. For y^e^ happy success of her Majesty's arms both by land and sea [under the] Duke of Marlborough, whose fame now flies through the world, and whose glorious actions will render his name illustrious, and rank him among the renowned worthies of all ages. Had that threatning Bullet, w^h^ bespattered him all over with dirt, only that he might shine the brighter afterwards; had it, I say, took away his Life, he had gone down to the grave with the laurels in his hand."

Is this incident of the bullet mentioned in any of the cotemporary accounts of the battle? E.

Etymology of "till," "until." — Many monosyllables in language are, upon examination, found to be in reality compounds, disguised by contraction. A few instanees are, *non*, Lat. ne-un-(us); *dont*, Fr. de-unde; *such*, Eng. so-like; *which*, who-like. In like manner I believe *till*, to-while, and *until*, unto-while. Now *while* is properly a substantive, and signifies *time*, corresponding to *dum*, Lat., in many of its uses, whieh again is eonneeted with *diu*, *dies*, both whieh are used in the indefinite sense of *a while*, as well as in the definite sense of *a day*. *Adesdum*, eome here a while; *interdum*, between whiles. If τε (Gr.) is conneeted with this root, then ἕστε, to-while, till. Lawrence Minot says, "*To time* (till) he thinks to fight."

Dum has the double meaning of *while* and *to-while*. E. S. Jackson.

Dog-whipping Day in Hull. — There was some time since the singular eustom in Hull, of whipping all the dogs that were found running about the streets on Oetober 10; and some thirty years since, when I was a boy, so common was the praetiee, that every little urehin considered it his duty to prepare a whip for any unlueky dog that might be seen in the streets on this day. This eustom is now obsolete, those "putters down" of all boys' play in the streets — the new poliee — having effeetually stopped this eruel pastime of the Hull boys. Perhaps some of your readers may be able to give a more eorrect origin of this singular eustom than the one I now give from tradition:

"Previous to the suppression of monasteries in Hull, it was the custom for the monks to provide liberally for the poor and the wayfarer who came to the fair, held annually on the 11th of October; and while busy in this necessary preparation the day before the fair, a dog strolled into the larder, snatched up a joint of meat and decamped with it. The cooks gave the alarm; and when the dog got into the street, he was pursued by the expectants of the charity of the monks, who were waiting outside the gate, and made to give up the stolen joint. Whenever, after this, a dog showed his face, while this annual preparation was going on, he was instantly beaten off. Eventually this was taken up by the boys; and, until the introduction of the new police, was rigidly put in practice by them every 10th of October."

I write this on Oetober 10, 1853: and so effeetually has this custom been suppressed, that I have neither seen nor heard of any dog having been this day whipped aeeording to aneient eustom. John Richardson.

13. Savile Street, Hull.

State: Hamlet, Aet I. Se. 1. — Professor Wilson proposed that in the "high and palmy *state* of Rome," *state* should be taken in the sense of *city*:

"Write henceforth and for ever *State* with a towering capital. State, properly republic, here specifically and pointedly means Reigning City. The ghosts walked in the city, not in the republic." — Vide "Dies Boreales," No. III., *Blackwood*, August, 1849.

Query, Has this reading been adopted by our skilled Shakspearian erities?

Coleridge uses *state* for *city* in his translation of *The Death of Wallenstein*, Act III. Se. 7.:

"What think you?
Say, shall we have the *State* illuminated
In honour of the Swede?"

J. M. B.

Queries.

POLARISED LIGHT.

During the last summer, while amusing myself with verifying a statement of Sir D. Brewster respeeting the light of the rainbow, viz. that it is polarised in partieular planes, I observed a phenomenon whieh startled me exeeedingly, inasmueh as it was quite new to me at the time; and, notwithstanding subsequent inquiries, I eannot find that it has been observed by any other person. I found that *the light of the blue sky is partially polarised.* When analysed with a Nieols' prism, the eontrast with the surrounding elouds is very remarkable; so mueh so, indeed, that elouds of extreme tenuity, whieh make no impression whatever on the unassisted eye, are rendered plainly visible.

The most eomplete polarisation seems to take place near the horizon; and, when the sun is near the meridian, towards the west and east. The depth of eolour appears to be immaterial, as far as I have been able to aseertain with an instrument but rudely eonstrueted for the purpose. The light is polarised in planes passing through the

eye of the observer, and arcs of great circles intersecting the sun's disc.

From the absence (so far as I am aware) of all mention of this remarkable fact in works on the subject, I am led to conclude that it is something new; should this, however, turn out otherwise, I shall be obliged by a reference to any author who explains the phenomenon. The greater intensity towards the horizon would point to successive refractions as the most probable theory. H. C. K.

Minor Queries.

"*Salus Populi*," *&c.* — What is the origin of the saying, "Salus populi suprema lex?" E. M.

Dramatic Representations by the Hour-glass. — I have seen it stated (but am now unable to trace the reference) that, in the infancy of the drama, its representations were sometimes regulated by the hour-glass. Does the history of the art, either among the Greeks or the Romans, furnish any well-authenticated instance of this practice?

HENRY H. BREEN.

St. Lucia.

John Campbell of Jamaica. — I shall be very much obliged if any of your readers can give me any information respecting John Campbell, Esq., of Gibraltar, Trelawny, Jamaica, who died in January, 1817, at Clifton (I believe), but to whose memory a monument was erected in Bristol Cathedral by his widow. I should be glad to know her maiden name, and whether he left any surviving family? Also how he was related to a family *going by the name* of Hanam or Hannam, who lived at Arkindale, Yorkshire, about one hundred years before the date of his decease; he appears, too, to have had some connexion with a person named Isaac Madley, or Bradley, and through his mother with the Turners of Kirkleatham. This inquiry is made in the hope of unravelling a genealogical difficulty which has hitherto baffled all endeavour to solve it.

D. E. B.

Leamington.

Hodgkins's Tree, Warwick. — In the plan of Warwick, drawn on Speed's Map of that county, is a tree at the end of West Street, called on the plan "Hodgkins's Tree:" against this tree is represented a gun, pointed to the left towards the fields. — Can any of your readers furnish the tradition to this tree pertaining? O. L. R. G.

The Doctor, &c., p. 5., one volume edition. — The sentence in the Garamna tongue, if anagrammatised into "You who have written Madoc and Thalaba and Kehama," would require a *k* to be substituted for an *h* in *Whehaha*. Query, Is this the proper mode of interpretation, or is there a misprint?

Saheco, p. 248. — What name are these composite initials meant to represent? The others are easily deciphered. Should we read *Saneco*= Sarah Nelson Coleridge? J. M. B.

English Clergyman in Spain. — I am anxious to discover the capacity in which a certain clergyman was present with the English army in Spain early in the eighteenth century (probably with Lord Peterborough's expedition). Can any readers of "N. & Q." refer me to any book or record from which I can obtain this information? D. Y.

Caldecott's Translation of the New Testament. — I have a translation of the New Testament by a Mr. John Caldecott, printed and sold by J. Parry and Son, Chester, dated 1834. It is entitled *Holy Writings of the First Christians, called the New Testament* (the text written from the common version, but altered by comparing with the Greek), with notes. I shall be glad to know who Mr. Caldecott was or is? and whether the edition appeared under the auspices of any society or sect of Christians? S. A. S.

Bridgewater.

Westhumble Chapel. — There is a ruin of a chapel in the hamlet of Westhumble, in Mickleham, Surrey. At what time was it built? To what saint consecrated? and from what cause was it allowed to fall into its present ruinous and desecrated condition? J. P. S.

Perfect Tense. — In Albitès' "Companion" to *How to speak French*, one of the first exercises is to turn into French the following phrase, "I have seen him yesterday." I should be much obliged to MR. J. S. WARDEN (to whom all readers of "N. & Q." stand so greatly indebted for his excellent article on "Will and Shall"), if he would state the rule for the use of the perfect tense in English in respect to specified time, and the *rationale* involved in such rule. C. MANSFIELD INGLEBY.

Birmingham.

La Fleur des Saints. — In Molière's *Le Tartufe* (Act I. Sc. 2.) occur the following lines:

"Le traitre, l'autre jour, nous rompit de ses mains
Un mouchoir qu'il trouva dans une *Fleur des Saints*,
Disant que nous mêlions, par un crime effroyable,
Avec la sainteté les parures du diable."

Can any of your readers inform me what *Fleur des Saints* was? Was it a book? If so, what were its contents? C. P. G.

Oasis. — Can any correspondent inform me of the correct quantity of the second syllable of this word? In Smith's *Geographical Dictionary* it is marked long, while Andrews' *Lexicon* gives it

short, neither of them giving any reason for their respective quantities. T.

Book Reviews, their Origin.—Dodsley published in 1741 *The Public Register, or the Weekly Magazine.* Under the head of "Records of Literature," he undertook to give a compendious account of "whatever works are published either at home or abroad worthy the attention of the public." Was this *small* beginning the origin of our innumerable reviews? W. Cramp.

Martyr of Collet Well.—One James Martyr, in 1790, bought of George Lake the seat called Collet Well, in the parish of Otford. Can any reader of "N. & Q." tell from what family this Martyr sprang, and what their armorial bearings are? Q. M. S.

Black as a Mourning Colour.—Can any of your correspondents kindly inform me when black was first known in England, as the colour of mourning robes? We read in *Hamlet:*

> "'Tis not alone my inky cloak, good mother,
> Nor customary suits of solemn black,
> That can denote me truly."

W. W.

Malta.

The Word "Mardel," or "Mardle," whence derived? — It is in common use in the east of Norfolk in the sense of *to gossip*, thus: "He would *mardel* there all day long," meaning, waste his time in gossiping. J. L. Sisson.

Analogy between the Genitive and Plural.—In a note by Rev. J. Bandinel, in Mr. Christmas' edition of Pegge's *Anecdotes of the English Language*, 1844, the question is asked at p. 167.:

> "Why is there such an analogy, in many languages, between the genitive and the plural? In Greek, in Latin, in English, and German, it is so. What is the cause of this?"

Can you point me to any work where this hint has been carried out? H. T. G.

Hull.

Ballina Castle.—Where can I see a view of Ballina Castle, in the county of Mayo? and what is the best historical and descriptive account of that county, or of the town of Castlebar, or other places in the county? O. L. R. G.

Henry I.'s Tomb.—Lyttleton, in his *History of England*, quoting from an author whose name I forget, states that no monument was ever erected to the memory of this king in Reading Abbey. Man, on the contrary, in his *History of Reading*, without quoting his authority, states that a splendid monument was erected with recumbent figures of Henry and Adelais, his second wife; which was destroyed by the mistaken zeal of the populace during the Reformation.

Which of these statements is the true one? And if Man's be, on what authority is it probably founded? Pembrokiensis.

"*For man proposes, but God disposes.*"—This celebrated saying is in book i. ch. xix. of the English translation of *De Imitatione Christi*, of which Hallam says more editions have been published than of any other book except the Bible.—Can any of your correspondents tell me whether the saying originated with the author, Thomas A. Kempis? A. B. C.

Garrick Street, May Fair.—In Hertford Street, May Fair, there is fixed in the wall of a house (No. 15.) a square stone on which is inscribed:

> "Garrick Street, January 15, 1764."

I shall be glad to know the circumstances connected with this inscription, which is not in any way alluded to in the works descriptive of London to which I have referred. C. I. R.

The Forlorn Hope.—The "Forlorn Hope" is the body of men who volunteer first to enter a besieged town, after a breach has been made in the fortifications. That I know: but it is evidently some quotation, and if any of your readers should be able to give any information as to its origin, and where it is to be found, I should, as I said before, be much obliged. Fenton.

Mitred Abbot in Wroughton Church, Wilts.—Not very long ago, while this church was under repair, there was discovered on one of the pillars, behind the pulpit, a fresco painting of a mitred abbot. I have corresponded with the rector on the subject, but unfortunately he kept no drawing of it; and all the information he is able to afford me is, that "the vestments were those ordinarily pourtrayed, with scrip, crosier," &c. Such being the case, I have troubled "N. & Q." with this Query, in the hope that some one may be able to give me farther information as to date, name, &c.

Rusell Gole.

Reynolds' Portrait of Barretti.—Can any of your correspondents inform me where the portrait of Barretti, by Sir Joshua Reynolds, now is?

Geo. R. Corner.

Crosses on Stoles.—When were the three crosses now usually embroidered on priests' stoles in the Roman Catholic Church introduced? Were they used in England before the Reformation? In sepulchral brasses the stoles, although embroidered and fringed, and sometimes also enlarged at the ends, are (so far as I have observed) without the crosses. If used, what was their form? H. P.

Temporalities of the Church. — Is there any record existing of a want of money for the maintenance of the clergy, or for other pious uses, in any part of the world before the establishment of the Christian religion under Constantine? or of any necessity having arisen for enforcing the payment of tithes or offerings by ecclesiastical censures during that period? H. P.

Etymology of "The Lizard." — What is the etymology of the name "The Lizard," as applied in our maps to that long low green point, stretching out into the sea at the extreme south of England? My idea of the etymology would be (judging from the name and pronunciation of a small town in the immediate neighbourhood of the point) *lys-ard*, from two Celtic words: the first, *lys*, as found in the name *Lismore*, and others of a like class in Ireland and the Highlands of Scotland; the second *ard*, a long point running into the sea. In Cornwall, to my ear, the name had quite the Celtic intonation *Lȳs-ārd*; not at all like *Lĭzārd*, as we would speak it, short. C. D. LAMONT.

Greenock.

Worm in Books. — Can you or any of your numerous correspondents suggest a remedy for the worm in old books and MSS.? I know of a valuable collection in the muniment room of a nobleman in the country, which is suffering severely at the present time from the above destructive agent; and although smoke has been tried, and shavings of Russia leather inserted within the pages of the books, the evil still exists. As this question has most likely been asked before, and answered in your valuable little work, I shall be obliged by your pointing out in what volume it occurs, as I have not a set by me to refer to and thus save you the trouble. ALETHES.

Minor Queries with Answers.

Siller Gun of Dumfries. — Can any of your readers tell me the history of the "Siller Gun of Dundee" [Dumfries], and give me an account of the annual shooting for it? O. L. R. G.

[The Siller gun of Dumfries is a small silver tube, like the barrel of a pistol, but derives great importance from its being the gift of James VI., that monarch having ordained it as a prize to the best marksman among the corporations of Dumfries. The contest was, by royal authority, licensed to take place every year; but in consequence of the trouble and expense attending it, the custom has not been so frequently observed. Whenever the festival was appointed, the 4th of June, during the long reign of George III., was invariably chosen for that purpose, being his majesty's birthday. The institution itself may be regarded as a memorial of the *Waponshaw*, or showing of arms, the shooting at butts and bowmarks, and other military and gymnastic sports, introduced by our ancestors to keep alive, by competition and prizes, the martial ardour and heroic spirit of the people. In archery, the usual prize to the best shooter was a silver arrow: at Dumfries the contest was transferred to fire-arms. See the preface to the *Siller Gun*, a poem, in five cantos, by John Mayne, 1836.]

Margery Trussell. — Margery, daughter and coheiress of Roger Trussell, of Macclesfield, married Edmund de Downes (of the old Cheshire family of Downes of Taxall, Shrigley, &c.) in the fourth year of Edward II. Query, What arms did she bear? and were the Trussells of Macclesfield of the same family as that which, in consequence of a marriage with an heiress of Mainwaring, settled at Warmineham, in the reign of Edward III., and whose heiress, in later times, married a De Vere, Earl of Oxford? W. SNEYD.

Denton.

[In the Harleian MS. 4031. fol. 170. is a long and curious pedigree of the Trussells and their intermarriage with the Mainwarings, in the person of Sir William Trussell, Lord of Cubbleston, with Maud, daughter and heiress of Sir Warren Mainwaring. The arms are: Argent a fret gu. bezanté for Trussell. The same arms are found on the window of the church of Warmineham in Cheshire. These would consequently be the arms of Margery, daughter of Roger Trussell. The arms originally were: Argent a cross formée flory gu.; but changed on the marriage of Sir William Trussell of Mershton, co. Northampton, with Rose, daughter and heiress to William Pantolph, Lord of Cubbleston, who bore, Argent a fret gu. bezanté.]

Caves at Settle, Yorkshire. — Being engaged on antiquarian investigations, I have found it necessary to refer to some discoveries made in the caves at Settle in Yorkshire, of which my friends in that county have spoken. Now, I cannot find any printed account. I have referred to all the works on the county antiquities, and particularly to Mr. Phillips's book lately published (which professes to describe local antiquities), but in vain. I cannot find any notice of them. It is very likely some one of your better-informed readers may be able to assist me. BRIGANTIA.

Battersea.

[See two letters by Charles Roach Smith and Joseph Jackson in *Archæologia*, vol. xxix. p. 384., on the "Roman Remains discovered in the Caves near Settle in Yorkshire." Our correspondent has perhaps consulted the following work: — *A Tour to the Caves in the Environs of Ingleborough and Settle, in the West Riding of Yorkshire*, 8vo. 1781.]

The Morrow of a Feast. — It appears from the papers, that the presentation of the civic functionaries to the Cursitor Baron at Westminster, took place on Sept. 30. Pray is this the *morrow* of St. Michael, as commonly supposed? Does not the analogy of "Morrow of All Souls" (certainly the

same day as All Souls Day, *i. e.* Nov. 2) point out that the Morrow of St. Michael is the 29th, *i. e.* Michaelmas Day. That *morrow* was anciently equivalent to morning, we may infer from the following passages:

"Upon a morrow tide."— Gower, *Conf. Am.*, b. iii.

"Tho' when appeared the third morrow bright,
Upon the waves," &c.
Spenser's *Fairy Queen*, II. xii. 2.

"Good morrow."— *Passim.*

R. H.

[Is not our correspondent confounding the morrow of *All Saints*, which the 2nd of November certainly is, with the morrow of *All Souls?* Sir H. Nicolas, in his most useful *Chronology of History*, says most distinctly:—"The morrow of a feast is the day following. Thus, the feast of St. Peter ad Vincula is the 1st of August, and the morrow of that feast is consequently the 2nd of August."— P. 99.]

Hotchpot.—Will you kindly tell me what is the derivation of the legal term *hotchpot*, and when it was first used? M. G. B.

[The origin of this phrase is involved in some obscurity. Jacob, in his *Law Dictionary*, speaks of it as "from the French," and his definition is *verbatim* that given in *The Termes of the Law* (ed. 1598), with a very slight addition. Blackstone (book II. cap. 12.) says, "which term I shall explain in the very words of Littleton: 'It seemeth that this word *hotchpot* is in English a pudding; for in a pudding is not commonly just one thing alone, but one thing with other things together.' By this housewifely metaphor our ancestors meant to inform us that the lands, both those given in frankmarriage, and those descending in fee-simple, should be mixed and blended together, and then divided in equal portions among all the daughters."]

High and Low Dutch.—Is there any essential difference between High and Low Dutch; and if there be any, to which set do the Dutchmen at the Cape of Good Hope belong? S. C. P.

[High and Low Dutch are vulgarisms to express the German and the Dutch languages, which those nations themselves call, for the German *Deutsch*, for the Dutch *Holländisch*. The latter is the language which the Dutch colonists of the Cape carried with them, when that colony was conquered by them from the Portuguese; and has for its base the German as spoken before Martin Luther's translation of the Bible made the dialect of Upper Saxony the written language of the entire German empire.]

"*A Wilderness of Monkeys.*"—Would you kindly inform me where the expression is to be found: "I would not do such or such a thing for a wilderness of monkeys?" C. A.

Ripley.

["*Tubal.* One of them showed me a ring that he had of your daughter for a monkey.

"*Shylock.* Out upon her! Thou torturest me, Tubal: it was my turquoise; I had it of Leah, when I was a bachelor: I would not have given it for *a wilderness of monkies.*"— *Merchant of Venice*, Act III. Sc. 1.]

Splitting Paper.—Could any of your readers give the receipt for splitting paper, say a bank-note? In no book can I find it, but I believe that it is known by many. H. C.

Liverpool.

[Paste the paper which is to be split between two pieces of calico; and, when thoroughly dry, tear them asunder. The paper will split, and, when the calico is wetted, is easily removed from it.]

The Devil on Two Sticks in England.—Who is the author of a work, entitled as under?

"The Devil upon Two Sticks in England; being a Continuation of Le Diable Boiteux of Le Sage. London: printed at the Logographic Press, and sold by T. Walter, No. 169. Piccadilly; and W. Richardson, under the Royal Exchange, 1790."

It is a work of very considerable merit; an imitation in style and manner of Le Sage, but original in its matter. It is published in six volumes 8vo. William Newman.

[William Coombe, Esq., the memorable author of *The Diaboliad*, and *The Tour of Dr. Syntax in Search of the Picturesque.*]

Replies.

STONE PILLAR WORSHIP AND IDOL WORSHIP.

(Vol. v., p. 121.; Vol. vii., p. 383.)

Stone Pillar Worship.—Sir J. E. Tennent inquires whether any traces of this worship are to be found in Ireland, and refers to a letter from a correspondent of Lord Roden's, which states that the peasantry of the island of Inniskea, off the coast of Mayo, hold in reverence a stone idol called *Neevougi*. This word I cannot find in my Irish dictionary, but it is evidently a diminutive, formed from the word *Eevan* (Ioman), image, or idol: and it is remarkable that the scriptural Hebrew term for idol is identical with the Irish, or nearly so—אֱוִיל (*Eevan*), derived from a root signifying *negation*, and applied to the vanity of idols, and to the idols themselves.

I saw at Kenmare, in the county of Kerry, in the summer of 1847, a water-worn fragment of clay slate, bearing a rude likeness to the human form, which the peasantry called *Eevan*. Its original location was in or near the old graveyard of Kilmakillogue, and it was regarded with reverence as the image of some saint in "the ould auncient times," as an "ould auncient" native of Tuosist (the lonely place) informed me. In the same immediate neighbourhood is a gullaune (Gallan), or stone pillar, at which the peasantry used "to give

rounds;" also the curious small lakes or tarns, on which the islands were said to move on July 8, St. Quinlan's [Kilian ?] Day. (See Smith's *History of Kerry*.)

However, such superstitious usages are fast falling into desuetude; and, whatever may have been the early history of Eevan, it is a sufficient proof of no vestige of stone pillar worship remaining in Tuosist, that, to gratify the whim of a young gentleman, some peasants from the neighbourhood removed this stone fragment by boat to Kenmare in the spring of 1846, where it now lies, perched on the summit of a limestone rock in the grounds of the nursery-house. J. L.

Dublin.

Idol Worship.—The islands of Inniskea, on the north-west coast of Ireland, are said to be inhabited by a population of about four hundred human beings, who speak the Irish language, and retain among them a trace of that government by chiefs which in former times existed in Ireland. The present chief or king of Inniskea is an intelligent peasant, whose authority is universally acknowledged, and the settlement of all disputes is referred to his decision. Occasionally they have been visited by wandering schoolmasters, but so short and casual have such visits been, that there are not ten individuals who even know the letters of any language. Though nominally Roman Catholics, these islanders have no priest resident among them, and their worship consists in occasional meetings at their chief's house, with visits to a holy well. Here the absence of religion is filled with the open practice of pagan idolatry; for in the south island a stone idol, called in the Irish *Neevougi*, has been from time immemorial religiously preserved and worshipped. This god, in appearance, resembles a thick roll of homespun flannel, which arises from a custom of dedicating a material of their dress to it whenever its aid is sought: this is sewed on by an old woman, its priestess, whose peculiar care it is. They pray to it in time of sickness. It is invoked when a storm is desired to dash some helpless ship upon the coast; and, again, the exercise of its power is solicited in calming the angry waves to admit of fishing.

Such is a brief outline of these islanders and their god; but of the early history of this idol no authentic information has yet been obtained. Can any of your numerous readers furnish an account of it? WILLIAM BLOOD.

Wicklow.

"BLAGUEUR" AND "BLACKGUARD."

(Vol. vii., p. 77.)

I cannot concur in opinion with SIR EMERSON TENNENT, who thinks he has a right to identify the sense of our low word *blagueur* with that of your lower one, *blackguard*. I allow that there is some slight similitude of pronunciation between the words, but I contend that their sense is perfectly distinct, or, rather, wholly different; as distant, in fact, as is the date of their naturalisation in our respective idioms. Your *blackguard* had already won a "local habitation and a name" under the reigns of Pope and his immediate predecessor Dryden. Of all living unrespectable characters our own *blagueur* is the youngest, the most innocent, and the shyest. He is entirely of modern growth. He has but lately emerged from the soldier's barracks, the suttler's shop, and the mess-room. As a prolific tale-teller he amused the leisure hours of superannuated sergeants and half-pay subalterns. Ten or twelve years ago he had not yet made his appearance in plain clothes; he is now creeping and winding his way with slow and sure steps from his old haunts into some first-rate coffee-houses and shabby-genteel drawing-rooms, which Carlyle calls *sham gentility*. He bears on his very brow the newest *flunky-stamp*. The poor young fellow, after all, is no villain; he has no kind of connexion with the horrid rascal SIR EMERSON TENNENT alludes to — with the *blackguard*. That he is a boaster, a talker, an idiot, a nincompoop; that he scatters "words, words, words," as Polonius did of old; that he is bombastic, wordy, prosy, nonsensical, and a fool, no one will deny. But he is no rogue, though he utters rogueries and drolleries. No one is justified in slandering him.

The *blackguard* is a dirty fellow in every sense of the word—a *gredin* (a cur), the true translation, by-the-bye, of the word *blackguard*. Voltaire, who dealt largely in Billingsgate, was very fond of the word *gredin:*

> "Je semble à trois *gredins*, dans leur petit cerveau,
> Que pour être imprimés et reliés en veau," &c.

The word *blagueur* implies nothing so contemptuous or offensive as the word *blackguard* does. The emptiness of the person to whom it applies is very harmless. Its etymon *blague* (bladder, *tobacco-bag*), the pouch, which smoking voluptuaries use to deposit their tobacco, is perfectly symbolic of the inane, bombastic, windy, and long-winded speeches and sayings of the *blagueur*. Every French commercial traveller, buss-tooter, and Parisian jarvy is one. When he deports himself with modesty, and shows a gentlemanly tact in his peculiar avocation, we call him a *craqueur* (a cracker). "Ancient Pistol" was the king of *blagueurs;* Falstaff, of *craqueurs*. I like our *Baron de Crac*, a native of the land of white-liars and honey-tongued gentlemen (Gascony). The genus *craqueur* is common here: as it shoots out into a thousand branches, shades, varieties, and modifications, judicial, political, poetical, and so on, it would be

quite out of my province to pursue farther the description of *blagueur*-land or *blarney*-land.

P. S.—Excuse my French-English.

Philarète Chasles, Mazarinæus.

Paris, Palais de l'Institut.

HARMONY OF THE FOUR GOSPELS.

(Vol. viii., p. 316.)

In answer to Z. I may state that the first attempt of this kind is attributed to Tatian. Eusebius, in his *Ecc. Hist.* (quoted in Lardner's *Works*, vol. ii. p. 137. ed. 1788), says, he "composed I know not what—harmony and collection of the gospels, which he called διὰ τεσσάρων." Eusebius himself composed a celebrated harmony, of which, as of some others in the sixteenth and two following centuries, there is a short account in Michaelis's *Introduction to the New Test.*, translated by Bishop Marsh, vol. iii. part 1. p. 32. The few works of the same kind written in the early and middle ages are noticed in Horne's *Introduct.*, vol. ii. p. 274. About the year 330, Juvencus, a Spaniard, wrote the evangelical history in heroic verse. Of far greater merit were the four books of Augustine, *De Consensu Quatuor Evangeliorum.* After a long interval, Ludolphus the Saxon, a Carthusian monk, published a work which passed through thirty editions in Germany, besides being translated into French and Italian. Some years ago I made out the following list of Harmonies, Diatessarons, and Synoptical tables, published since the Reformation, which may in some measure meet the wish of your correspondent. It is probably incomplete. The dates are those of the first editions.

Osiander, 1537.
Jansenius, 1549.
Chemnitz, 1593.
Lightfoot, 1654.
Cradock, 1668.
Richardson, 1654.
Sandhagen, 1684.
Le Clerc, 1699.
Whiston, 1702.
Toinard, 1707.
Rein Rus, 1727.
Bengelius, 1736.
Hauber, 1737.
Doddridge, 1739.
Pilkington, 1747.
Michaelis, 1750.
Büsching, 1756.
Macknight, 1756.
Bertlings, 1767.
Griesbach, 1776.
Priestley (Greek), 1777.
Priestley (Eng.), 1780.
Newcome (Greek), 1778.
Newcome (Eng.), 1802.
White, 1799.
De Wette, 1818.
Thompson, R., 1808.
Chambers, 1813.
Thompson, C., 1815.
Warner, 1819.
Carpenter, 1835.

J. M.

Cranwell, near Bath.

Tatian wrote his Εὐαγγέλιον διὰ τῶν τεσσάρων as early as the year 170. It is no longer extant, but we have some reason for believing that this Harmony had been compiled in an unfriendly spirit (Theodoret, *Hæret. Fabul.*, lib. i. c. 20.). Tatian was followed by Ammonius, whose Ἁρμονία appeared about 230; and in the next century by Eusebius and St. Ambrose, the former entitling his production Περὶ τῆς τῶν Εὐαγγελίων διαφωνίας, the latter *Concordia Evangelii Matthæi et Lucæ.* But by far the ablest of the ancient writings on this subject is the *De Consensu Evangelistarum* of St. Augustine. Many authors, such as Porphyry, in his Κατὰ Χριστιανῶν λόγοι, had pointed with an air of triumph to the seeming discrepancies in the Evangelic records as an argument subversive of their claim to paramount authority ("Hoc enim solent quasi palmare suæ vanitatis objicere, quod ipsi Evangelistæ inter seipsos dissentiant."—Lib. i. c. 7.). In writing these objections St. Augustine had to handle nearly all the difficulties which offend the microscopic critics of the present day. His work was urged afresh upon the notice of the biblical scholar by Gerson, chancellor of the University of Paris, who died in 1429. The *Monotessaron, seu unum ex quatuor Evangeliis* of that gifted writer will be found in Du Pin's edition of his *Works*, iv. 83. sq. Some additional information respecting Harmonies is supplied in Ebrard's *Wissenschaftliche Kritik der evangelischen Geschichte*, pp. 36. sq.: Francfurt a. M., 1842.

C. Hardwick.

St. Catharine's Hall, Cambridge.

Seiler says (*Bibl. Herm.*, part ii. c. 4. s. 4.) that "The greater part of the works on the harmony of the gospels are quite useless for our times, as their authors mostly proceed on incorrect principles." He refers only to the chief of them, namely:

Osiander, 1537.
Jansen, 1549–72.
Chemnitz, 1593.
Lightfoot, 1644.
Van Til, 1687.
Lamy, 1689.
Le Roux, 1699.
Le Clerc, 1700.
May, 1707.
Von Canstein, 1718–27.
Rus, 1727–30.
Hauber.
Macknight, 1756.
Bengel, 1766.
Büsching, 1766.
Bertlings, 1767.
Priestley, 1777.
Schutte, 1779.
Stephan, 1779.
Michaelis in his New Test.
Rullmann, 1790.
Griesbach, 1776–97.
White, 1799.
De Wette, 1818.

For other Harmonies, see Mr. Horne's *Bibliog. Index*, p. 128. Heringa considers that the following writers "have brought the four Evangelists into an harmonious arrangement, namely:

Hesz, 1784.
Bergen, 1804.
Stronck, 1800.
Townsend, 1834.

And especially as to the sufferings and resurrection of Christ:

Voss, 1701.
Iken, 1743.
Michaelis (translated by Duckett, 1827).
Cremer, 1795.

T. J. Buckton.

Birmingham.

Ammonius, an Egyptian Christian nearly co-temporary with Origen (third century), wrote a Harmony of the four gospels, which is supposed to be one of those still extant in the *Biblioth. Max. Patrum*. But whether the larger Harmony in tom. ii. part 2., or the smaller in tom. iii., is the genuine work is doubted. See a note to p. 97. of Reid's *Mosheim's Ecclesiastical History*, 1 vol. edition: London, Simms and McIntyre, 1848.

CHRIS. ROBERTS.

Bradford, Yorkshire.

SMALL WORDS AND LOW WORDS.

(Vol. ii., pp. 305. 349. 377.; Vol. iii., p. 309.)

A passage in Churchill, and one in Lord John Russell's *Life of Moore*, have lately reminded me of a former Note of mine on this subject. The structure of Churchill's second couplet must surely have been suggested by that of Pope, which formed my original text:

> "Conjunction, adverb, preposition, join
> To add new vigour to the nervous line: —
> In monosyllables his thunders roll, —
> He, she, it, and, we, ye, they, fright the soul."
>
> *Censure on Mossop.*

Moore, in his Journals, notes, on the other side of the question, a conversation between Rogers, Crowe, and himself, "on the beauty of monosyllabic verses. 'He jests at scars,' &c.; the couplet, 'Sigh on my lip,' &c.; 'Give all thou canst,' &c. &c., and many others, the most vigorous and musical, perhaps, of any." (Lord John Russell's *Moore*, vol. ii. p. 200.)

The frequency of monosyllabic lines in English poetry will hardly be wondered at, however it may be open to such criticisms as Pope's and Churchill's, when it is noted that our language contains, of monosyllables formed by the vowel *a* alone, considerably more than 500; by the vowel *e*, about 450; by the vowel *i*, nearly 400; by the vowel *o*, rather more than 400; and by the vowel *u*, upwards of 260; a calculation entirely exclusive of the large number of monosyllables formed by diphthongs.

I hardly know whether the following "literary folly" (as "D'Israeli the Elder" would call it, see *Curiosities of Lit.* sub tit.), suggested by dipping into the above monosyllabical statistics, will be thought worthy to occupy a column of "N. & Q." However, it may take its chance as a supplementary Note, without farther preface, under the name, for want of a better, of *Univocalic verses:*

The Russo-Turkish War.

A. Wars harm all ranks, all arts, all crafts appal:
At Mars' harsh blast arch, rampart, altar fall!
Ah! hard as adamant, a braggart Czar
Arms vassal-swarms, and fans a fatal war!
Rampant at that bad call, a Vandal-band
Harass, and harm, and ransack Wallach-land!
A Tartar phalanx Balkan's scarp hath past,
And Allah's standard falls, alas! at last.

The Fall of Eve.

E. Eve, Eden's Empress, needs defended be;
The Serpent greets her when she seeks the tree.
Serene she sees the speckled tempter creep;
Gentle he seems — perversest schemer deep —
Yet endless pretexts, ever fresh, prefers,
Perverts her senses, revels when she errs,
Sneers when she weeps, regrets, repents she fell;
Then, deep-revenge'd, reseeks the nether hell!

The Approach of Evening.

I. Idling I sit in this mild twilight dim,
Whilst birds, in wild swift vigils, circling skim.
Light winds in sighing sink, till, rising bright,
Night's Virgin Pilgrim swims in vivid light!

Incontrovertible Facts.

O. No monk too good to rob, or cog, or plot.
No fool so gross to bolt Scotch collops hot.
From Donjon tops no Oroonoko rolls.
Logwood, not Lotos, floods Oporto's bowls.
Troops of old tosspots oft, to sot, consort.
Box tops, not bottoms, schoolboys flog for sport.
No cool monsoons blow soft on Oxford dons,
Orthodox, jog-trot, book-worm Solomons!
Bold Ostrogoths of ghosts no horror show.
On London shop-fronts no hop-blossoms grow.
To crocks of gold no dodo looks for food.
On soft cloth footstools no old fox doth brood.
Long-storm-tost sloops forlorn work on to port.
Rooks do not roost on spoons, nor woodcocks snort,
Nor dog on snowdrop or on coltsfoot rolls,
Nor common frog concocts long protocols.

The same subject continued.

U. Dull, humdrum murmurs lull, but hubbub stuns.
Lucullus snuffs up musk, mundungus shuns.
Puss purrs, buds burst, bucks butt, luck turns up trumps;
But full cups, hurtful, spur up unjust thumps.

Although I am the veritable K. I. P. B. T. of the former Notes, I sign myself now, in accordance with more recent custom,

HARRY LEROY TEMPLE.

A CHAPTER ON RINGS.

(Vol. vii. *passim.*)

The Scriptures prove the use of rings in remote antiquity. In Gen. xli., Joseph has conferred on him the king's ring, an instance more ancient than Prometheus, whom fables call the inventor of the ring. Therefore let those who will hold, with Pliny and his followers, that its use is more recent than Homer. The Greeks seem to have derived the custom of wearing it from the East, and Italy from the Greeks. Juvenal and Persius refer to

rings which were worn only on birthdays. Clemens Alexandrinus recommends a limit within which the liberty of engraving upon them should be restrained. He thinks we should not allow an idol, a sword, a bow, or a cup, much less naked human figures; but a dove, a fish, or a ship in full sail, or a lyre, an anchor, or fishermen. By the dove he would denote the Holy Spirit; by the fish, the dinner which Christ prepared for his disciples (John xxi.), or the feeding of thousands (Luke ix.); by a ship, either the Church or human life; by a lyre, harmony; by an anchor, constancy; by fishermen, the apostles or the baptism of children. It is a wonder he did not mention the symbol of the name of Christ (☧), the cross which is found on ancient gems, and Noah's ark.

Rings were worn upon the joints and fingers, and hence Clement says a man should not wear a ring upon the joint (*in articulo*), for this is what women do, but upon the little finger, and at its lowest part. He failed to observe the Roman custom of wearing the ring upon the finger of the left hand, which is nearest the heart, and which we therefore term the ring-finger. And Macrobius says, that when a ring fell from the little finger of Avienus' right hand, those who were present asked why he placed it upon the wrong hand and finger, not on those which had been set apart for this use. The reasons which are given for this custom in Macrobius were often laughed at by H. Fabricius ab Aquapendente, viz. that it is stated in anatomical works, that "a certain nerve which rises at the heart proceeds directly to that finger of the left hand which is next the little finger," for nothing of the sort, he said, existed in the human body.

The ring distinguished the free-born from the servile, who, however, sometimes obtained the *jus annuli*, or privilege of the ring. It was used as a seal, a pledge, and a bond. Women, when betrothed, received rings; and the virgin and martyr Agnes, in Ambrose, says, "My Lord Jesus Christ hath espoused me with his ring." Theosebius also, in Photius, says to his wife, "I formerly gave to thee the ring of union, now of temperance, to aid thee in the seemly custody of my house." He advisedly speaks of that *custody*, for the lady of the house in Plautus says,

> "Obsignate cellas, referte annulum ad me:
> Ego huc transeo."

Wives generally used the same seals as their husbands: thus Cicero (*Ad Attic.* xi. 9.) says, "Pomponia, I believe, has the seals of what is sealed." Sometimes, however, they used their own.

Touching the marriage ring, of what style and material it was, and whether formerly, as now, consecrated by prayers to God. Its pattern appears to have been one which has gone out of use, viz. right hands joined, such as is often observed on ancient coins. Tacitus (*Hist.* i. 11.) calls it absolutely *dextras*, right hands. Among us it was called a faith (*una fede*. Comp. Eng. "Plight my *troth*"), and not without precedent, for on the coins of Vitellius, &c. right hands thus joined bear the motto *Fides*. An esteemed writer (Nider), in his *Formicarium*, mentions a rustic virgin who desired to find a material ring as a token of her espousal "*in signum Christiferæ desponsationis*," and found a ring of a white colour, like pure silver, upon which two hands were engraved where it was united. It was formerly customary to bless a crown or a ring by prayers. The form of consecration used by the priest is thus given in ancient liturgies:

"Bene ✠ die Domine, Annulum istum et coronam istam, ut sicut Annulus circundat digitum hominis, et corona caput, ita gratia Spiritus Sancti circundet sponsum et sponsam, ut videant filios et filias usque tertiam et quartam generationem: qui collaudent nomen viventis atque regnantis in secula seculorum. Amen."

For the crown, see Is. lxii. 1. (E. V. lxi. 10.). The words of Agnes above cited have reference to giving the right hand and a pledge.

These particulars are from the *Symbol. Epist. Liber* of Laurentius Pignorius, Patar. 1628; where, in Ep. I. and XIX., many other references are to be found. B. H. C.

ANTICIPATORY USE OF THE CROSS.—RINGING BELLS FOR THE DEAD.

(Vol. viii., pp. 130. 132.)

I trust that the following information may be acceptable to you and the authors of two interesting papers in "N. & Q." (Vol. viii., pp. 130–2.), viz. "Anticipatory Use of the Cross," and "Curious Custom of ringing Bells for the Dead."

When encamped, in 1823 or 1824, near the town (not the cantonment) of Muttra, on the river Jumna, a place of celebrated sanctity as the scene of the last incarnation of Vishnoo, the protective deity or myth of the Hindoos, an Italian gentleman of most polished manners, speaking English correctly and with fluency, was introduced to me. He travelled under the name of Count Venua, and was understood to be the eldest son of the then Prime Minister of Sardinia. The Count explained to me that his favourite pursuit was architecture, and that he preferred buildings of antiquity. I replied, that while breakfast was preparing I could meet his wishes, and led him to a large Hindoo edifice close by (or rather the remains), which a Mogul emperor had partially destroyed and thereby desecrated, the place having since been occasionally used by the townspeople as a cattle-shed, or for rubbish.

The Count, not deterred by heaps of cattle-dung, paced the dimensions, gazed on the solidity of the

stone masonry, approved of the construction and shape of the arched roof, pointed out the absence of all ornament excepting a simple moulding or two as architectural lines, and then broke out into enthusiastic admiration. "The most beautiful building! the greatest wonder of the world! Shame on the English government and English gentlemen for secreting such a curiosity! Here is the cross! the basilica carried out with more correctness of order and symmetry than in Italy! The early Christians must have built it! I will take measurements and drawings to lay before the cardinals!"

I was never more surprised, and assured the Count that I was unacquainted with the cathedral buildings of Europe, and I believed English gentlemen generally to be as ignorant as myself. I could not but acknowledge that the local governments had, as it seemed to him, evinced but little sympathy with Hindooism; and that whatever might be European policy in respect to religion, the East India Company might have participated in the desire which prevails in Europe to develop ancient customs, and the reasons of those customs. It might be presumed that we should then have contemplated this specimen of architecture with a knowledge of its original purposes, and the history of its events, had the Governor-General communicated his wish, and with due courtesy and disinterestedness invited the learned persons and scholars at the colleges of Muttra and Benares to assist such inquiries. It is but little the English now know of the Hindoo organisation, and the little they do know is derived from books not tested nor acknowledged by such learned persons.

I assisted Count Venua as far as I was able, for I rejoiced at his intention to draw the minds of the *literati* of Italy to the subject. Sad to say, the Count was some time after killed by falling into a volcanic crater in the Eastern Isles!

I may here mention that I first saw the old building in 1809, when a youthful assistant to the secretary of a revenue commission. The party, during the inclement month of September, resided in one of the spacious houses at Muttra, which pious Hindoos had in past times erected for the use of pilgrims and the public. The old temple (or whatever it might have been) was cleaned out for our accommodation during the heat of the day, as it then was cooler than the house. The elder civilians were men of ability, classical scholars, and first-rate Asiatic linguists. They descanted on the mythological events which renders "Brij," or the country around Muttra, so holy with the Hindoos, but not one of them knew nor remarked the "cross and basilica."

In youth, the language assigned to flowers appeared to me captivating and elegant, as imparting the finer feelings and sympathies of our nature. In maturer age, and after the study of the history of the customs of mankind, symbols and emblems seemed to me an universal language, which delicately delineated the violent passions of our kind, and transmitted from generation to generation national predilections and pious emotions towards the God of Creation. That mythology should so generally be interpreted Theism, and that forms or ceremonials of worship should be held to limit and define belief in creed, may, in my apprehension, be partly traceable to the school-book Lamprière's *Classical Dictionary*. You or your correspondents may attribute it to other and truer causes.

The rose, the thistle, the shamrock, the leek, the lion, the unicorn, the harp, &c. are familiar examples of national emblems. The ivy, the holly, and the mistletoe are joined up with the Christmas worship, though probably of Druidical origin. The Assyrian sculptures present, under the "Joronher," or effulgence, a sacred tree, which may assimilate with the toolsu and the peepul tree, held in almost equal veneration by the Hindoos. The winged lions and bulls with the heads of men, the angels and cherubim, recall to mind passages of scriptural and pagan history. The sciences of astronomy and mathematics have afforded myths or symbols in the circle, the crescent, the bident, the trident, the cross, &c.

The translators of the cuneiform inscriptions represent crucifixion as the common punishment for rebellion and treason. The Jews may have imitated the Assyrians, as crucifixion may have been adopted long before that of Christ and the two thieves (Qy. robbers). The Mahomedans, who have copied the Jews in many practices and customs, executed gang robbers or daccorts by suspending the criminals from a tree, their heads and arms being tied to the branches, and then ripping up the abdomen. I myself saw in Oude an instance of several bodies. It may be inferred, then, that the position of the culprits under execution was designated by crucifixion. The Hindoos mildly say that when their system of government existed in efficiency there was neither crime nor punishment.

To the examples mentioned by your correspondent, I admit that the form of the cross, as now received, may be derived from that of Christ, discovered on Mount Calvary in 236 A.D. Constantine, in 306 A.D., adopted it as a standard in Labarum. Other nations have attached staves to eagles, dragons, fish, &c. as standards; and therefore, construing "Crux ansata" literally, the ensign of Constantine might be formed by attaching a staff to the Divine Glory represented in the Egyptian paintings and Assyrian sculptures.

I should be glad to learn the precise shape of the cross on the Temple of Serapis. If it be the emblem of life or the Creative Power, then the mythology of the Nile agrees with that of the

Ganges. If it be the symbol of life, or rather of a future state after judgment, then the religious tenets and creed of Muttra should be elucidated, examined, and refuted by the advocates of conversion and their itinerant agents. Moore's *Hindoo Pantheon* (though the author had at Bombay, as a military officer, little opportunity of ascertaining particulars of the doctrine) sufficiently treats, under the head of the "Krishna," the subject so as to explain to the conversionists, that unless this doctrine be openly refuted, the missionaries may in truth be fighting their own shadow.

The basilica seems to have originally been the architectural plan of the Roman Forum, or court of justice. The Christians may have converted some of these edifices into churches; otherwise the first churches seem to have been in the form of a long parallelogram, a central nave, and an aisle on each side, the eastern end being rounded, as the station of the bishop or presbyter. The basilica, or cathedral, was probably not introduced until the eighth century, or later.

I have not just now access to the works of Tod and Maurice. The former, I doubt not, is correct in respect to the Temple of Mundore, but I believe the latter is not so in regard to Benares. The trident, like that of Neptune, prevails in the province of Benares; and when it, in appropriate size, rises in the centre of large tanks, has a very solemn effect. I, a great many years ago, visited the chief temple of Benares, and do not recollect that the cross was either noticed to me or by me. This, I think, was the only occasion of observing the forms of worship. There is no fixed service, no presiding priest, no congregation. The people come and go in succession. I then first saw the bell, which, in size some twenty-five pounds weight, is suspended within the interior. Each person, at some period of his devotion, touched the tongue of the bell as invocation or grace. The same purpose is obtained by Hindoos, and particularly the men of the fighting classes, previously to commencing a cooked dinner, by winding a large shell, which gives a louder sound than a horn. The native boys however, on hearing it, exclaim in doggrel rhyme, which I translate,

> "The shell is blown,
> And the devil is flown."

Fear seems so much the parent of superstition, that I attribute this saying to the women, who, as mothers, have usually a superstitious dread not only of evil spirits, but also of the evil eye of mortals towards their young ones. When, some twenty years ago, I was told by a Kentish countryman that the church bell was tolled to drive away evil spirits from a departing soul, I supposed the man to be profanely jocose; but since then I have travelled much in this country and on the Continent, and have seen enough to satisfy me that superstition prevails comparatively less in Asia than in Europe; and the pages of "N. & Q." abundantly corroborate the opinion. H. N.

PHOTOGRAPHIC CORRESPONDENCE.

Stereoscopic Angles.—I am concerned that my definition and solution of stereoscopic angles (a misnomer, for it should be *space*) in "N. & Q.," with subsequent illustrations, have not satisfied Mr. Shadbolt, as I am thus obliged to once more request room in your pages, and this time for a rather long letter. When I asserted that my method is the only correct one, it behoved me to be prepared to prove it, which I am, and will now do.

It seems that Mr. Shadbolt has not a knowledge of perspective, or, with a little reflection and trifling pains in linear demonstration on paper, he might have convinced himself of the accuracy of my method. It were well, then, to inform Mr. Shadbolt, that in perspective, planes parallel to the plane of delineation (in this case, the glass at back of camera) have no vanishing points; that planes at right angles to plane of delineation have but one; and that planes oblique have but one vanishing point, to the right or left, as it may be, of the observer's eye. This premised, let the subject be a wall 300 feet in length, with two abutments of one foot in front and five feet in projection, and each placed five feet from the central point of the wall, which is to have a plinth at its base, and a stone coping at top. On a pedestal four feet high, two feet wide, and six feet long, exactly midway betwixt the abutments, let an ass be placed, a boy astride him, a bag drawn before the boy, who holds up a long stick in line with the ass, &c., that is, facing the observer. The right distance for the observer's place is 450 feet. If the cameras be placed two inches and a half apart, on one line parallel to the wall, the stereographs will be in true perspective for the *two* eyes, that is, all the planes at right angles to the plane of delineation will have *two* vanishing points, which, being merely two inches and a half apart, will, in the stereoscope, flow easily into one opposite the eye; whilst the plinth, coping, and all lines parallel to them, will be perfectly horizontal; and the two pictures would create in the mind just such a conception as the same objects would if seen by the eyes naturally. This would be stereoscopic, true to nature, true to art, and, I affirm, correct.

Now, let the same subject be treated by Professor Wheatstone's method, when the cameras would be eighteen feet apart. Situated thus, if placed on one line, and that parallel to the wall, the extreme end at the right could not be seen by the camera at the left, and *vice versâ;* so that they

must radiate from the centre when the glass at back of camera would be oblique to the wall, and the plinth, coping, top and bottom of pedestal, would have *two* vanishing points, at opposite sides of the centre, or observer's eye; both sides of the ass, both the legs of boy, and two heads to the drum would be visible; whilst the two sides of pedestals would have each a vanishing point, serving for all lines parallel to them. But these vanishing points would be so far apart that they could not, in the stereoscope, flow into one: the result would be, that the buttresses would be wider at back than in front, as would also the pedestal; while the stick held by the boy would appear like *two* sticks united in front. This would be untrue to nature, false to art, preposterously absurd, and I pronounce it to be altogether erroneous.

This being the case with a long distance, so must it be with shorter distances, modified in exact proportion to the diminution of space between the cameras, &c. For, let the object be a piece of wood three feet long, four inches wide, and six inches deep, with a small square piece one inch, and six inches high, placed upright exactly on a line from end to end of the three feet (that is, one at each end) and midway between the sides. Let this arrangement be placed across another piece of wood three or four feet long, which will thus be at right angles to the piece at top. By my method all will be correct — true to nature and to art, and perfectly stereoscopic: whilst by the radial method (recommended by Mr. Shadbolt), with two feet space for cameras, there would be the top piece divided at the farther end, where there would be two small upright pieces instead of one; and this because the two vanishing points could not, in stereoscope, flow into one: whilst the lower piece of wood would have two vanishing points at opposite sides. This, then, being untrue to nature, untrue in art, in short, a most absurd misrepresentation, I pronounce to be utterly wrong. I have made the space two feet between cameras in order to show how ridiculous those pictures might become where there is an absence of taste, as, by such a person, two or ten feet are as likely to be taken as any less offensively incorrect.

As regards range of vision, I apologise to Mr. Shadbolt for having misconceived his exact meaning, and say that I perfectly agree with him.

With respect to the "trifling exaggeration" I spoke of, allow me to explain. For the sake of clearness, I denominate the angle formed from the focal point of lens, and the glass at back of camera, the angle of delineation; the said glass, the plane of delineation; and the angle formed by the stereograph to the eye, the stereoscopic angle. It must be borne in mind that the stereoscopic angle is that subtended by one stereograph and the eye. I find by experiments that the angle of delineation is very often larger than the stereoscopic angle, so that the apparent enlargement spoken of by Mr. Shadbolt does not often exist; but if it did, as my vision (though excellent) is not acute enough to discover the discrepancy, I was content. I doubt not, however, under such circumstances, Mr. Shadbolt would prefer the deformities and errors proved to be present, since he has admitted that he has such preference. I have little doubt that, if desirable, the stereoscopic angle, and that of delineation, could be generally made to agree.

As to the means by which persons with two eyes, or with only one eye, judge of distance, I say not one word, that being irrelevant to this subject. But that the axes of the eyes approximate when we view objects nearer and nearer cannot be doubted, and I expressed no doubt; and it appears to me very probable that on this fact Mr. Shadbolt founds his conclusion that the cameras should radiate. This, however, ought not to be done for the reasons I have assigned. It will not do to treat the cameras as two eyes, and make them radiate because our eyes do; for it must be remembered that light entering the eyes is received on curved — whilst when it enters the cameras it falls on flat surfaces, occasioning very different results. And if this be maturely considered by Mr. Shadbolt, I believe his opinion will be greatly altered.

As to the model-like appearance, I cannot yet understand exactly why it should exist; but of this I am certain, the eyes naturally do not perceive at one view three sides of a cake (that is, two sides and the front), nor two heads to a drum, nor any other like absurdity; so that I perceive no analogy between this model-like appearance and natural vision, as stated to be the case by Mr. Shadbolt.

To confirm, practically, the truth of my illustrative proofs, I will send you next week some glass stereographs, to be placed at Mr. Shadbolt's disposal, if he likes, and you will be so kind as to take charge of them. T. L. Merritt.

Maidstone.

Replies to Minor Queries.

Berefellarii (Vol. vii., p. 207.). — John Jebb mentions the *berefellarii* as a distinct kind of mongrel dependants or half-ecclesiastics of the Middle Ages, dirty, shabby, ill-washed attendants, whose ragged clothes were a shame to the better sort of functionaries. He gave excellent and just reasons for his opinion, and a very probable construction of the sense of the word. But the etymon he proposes is rather unsatisfactory. Anglo-Saxonism is a very good thing; simplicity and common sense are very good things too. May not

berefellarius, the dirty raggamuffin with tattered clothes, be good monkish Latin for *bare-fell* (i.e. *bare-shin*), or rather *bare-fellow?* the most natural metamorphosis imaginable. *Bere* is the old orthoepy of *bare;* and every one knows that in London (east) a fell*ow* naturally becomes a fell*ar*.

P.S.—Excuse my French-English.

PHILARÈTE CHASLES, Mazarinæus.

Paris, Palais de l'Institut.

"*To know ourselves diseased*," *&c.* (Vol. viii., p. 219.)—

"To know ourselves diseased is half our cure."

This line is from Young's *Night Thoughts*, Night 9th, line 38. J. W. THOMAS.

Dewsbury.

Gloves at Fairs (Vol. viii., p. 136.).—As an emblem of power and an acknowledgment of goodness, "Saul set up a hand" after his victory over the Amalekites, 1 Sam. xv. 12., (Taylor's *Hebrew Concordance*, in voce יהוה.), 2 Sam. xviii. 18., Isaiah lvi. 5. The Phœnician monuments are said to have had sculptured on them an arm and *hand held up*, with an inscription graven thereon. (See Gesenius and Lee.) If, as stated by your correspondents in the article referred to, the glove at fairs "denotes protection," and indicates "that parties frequenting the fair are exempt from arrest," it is at least a remarkable coincidence. The Phœnicians were the earliest merchants to the west of England that we have any account of: can any connexion be traced historically between the Phœnician traffic and the modern practice of setting up a hand, or glove, at fairs? I well remember the feelings of awe and wonder with which I gazed when taken in childhood to see "the glove brought in" and placed over the guildhall of my native city (Exeter) at the commencement of "Lammas Fair." Has the glove been associated with this fair from its commencement? and if not, how far back can its use be traced? The history of the fair is briefly this: it existed before the Norman Conquest, and was a great mart of business; the tolls had belonged to the corporation, but King John took one-half, and gave them to the priory of St. Nicholas. Henry VIII. sold the fair with the priory; and anno second and third of Philip and Mary it was made over to the corporation, who have ever since been lords of the fair. (Izacke's *Memorials*, p. 19.; Oliver's *History of Exeter*, pp. 83. 158., &c.)

J. W. THOMAS.

Dewsbury.

I may add that at Barnstaple, North Devon, the evening previous to the proclamation of the fair, a large glove, decked with dahlias, is protruded on a pole from a window of the Quay Hall, the most ancient building in the town, which remains during the fair, and is removed at its termination. May not the outstretched glove signify the consent of the authorities to the commencement and continuance of the festivities, &c., and its withdrawal a hint for their cessation?

I may add also that on the morning of proclaiming the fair, the mayor and corporation meet their friends in the council chamber, and partake of spiced toast and ale. DROFSNIAG.

"*An*" *before* "*u*" *long* (Vol. viii., p. 244.).—The custom of writing *an* before *u* long must have arisen and become established when *u* had its primitive and vowel sound, nearly resembling that of our *oo*, a sound which it still has in several languages, but seems to have lost in ours. The use of *an* before *u* long was *then* proper; habit and precedent will account for its retention by many, after the reason for it has ceased, and when its use has become improper. But although the custom is thus accounted for, there exists no satisfactory reason for its continuance; and I am sorry to learn from your correspondent that it is "increasingly prevailing." J. W. THOMAS.

Dewsbury.

"*The Good Old Cause*" (Vol. viii., p. 44.).—D'Israeli, in *Quarrels of Authors*, under the head of "Martin Mar-Prelate," has the following remarks on the origin and use of the expression, "The Good Old Cause:"

"It is remarkable that Udall repeatedly employed that expression, which Algernon Sidney left as his last legacy to the people, when he told them he was about to die for 'that *Old Cause*, in which I was from my youth engaged.' Udall perpetually insisted on '*The Cause*.' This was a term which served at least for a watch-word: it rallied the scattered members of the republican party. The precision of the expression might have been difficult to ascertain; and, perhaps, like every popular expedient, varied with 'existing circumstances.' I did not, however, know it had so remote an origin as in the reign of Elizabeth; and suspect it may still be freshened up and varnished over for any present occasion."

HENRY H. BREEN.

St. Lucia.

The following curious paragraph in the *Post Boy*, June 3–5, 1714, seems to have been connected with the Jacobites:

"There are lately arrived here the Dublin Plenipo's. All persons that have any business concerning the GOOD OLD CAUSE, let 'em repair to Jenny Man's Coffee House at Charing Cross, where they may meet with the said Plenipo's every day of the week except Sundays, and every evening of those days they are to be spoke with at the Kit-Cat Club."

E. G. BALLARD.

Jeroboam of Claret, *&c.* (Vol. vii., p. 528.).—Is a *magnum* anything more than a bottle larger

than those of the ordinary size, and containing about two quarts; or a *Jeroboam* other than a witty conceit applied to the old measure *Joram* or *Jorum*, by some profane *wine-bibber?* H. C. K.

Humbug (Vol. vii., p. 631.).—The real signification of the word *humbug* appears to me to lie in the following derivation of it. Among the many issues of base coin which from time to time were made in Ireland, there was none to be compared in worthlessness to that made by James II. from the Dublin Mint: it was composed of anything on which he could lay his hands, such as lead, pewter, copper, and brass, and so low was its intrinsic value, that twenty shillings of it was only worth twopence sterling. William III., a few days after the Battle of the Boyne, ordered that the crown piece and half-crown should be taken as one penny and one halfpenny respectively. The soft mixed metal of which that worthless coining was composed, was known among the Irish as *Uim bog*, pronounced *Oom-bug*, *i. e.* soft copper, *i. e.* worthless money; and in the course of their dealings the modern use of the word *humbug* took its rise, as in the phrases "that's a *piece* of *uimbog* (humbug)," "don't think to *pass off* your *uimbug* on me." Hence the word *humbug* came to be applied to anything that had a specious appearance, but which was in reality spurious. It is curious to note that the very opposite of *humbug*, *i. e.* false metal, is the word *sterling*, which is also taken from a term applied to the *true* coinage of the realm, as *sterling* coin, *sterling* truth, *sterling* worth, &c. Fras. Crossley.

"*Could we with ink*," *&c.* (Vol. viii., pp. 127. 180.).—If Rabbi Mayir Ben Isaac is the *bonâ fide* author of the lines in question, or the substance of them, then the author of the *Koran* has been indebted to him for the following passage:

"If the sea were ink, to write the words of my Lord, verily the sea would fail before the words of my Lord would fail; although we added another sea unto it as a farther supply."—*Al Koran*, chap. xviii., entitled "The Cave," translated by Sale.

The question is, Did Rabbi Mayir Ben Isaac, author of the Chaldee ode sung in every synagogue on the day of Pentecost, flourish before or since the Mohamedan era? J. W. Thomas.

Dewsbury.

"*Hurrah!*" (Vol. viii., pp. 20. 277. 323.).—It would almost seem that we are never to hear the last of "Hurrah! and other war-cries." Your correspondents T. F. and Sir J. Emerson Tennent appear to me to have made the nearest approach to a satisfactory solution of the difficulty; a step farther and the goal is won—the object of inquiry is found. I suppose it will be admitted that the language which supplies the *meaning* of a word has the fairest claim to be considered its *parent* language. What, then, is the meaning of "Hurrah," and in what language? As a reply to this Query, allow me to quote a writer in *Blackwood's Magazine*, April 1843, p. 477.:

"'Hurrah!' means *strike* in the Tartar language."—Note to art. "Amulet Bek."

So then, according to this respectable authority, the end of our shouts and war-cries is, that we have "caught a Tartar!"

Again, in *Blackwood*, 1849, vol. i. p. 673., we read:

"He opened a window and cried 'Hourra!' At the signal, a hundred soldiers crowded into the house. Mastering his fury, the Czar ordered the young officer to be taken to prison."—Art. "Romance of Russian History."

Thus, in describing the "awful pause" on the night preceding the Russian attack on Ismail, then in possession of the Turks, Lord Byron says:

"A moment—and all will be life again!
The march! the charge! the shouts of either faith!
Hurra! and Allah! and—one instant more—
The death-cry drowning in the battle's roar."
Works, p. 684. col. 2.

J. W. Thomas.

Dewsbury.

"*Qui facit per alium facit per se*" (Vol. viii., p. 231.).—"Qui facit per alium, est perinde ac si faciat per seipsum," is one of the maxims of Boniface VIII. (*Sexti Decret.*, lib. v. tit. 12., de Reg. Jur. c. 72.; *Böhm. Corp. Jur. can.*, tom. ii. col. 1040.), derived, according to the glossary (vid. in *Decret.*, ed. fol., Par. 1612), from the maxim of Paulus (*Digest*, lib. l. tit. 17., de Div. Reg. Jur. l. 180.), "Quod jussu alterius solvitur, pro eo est quasi ipsi solutum esset." E. M.

Tsar (Vol. viii., pp. 150. 226.).—Is not *tsar* rather cognate with the Heb. שַׂר (Sar), a leader, commander, or prince? This root is to be found in many other languages, as Arabic, Persian; Latin *serro*. Gesenius gives the meaning of the word שָׂרָה (Sarah), to place in a row, to set in order; to be leader, commander, prince. If *tsar* have this origin, it will be synonymous with *imperator*, emperor. B. H. C.

Scrape (Vol. viii., p. 292.).—I do not know when this word began to be used in this sense. Shakspeare says "Ay, there's the *rub*:" an analogous phrase, which may throw light upon the one "to get into a scrape." Both are metaphors, derived from the unpleasant sensations produced by rubbing or grazing the skin. The word *pinch* is, on the same principle, used for difficulty; and the Lat. *tribulatio*=trouble, and its synonym in Gr., θλῖψις, have a similar origin and application.

"To get into a scrape" is, therefore, to get into trouble. B. H. C.

Baskerville (Vol. viii., p. 202.).—

"Among the *articles* consumed at Mr. Ryland's at Birmingham, was the body of the late Mr. Baskerville, who by his will ordered that he should be buried in his own house, and he was accordingly interred there. A stone closet was erected in it, where he was deposited in a standing posture. The house was afterwards sold with this express condition, that it should remain there."—Account of the Birmingham riots in 1791, from the *Historical Magazine*, vol. iii., where it is said the house was burned on Friday afternoon, July 15."

B. H. C.

A great-uncle of mine owned the Baskerville property (he, Baskerville, was buried in his own grounds) at the time of the Church and King Riot in 1791; but it was the recent growth of the town that occasioned the disinterment. R.

Sheriffs of Glamorganshire (Vol. iii., p. 186.; Vol. viii., p. 353.).—Your correspondent Tewars is certainly wrong in ascribing to the Rev. H. H. Knight the list of Glamorganshire sheriffs inquired for by Edmund W. It is true this gentleman printed a list of them many years after the former, which was privately printed by the Rev. J. M. Traherne, and subsequently published a *Cardiff Guide*, by Mr. Bird of Cardiff. I have seen both copies, and the latter may doubtless yet be seen upon application to Mr. Bird. I have also seen the more recent list by my learned friend the rector of Neath. Bibliothecar. Chetham.

Synge Family—sub voce Carr Pedigree (Vol. vii., p. 558.; Vol. viii., p. 327.).—Has the statement made by Gulielmus, as to the origin of the name of Synge, ever appeared in print before? And if so, where? I have long been curious to identify the individual whose name underwent such a singular change, and to ascertain if he really was a chantry priest as reported. Was he George Synge, the grandfather of George Synge, Bishop of Cloyne, born 1594? Of what family was Mary Paget, wife of the Rev. Richard Synge, preacher at the Savoy in 1715? The name appears to have been indifferently spelt, Sing, Singe, and Synge. And I believe an older branch than the baronet's still exists at Bridgenorth, writing themselves Sing. The punning motto of this family is worth noticing: "Celestia canimus."

Arthur Paget.

Lines on Woman (Vol. viii., p. 350.).—Your correspondent F. W. J. has occasioned me some perplexity in tracing the quotation which he refers to Vol. viii., p. 204., but which is really to be found at p. 292. He appears to have fallen into this error by mistaking the number on the right hand for the paging on the left. As accuracy in these matters is essential in a publication like "N. & Q.," he will excuse me for setting him right. The name of the author of the poem of "Woman" was not Eton Barrett, but Eaton Stannard Barrett. He was connected with the press in London. Your correspondent is correct in stating that the Barretts were from Cork. Eaton Stannard Barrett was a man of considerable ability. He published several works anonymously, all of which acquired celebrity; but I believe the poem of "Woman," published by Mr. Colburn, was the only work to which he attached his name. He was the author of the well-known political satire called *All the Talents*; of the mock romance of *The Heroine*, in which the absurdities of a school of fiction, at that time in high favour, are happily ridiculed; and of a novel which had great success in its day, and is still to be found in some of the circulating libraries, called *Six Weeks at Long's*. Eaton Stannard Barrett died many years ago in the prime of his life and powers. His brother, Richard Barrett, is still living, and resides in the neighbourhood of Dublin. He is the author of some controversial and political pamphlets, of which the principal were *Irish Priests*, and *The Bible not a Dangerous Book*. He afterwards conducted *The Pilot* newspaper, established for the support of Mr. O'Connell's policy in Ireland, and was one of the persons who suffered imprisonment with Mr. O'Connell, and who were designated in the Irish papers as the "martyrs." Robert Bell.

Lisle Family (Vol. vii., p. 365. *et ante*).—R. H. C. will find in Berry's *Hampshire Genealogies* (1 vol. folio, London, 1833) a pedigree of the Lisles he alludes to as being buried at Thruxton, Hampshire. The shield, Lisle impaling Courtenay, on the altar tomb there would appear to belong to Sir John Lisle, Kt., who married Joan, daughter of John Courtenay, Earl of Exeter.

Arthur Paget.

Duval Family (Vol. viii., p. 318.).—If H. will have the kindness to address himself to me either personally or by letter, I shall be happy to give him any information I can, derived from old family documents in my possession, respecting the Duval family and the Walls of the south of Ireland. C. A. Duval.

74. George St., Manchester.

Miscellaneous.

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Those who have written on the life of Newton have touched with the utmost reserve upon the connexion which existed between his half-niece Catherine Barton, and his friend Charles Montague, who died Earl of Halifax. They seem as if they were afraid that, by going fairly into the matter, they should find something they would rather not tell. The consequence is, that when a writer at home or abroad, Voltaire or another, hints with a sneer that a pretty niece had more to do with Newton's appointment to the Mint than the theory of gravitation, those who would like to know as much as can be known of the whole truth find nothing in any attainable biography except either total silence or a very awkward and hesitating account of half something.

On looking again into the matter, the juxtaposition of all the circumstances induced in my mind a strong suspicion that Mrs. C. Barton was *privately married* to Lord Halifax, probably before his elevation to the peerage, and that the marriage was no very great secret among their friends. As yet I can but say that the hypothesis of a private marriage is, to me, the most probable of those among which a choice must be made: farther information may be obtained by publication of the case in "N. & Q.," the most appropriate place of deposit for the provisional result of unfinished inquiries.

Charles Montague (born April, 1661, died May 19, 1715) made acquaintance with Newton when both were at Trinity College in 1680 and 1681. Newton was nineteen years older than Montague, and had been twelve years Lucasian professor. At the beginning of their friendship, the Lucasian professor must be called the patron of the young undergraduate, who was looking for a fellowship with the intention of taking orders, a design which he did not find sufficient encouragement to abandon until after he had sat in the Convention. By 1690, the rising politician had become the patron of the author of the *Principia*, who in that

year or the next became an aspirant for public employment. The friendship of Newton and Montague lasted until the death of the latter, interrupted only by a coolness (on Newton's side at least) in 1691, arising out of a suspicion in Newton's mind that Montague was not sincere in his intentions towards his friend.

Catherine Barton (born 1680, died 1739) was the daughter of Robert Barton and Newton's half-sister, Hannah Smith (Baily's *Flamsteed, Supplement*, p. 750.). Lieut.-Col. Barton, usually called her husband, was her brother. The pedigrees published by Turnor recognise this fact: Swift distinctly states it, and Rigaud proves it in various ways in letters to Baily, which lately passed through my hands on their way to the Observatory at Greenwich. The mistake ought never to have been made, for *Mrs. C. Barton* (as she was usually denominated) must, according to usage, have been reputed single so long as her Christian name was introduced.

Mrs. C. Barton married Mr. Conduitt, then or afterwards Newton's assistant, and his successor: this marriage probably took place in 1718, the year in which Newton introduced Conduitt into the Royal Society. Among the Turnor memorials of Newton, now in possession of the Royal Society, is a watch having the inscription "Mrs. C. Conduitt to Sir Isaac Newton, January, 1708." This date cannot be correct, for Swift in 1710, Halifax in 1712, Flamsteed in 1715, and Monmort in 1716, call her Barton: all but Flamsteed were intimate acquaintances. Any one who looks at the inscription will see that it is not as old as the watch: it is neither ornamented nor placed in a shield or other envelope, while the case is beautifully chased, and has an elaborate design, representing Fame and Britannia examining the portrait of Newton. Moreover, "Mrs. Conduitt" would never have described herself as "Mrs. C. Conduitt."

Montague was not, so far as usual accounts state, what even in our day would be called a libertine. He married the Countess of Manchester (the widow of a relative) before his entry into public life, and was deeply occupied in party politics and fiscal administration. I am told that Davenant impugns his morals: this may be the exception which proves the rule; some of the lampoons directed against the Whig minister are preserved, and these do not attack his private character in the matter under allusion, so far as I can learn.

All the cotemporary evidence yet adduced as to the relation between Lord Halifax and Catherine Barton, is contained in one sentence in the *Life* of the former, two codicils of his will, and one allusion of Flamsteed's. The *Life*, with the will attached, was appended to two different publications of the works of Halifax, in 1715 and 1716. The passage from the *Life* is as follows (p. 195.):

"I am likewise to account for another Omission in the Course of this History, which is that of the Death of the Lord *Halifax*'s Lady; upon whose Decease his Lordship took a Resolution of living single thence forward, and cast his Eye upon the Widow of one Colonel *Barton*, and Neice to the famous Sir *Isaac Newton*, to be Super-intendent of his domestick Affairs. But as this Lady was young, beautiful, and gay, so those that were given to censure, pass'd a Judgment upon her which she no Ways merited, since she was a Woman of strict Honour and Virtue; and tho' she might be agreeable to his Lordship in every Particular, that noble Peer's Complaisance to her, proceeded wholly from the great Esteem he had for her Wit and most exquisite Understanding, as will appear from what relates to her in his Will at the Close of these Memoirs."

This sentence is an insertion (the *first* omission is as far back as p. 64.). It speaks of Mrs. C. Barton as if she were dead: and it is worthy of note that this lady, who lived to communicate to Fontenelle materials for his *éloge* of Newton, had excellent opportunity, had it pleased her, to have contradicted or varied any part of the account given by Halifax's biographer; and this without appearing. The actual communication made to Fontenelle by her husband, Mr. Conduitt, is in existence, and was printed by Mr. Turnor; it contains no allusion to the subject. Farther, it appears by the biographer's account that she had passed as a widow, which is not to be wondered at: the *Colonel* Barton who was the son of circumstances, must have been created before her brother (who died in 1711) attained such rank, perhaps before he entered the army at all.

The will gives very different evidence from that for which it is subpœnaed: it is dated April 10, 1706. In the first codicil (dated April 12, 1706) Lord Halifax leaves Mrs. Barton all his jewels and 3000*l.* "as a small token," he says, "of the great love and affection I have long had for her." In a second codicil (dated February 1, 1712) the first codicil is revoked, and the bequest is augmented to 5000*l.*, the rangership, lodge, and household furniture of Bushey Park, and the manor of Apscourt, for her life. These are given, says Lord Halifax, "as a token of the sincere love, affection, and esteem, I have long had for her person, and as a small recompense for the pleasure and happiness I have had in her conversation." In this same codicil "Mrs. Catherine Barton" is described as Newton's niece, and 100*l.* is left to Newton "as a mark of the great honour and esteem I have for so great a man." The concluding sentence of the codicil is as follows:

"And I strictly charge and command my executor to give all aid, help, and assistance to her in possessing and enjoying what I have hereby given her; and also

in doing any act or acts necessary to transfer to her an annuity of two hundred pounds *per annum*, purchased in Sir Isaac Newton's name, which I hold for her in trust, as appears by a declaration of trust in that behalf."

This codicil immediately became the subject of remark, and the terms of it seem to have been understood as they would be now. Flamsteed, writing in July, 1715 (Halifax died in May), says:

"If common fame be true, he died worth 150,000*l.*; out of which he gave Mrs. Barton, Sir I. Newton's niece, for her *excellent conversation* [the Italics are Baily's, the original, I suppose, underlined], a curious house, 5000*l.* with lands, jewels, plate, money, and household furniture, to the value of 20,000*l.* or more."

I pay no attention to the statement that (*Biogr. Brit.*, Montague, note BB.) Lord Halifax was disappointed in a second marriage. It amounts only to this, that Lord Shaftsbury, having a certain lady in his heart and in his eye, was afraid he had a rival, and described the person talked of in terms which make it pretty certain that Halifax was intended. But it by no means follows that because a certain person is "talked of" for a lady, and a lover put in fear by the rumour, the person is really a rival: and not even a biographer would have shown himself so unfit for a novelist as to have drawn such a conclusion, unless he had been biassed by the wish to show that Halifax was attached to another than Mrs. Barton.

It must of course be supposed that the introduction of Montague to Newton's niece was a consequence of his acquaintance with Newton, and took place in or near 1696, when Newton came to London, where his niece soon began to reside with him. And since, in 1706, the connexion, whatever it was, had been of long standing, we may infer that it had probably commenced in 1700. The case is then as follows. Montague received into his house, as "superintendent of his domestic affairs" after the death of his wife, the niece of his old and revered friend Newton, a conspicuous officer of the crown, a member of Parliament, and otherwise one of the most famous men living. This niece had been partly educated by Newton; she had lived in his house; we know of no other protector that she could have had, in London; and the supposition that she left any roof except Newton's to take shelter under that of Montague, would be purely gratuitous. She was unmarried, beautiful, and gay; and probably not so much as, certainly not much more than, twenty years old. A handsome annuity was bought for her in Newton's name, and held in trust by Halifax: if it had been bought *by Newton*, Conduitt would have mentioned it in his list of the benefactions which Newton's relatives received from him, especially after the publicity which it had obtained from Halifax's will. That she did not tenant the housekeeper's room while the friends of Halifax were round his table, may be inferred from the epigrams, poor as they are, which were made in her honour as a celebrated beauty and wit, in a collection of verses (reprinted in Dryden's *Miscellanies*) on the best known toasts of the day. Halifax bequeathed her a provision which might have suited his widow, in terms which must have been intended to show that she had been either his wife or his mistress; while in the same document he brought prominently forward his respect for Newton, the fact of her being Newton's niece, and the annuity which he had bought for her in Newton's name. An uncontradicted paragraph in the life of Halifax, published immediately after the will, and evidently not intended to bring forward any fact not perfectly well known, records her residence in the house of that nobleman and the consequent rumours concerning her character, affirms that she was a virtuous woman, and refers to the will to prove it: though the will denies it in the plainest English, on any supposition except that of a private marriage. Finally, the lady married a respectable man after the death of Lord Halifax, and with him lived in the house of her illustrious uncle.

That she was either the wife or the mistress of Halifax, I take to be established; it is the natural conclusion from the facts above stated, all made public during her life, all left uncontradicted by herself, by her husband, by her daughter, by Lord Lymington her son-in-law, and by the uncle who had stood to her in the place of a father. It is impossible that Newton could have been ignorant that his niece was living in Montague's house, enjoyed an annuity bought in his own name, and was regarded by the world as the mistress of his friend and political patron. The language of the codicil shows that, be the nature of the connexion what it might, Halifax meant to tell the world that it might be proclaimed in all its relation to the name of Newton. To those who cannot, under all the circumstances, believe the connexion to have been what is called platonic, the probability that there was a private marriage is precisely the probability that Newton would not have sanctioned the dishonour of his own niece: and even if the connexion were only that of friendship, Newton must have sanctioned the appearance and the forms of a dishonourable intimacy: the cohabitation, the settlement, and the defiance of opinion. Now there is no reason to suppose of Newton that he would be a party to either proceeding, which would not apply as well to any man then alive: to Locke, for instance. Looking at the morals of the day, we are by no means justified in throwing off at once, with disgust, the bare idea of the possibility of a distinguished philosopher consenting to an illicit intercourse between his friend and his niece: we are bound,

in discussing probabilities, to distinguish 1850 from 1700. But, even putting out of view the purity of Newton's private life, and of the lives of his most intimate friends, there is that in the weaker part of his character which is of itself almost conclusive. Right or wrong, Newton never faced opinion. As soon as he found that publication involved opposition, from that time forward he published only with the utmost reluctance, and under the strongest persuasions; except when, as in the case of some of his theological writings, he confided the manuscript to a friend, to be anonymously published abroad. The *Principia* was extorted from him by the Royal Society; the first publication on fluxions was under the name of Wallis; the *Optics* were delayed until the death of Hooke; the first appearance against Leibnitz was anonymous; the second originated in a hint from the King. This morbid fear, which is often represented as modesty, would have made him, had he acted a part with regard to his niece which he could not avow, conduct it with the utmost reserve. The philosopher who would have let the theory of gravitation die in silence rather than encounter the opposition which a discovery almost always creates, would not have allowed his *name* to be connected with the annuity which was the price of his niece's honour, or which carried all the appearance of it, even supposing him base enough to have connived at the purchase. And in such a case, Halifax would have taken care to respect the secrecy which he would have known to have been essential to Newton's comfort: he would not have published to the world that his mistress was Newton's niece, and that Newton was a party to a settlement upon her. There seems to me, about the codicil as it stands, a declaration that the connexion with Newton's niece was such as, if people knew all, Newton might have sanctioned. And the supposition of a private marriage, generally understood among the friends of the parties, seems to me to make all the circumstances take an air of likelihood which no other hypothesis will give them: and this is all my conclusion.

If there were a marriage, the most probable reason for the concealment was, that it was contracted at a time when the birth and station of Mrs. Barton would have rendered her production at court as the wife of Montague an impediment to his career. He was raised to the peerage in 1700, and as the connexion was of long standing in 1706, it may well be supposed that it commenced at the time when (in his own opinion at least) his prospects of such elevation might have been compromised by a decided misalliance. The lower the tone of morals, the greater the ridicule which attaches to unequal *marriages*. Montague, though of noble family, was the younger son of a younger son, and not rich: it was common among the Tories to sneer at him as a *parvenu*. He had made his first appearance in the great world as the husband of a countess-dowager, and it may be that the *parvenu* was weak enough to shrink from producing, as his second wife, a woman of very much lower rank, the granddaughter of a country clergyman, and the daughter of a man of no pretension to station. That Mr. Macaulay has not underrated the position of the country clergy, is known to all who have dipped into the writings of the seventeenth century. It is not, however, necessary to explain why the supposed marriage should have been private. As the world is constituted, no rules of inference can be laid down in reference to the irregular relations of the sexes.

With reference to the insinuation that Newton owed his official position rather to his niece than to his ability, it can be completely shown that, on the worst possible supposition, the office in the Mint could have had nothing to do with Mrs. C. Barton. Newton was appointed to the lower office (the Wardenship) in March, 1695–96, when the young lady was not sixteen years old, and before she could have been a resident under her uncle's roof. The state of the coinage had caused much uneasiness; it was one of the difficulties, and its restoration was one of the successes, of the day. The best scientific advice was taken: Locke, Newton, and Halley were consulted, and all were placed in office nearly at the same time; Newton in the London Mint, Halley in the Chester Mint, Locke in the Council of Trade. Neither Locke nor Halley had any nieces. Before Newton's appointment there was some negociation of a public character: the Wardenship was not vacant, and the government seems to have tried to induce Newton to take something subordinate. March 14, Newton wrote to Halley, in reference to a current rumour, — "I neither put in for any place in the Mint, nor would meddle with Mr. Hoar's [the comptroller's] place, were it offered me." On the 19th, Montague informs Newton that he is to have the *Wardenship*, vacant by the removal of Mr. Overton to the Customs. Four years afterwards, when the great operation on the coinage, by many declared impracticable, had completely succeeded, Newton, a principal adviser and the principal administrator, obtained the Mastership in the course of promotion. Montague was raised to the peerage in the following year, and mainly, as the patent states, for the same service. So that, though Montague was the patron as to the Wardenship, yet scientific assistance was then so sorely needed, that no hypothesis relative to any niece would be necessary to explain the phenomenon of Newton's appointment: while, as to the Mastership, it may almost be said that Montague was more indebted to Newton for his peerage, than Newton to Montague for that promotion which any minister must, under the circumstances, have granted.

In no account of Newton that I ever read is it stated that Mrs. Barton was an intimate friend of Swift, probably through Halifax. Having been told that there is frequent mention of her in Swift's *Journal to Stella*, I examined that series and the rest of the correspondence, in which her name occurs about twenty times. One letter from herself, under the name of Conduitt (November 29, 1733), is indorsed by the Dean, "My old friend Mrs. Barton, now Mrs. Conduitt," and establishes the identity of Swift's friend with Newton's niece: otherwise, it proves nothing here. The other points to be noticed are as follows.

1710, September 28, November 30, March 7; 1711, April 3, July 18, October 14 and 25, Swift visited or dined with Mrs. Barton at her *lodgings*. He was also at this time on good terms with Halifax, and dined with him November 28, 1710, and with Mrs. Barton on November 30. According to the idiom of the day, *lodgings* was a name for every kind of residence, and even for the apartments of a guest in the house of his host. For anything to the contrary in the mere word, the lodgings might have been in the house of Lord Halifax, or of Newton himself. But, on the other hand, the future Dean, much as he writes to Stella of every kind of small talk, never mentions Halifax and Mrs. Barton together, never makes the slightest allusion to either in connexion with the other, though in one and the same letter he minutes his having dined with Halifax on the 28th, and with Mrs. Barton on the 30th. There must have been intentional suppression in this. All the world knew that there was some *liaison* between the two; yet when Swift (1711, Nov. 20) records his having been "teased with whiggish discourse" by Mrs. Barton, he does not even drop a sarcasm about her politics having been learnt from Halifax. This is the more remarkable as the two seem to have been almost the only persons who are mentioned as talking whiggery to him. To this list, however, may be added Lady Betty Germain, well known to the readers of Swift's poetry, who joined Mrs. Barton in inflicting the vexation, and at whose house the conversation took place. It thus appears that Mrs. Barton was received in a manner which shows that she was regarded as a respectable woman. The suppression on the part of Swift may indicate respect for his two friends (that he highly respected Mrs. Barton appears clear), and observance of a convention established in their circle. But perhaps it is rather to be attributed to his own position with respect to Stella, which was certainly peculiar, though no one can say what their understanding was at the date of the journal. This journal came again into Swift's hands before it was published; so that we can only treat it as containing what he finally chose to preserve. Allusions may have been struck out.

There is another point which our modern manners will not allow to be very closely handled in print, but on which I am disposed to lay some stress. On September 28, 1710, and April 3, 1711, Swift visited Mrs. Barton at her lodgings. On each of these occasions she regaled him with a good story, which there is no need to repeat: there is no harm in either, and they are far from being the most singular communications which he made to Stella; but they go beyond what, even in that day, will be considered as the probable conversation of a maiden lady of thirty-one, with a bachelor man of the world of forty-three. But they by no means exceed what we know to be the license then taken by married women; and Swift's tone with respect to the stories, combined with his obvious respect for Mrs. Barton, may make any one lean to the supposition that he believed himself to be talking to a married woman.

The reserve of Swift puts us quite at fault as to the locality of Mrs. Barton's *lodgings*. They may have been in Lord Halifax's house; but if not, it requires some supposition to explain why they were not in that of Newton, with whom she had lived, and with whom she certainly lived after the death of Halifax. Perhaps, when farther research is made in such directions as may be indicated by the only unreserved statement of the existing case which has ever been printed, the conclusion I arrive at, as to me the *most probable*, may either be reinforced, or another substituted for it. Be this as it may, such points as I have discussed, relating to such men as Newton, will not remain in abeyance for ever, let biographers be as timid as they will.

A. De Morgan.

Dr. Parr on Milton.

Amongst my autographs I find the inclosed letter from Dr. Parr. It is written upon a half-sheet of paper, and in a very cramp and illegible hand. To whom it is addressed, or when written, I am unable to say. As it relates to the opinions held by Milton, perhaps you may think it worth insertion in your work, particularly as Milton has been the subject of some papers in "N. & Q." lately.

W. M. F.

Copy of Letter from Dr. Parr, without date or address.

Dear Sir,

I send you Johnson's *Life of Milton*. My former feelings again return upon me, that Johnson did not mean to affirm that Milton prayed not upon any occasion or in any manner; but that he was engaged in no visible worship; that he prayed at no stated time; that he had not what we may call any regular return of family or private devotion. Pray read the sequel. That he lived without prayer can hardly be affirmed, this

surely is decided in my favour: it may wear the appearance of contradiction to the former passage, that omitting public prayer he omitted all; in truth, the expression just quoted is too peremptory and too general. But the sense of Johnson cannot be mistaken, if you attend to the different views he had in each sentence; and I repeat my former assertion, that Johnson did not think Milton destitute of a devout spirit, or totally negligent of prayer in some form or other.

Yours, very truly and respectfully,

J. Parr.

PARTS OF MSS.

As an instance of the unfortunate dispersion of the parts of valuable MSS. through different countries, occasioned probably, in the case now to be mentioned, by public convulsions and the wild fury of revolutionary mobs in France, will you afford me space to quote an interesting description of a MS. from the catalogue of a library to be sold at Paris in December next? The MSS. and printed books in this library belonged to the eminent bookseller J. J. De Bure, whose ancestor was the distinguished and well-known bibliographer Guillaume de Bure. The publicity given to descriptions like the present through the medium of "N. & Q." may ultimately lead, on some occasions, to the scattered volumes being brought together again, either by way of purchase, or in exchange for other works. John Macray.

Oxford.

"*Catalogue des Livres rares et précieux, manuscrits et imprimés, de la Bibliothèque de feu M. J. J. De Bure, ancien libraire du Roi et de la Bibliothèque Royale, etc.*

"No. 1395. Le Second Livre des Commentaires de la Guerre Gallèque, par Caius Julius Cæsar, traduict en françois. In-8, mar. noir, avec des fermoirs en argent.

"Manuscrit sur vélin.

"L'ouvrage ne porte pas de titre; on lit seulement sur le plat du volume, Tomus Secundus, et au verso du 21 feuillet; c'y commence le Second livre des Commentaires de la Guerre Gallèque.

"Ce manuscrit a été fait pour François Ier; le chiffre de ce Prince se trouve au premier feuillet. Le Vol. se compose de 94 feuillets de texte, et de 4 feuillets de table. L'Ecriture est très-belle, et paraît être de l'un des meilleurs calligraphes de l'époque de François Ier; beaucoup de mots sont en or et en azur.

"On remarque 22 miniatures, 15 médaillons d'Empereurs et d'autres personnages Romains, 12 figures d'engins ou machines de guerre, et 2 fleurons; en tout 58 peintures.

"Ce n'est point, à proprement parler, une traduction des Commentaires. L'auteur suppose, dans le préambule de cette partie de l'ouvrage, que François Ier au *Commencement du Moys d'Auguste, l'an 1519, allant courir le cerf en la fourest de Byevre, y fait la rencontre de César.*

"De là, il établit un dialogue entre les deux personnages. François Ier s'enquiert des circonstances de la guerre des Gaules, et César lui en donne les détails tels qu'ils ont été écrits par lui-même.

"On ne présente malheureusement ici qu'un Tome ii. Le Tome i. est au Musée Britannique: on le trouve indiqué sous le No. 6205. dans le *Catalogue of the Harleian MSS. in the British Museum*, London, 1808, Tome iii. in folio. Ce Tome i. est décrit dans l'ouvrage de M. Waagen, *Kunstwerke und Künstler in England und Paris*, Berlin, 1837, Tome i. p. 148.

"Le Tome iii. était à vendre dans ces dernières années, au prix de 3000 francs, chez M. Techener (*Bulletin du Bibliophile*, année 1850, No. 1222. et p. 910.); nous ne savons où il est actuellement.

"Notre volume est le plus précieux des trois. Il l'emporte sur les deux autres par le nombre des peintures (le Tome i. n'en a que 14, et le Tome iii. seulement 12) et par l'intérêt qu'offrent ces peintures elles-mêmes.

"La première, charmante miniature en camaïeu gris et or, représente François Ier à cheval, courant le cerf; la dernière montre la prise du cerf.

"Parmi les autres sujets, également traités en grisaille, on remarque plusieurs batailles entre les Romains et les Gaulois, rendues dans leurs divers détails avec une finesse admirable d'exécution. Mais ce qui, par-dessus tout, donne un prix infini à ce manuscrit, ce sont sept portraits, en médaillons, qui reproduisent les traits de quelques hommes de guerre du temps de François Ier. Ils sont peints avec une vérité et une délicatesse vraiment merveilleuses; des noms Romains, qui figurent dans les Commentaries de César, sont écrits à côté des portraits; les noms véritables ont été tracées au-dessous, mais un peu plus tard, et par une main différente. Voici ces noms:—

"1°. *Quintus Pedius*, le grand-maistre de Boisy, âgé de 41 ans; 2°. *le Fiable Divitiacus d'Autun*, l'Amiral de Boisy, Seigneur de Bonivet, âgé de 34 ans; 3°. *Quintus Titurius Sabinus*, Odet de Fones (Foix), Sieur de Lautrec, âgé de 41 ans; 4°. *Iccius*, le Mareschal de Chabanes, Seigneur de la Palice, âgé de 57 ans; 5°. *Lucius Arunculeius Cotta*, Anne de Montmorency, âgé de 22 ans, et depuis Connestable de France; 6°. *Publ. Sextius Baculus*, le Mareschal de Fleuranges, Seigneur de la Marche (Mark), premier Seigneur de Sédan, âgé de 24 ans; 7°. *Publius Crassus*, le Sieur de Tournon, qui fust tué à la bataille de Pavie, âgé de 36 ans.

"La plupart des miniatures du volume sont signées G., 1519. La perfection qui les distingue les avait d'abord fait attribuer au célèbre miniaturiste *Guilo Clovio*; maintenant on croit pouvoir affirmer qu'elles appartiennent à un peintre nommé Godefroy. Il se trouve à la bibliothèque de l'Arsenal une traduction française des Triomphes de Pétrarque, avec des miniatures qui sont incontestablement de la même main et de la même époque. Or, l'une de ces miniatures est signée *Godefroy*.

"On peut voir le rapprochement que fait entre les deux manuscrits M. Waagen, dans l'ouvrage cité ci-dessus, Tome iii. p. 395. Il ne saurait, du reste, y avoir aucun doute sur le nom de l'artiste, lorsqu'on lit dans le *Bulletin du Bibliophile* (pages déjà citées) que plu-

sieurs des miniatures du Tome iii. sont signées *Godofredi pictoris*, 1520.

"Ce précieux manuscrit ne sera pas vendu; il a été légué par M. de Bure au département des Manuscrits de la Bibliothèque Impériale."

WILLIAM BLAKE.

(*Continued from* p. 71.)

I venture to send you another Note regarding William Blake, claiming for that humble individual the honour of being the pioneer in the establishment of charity-schools in Britain, from which department of our social system who can calculate the benefits accrued, and constantly accruing, to this country!

We look in vain through the *Silver Drops* of William Blake for any record of an existing institution, such as he would have his "noble ladies" rear at Highgate. Among the many incentives he uses to prompt the charitable, we do not find him holding up for their example any model (unless it be "Old Sutton's brave hospital"); in all his amusing "Charity-school Sticks," his tone is that of a man trying to persuade people that the thing he proposes is feasible. "Some of them," says the sanguine Blake, "have scarce faith enough to believe in the success of this great and good design. Nay, your brother Cornish himself," continues he, in addressing one of his ladies, although full of good works, "would have persuaded me to lay it down" upon the ground of its impracticability. The language of Blake is everywhere advocating this "*new* way of charity." "If it be *new*," says he to an objector, "the more's the pity;" and, with reference to the possibility of failure, he would thus shame them into liberality. Speaking of his "fine, handsome, and well cloathed boys; not too fine, because they are the ladies'!" our enthusiast adds to this *soft sawdur:*

"But now, if a year or two hence they should be grown, which God forbid! poor ragged, half-starved, and no cloaths, country folks would say, who ride or go that way, Were there not good ladies enough in and about London to maintain *one* little school?"

Here then is *primâ facie* evidence, I think, that my subject, poor crazy William Blake, was the originator of one of the greatest social improvements of modern times.

The charity-school movement had obtained a strong hold upon the public mind early in the past century; but although I have sought for the name of Blake through many books professing to give an account of the early history of such institutions, I have not yet met with the slightest allusion to him, his school, or his *Silver Drops*.

The superficial inquirer into the history of English charity-schools will be told that the honour of the first erecting such, and caring for destitute children, is popularly considered due to the parishes of St. Botulph, Aldgate, and St. Margaret's, Westminster: and if he would farther satisfy himself upon that point, he will see it claimed by the first named; a slab in front of their schools, adjoining the Royal Mint, bearing an inscription to the purport that it was the first Protestant charity-school, erected by voluntary contributions in 1693.

If it comes to the earliest London school for poor children, perhaps the Catholics take the lead; for we find that it was part of the tactics of the Jesuits, in the reign of James II., to promote their design of subverting the Protestant religion by infusing their Romish tenets into the minds of the children of the poor by providing schools for them in the Savoy and Westminster.

Blake says, with reference to this movement:

"That the scheme he was engaged upon was a good work, because it will in some measure stop the mouths of Papists, who are prone to say, Where are your works, and how few are your hospitals, and how small is your charity, notwithstanding your great preaching?"

A remarkable little book, and a very fit companion for the *Silver Drops* of William Blake, to which it bears a striking similarity, is the *Pietas Hallensis* of Dr. Franck. In this, the German divine relates, in a style which bears more than an accidental resemblance to the work of the Covent Garden Philanthropist, how, little by little, by importunity and perseverance, he nursed his own charitable plans, of a like kind, into full life and vigour; and both Drs. Woodward and Kennett endorse and command the "miraculous footsteps of Divine Providence" in the labours of Dr. Franck. "Could we," says Dr. Kennett, "trace the obscurer footsteps of our own charity-schools, the finger of God would be as evidently in them." Why the Bishop of Peterborough should be ignorant of these earlier efforts to the same end in his own country, is somewhat marvellous. Franck began his charitable work at Glaucha in 1698; while Blake was labouring to establish his Highgate School in 1685. That Franck should know nothing about our pioneer in charitable education, is probable enough; but that the English divines I have mentioned, with Wodrow, Gillies, and a host of others, should be unaware that the proceedings at Halle were only the counterpart of those done fourteen years before by Blake in their own land, is certainly surprising, and affords another proof of the proneness of Britons to extol everything foreign to the neglect of what is native and at their own doors.

Perhaps some of your readers will think I overestimate the importance of the question, whether the charity-school movement is of British or foreign growth; or whether the honour of its application to the poor (for all *charity*-schools are not for such) belongs to my subject William Blake, or

some other philanthropic individual; if such there be, let them repair to our Metropolitan Cathedral on the day of the annual assemblage of the London charity children: and if, on contemplating the spectacle which will there meet their eye, they do not think it an object of interest to discover who, as Dr. Kennett says, "first cast in the *salt* at the fountain-head to heal the *waters*, and broke the ground that was before barren," I pity them.

In concocting this Note, I have had before me the following:

1. Lysons's *Environs of London*, 1795, where will be found a short notice of Blake. The author, following Gough, makes my subject a madman, and says his scheme "failed after laying out 5000*l.* upon it."

2. *Sermon preached for Charity-schools*, by Dr. Kennett, 1706.

3. *Sermons of Dr. Smalridge and T. Yulden*, 1710 and 1728. These divines give the precedence to Westminster School, "erected 1688."

4. *Wodrow's Letters*, edited by Dr. M'Crie, 3 vols., Edin. 1843.

5. *Pietas Hallensis:* or an Abstract of the Marvellous Footsteps of Divine Providence, in the building of a very large Hospital, or rather a Spacious College, for Charitable and Excellent Uses; and in the maintaining of many Orphans, and other Poor People therein at Glaucha, near Halle in Prussia, related by the Rev. A. H. Franck, 3 parts, 12mo., London, 1707–16. Let the curious reader compare this with Blake's book.

J. O.

FOLK LORE.

Legends of the County Clare.—About nine miles westward from the town of Ennis, in the midst of some of the wildest scenery in Ireland, lies the small but very beautiful Lake of Inchiquin, famous throughout the neighbouring country for its red trout, and for being in winter the haunt of almost all the various kinds of waterfowl, including the wild swan, that are to be found in Ireland, while the woods that border one of its sides are amply stocked with woodcocks. At one extremity of the lake are the ruins of the Castle of Inchiquin, part of which is built on a rock projecting into the lake, there about one hundred feet deep, and this legend is related of the old castle:—Once upon a time, the chieftain of the Quins, whose stronghold it was, found in one of the caves (many of which are in the limestone hills that surround the lake) a lady of great beauty, fast asleep. While gazing on her in rapt admiration she awoke, and, according to the customs of the Heroic Age, soon consented to become his bride, merely stipulating that no one bearing the name of O'Brien should be allowed to enter the castle gate: this being agreed to, the wedding was celebrated with all due pomp, and in process of time one lovely boy blessed their union. Among the other rejoicings at the birth of an heir to the chief of the clan, a grand hunting-match took place, and the chase having terminated near the castle, the chieftain, as in duty bound, requested the assembled nobles to partake of his hospitality. To this a ready assent was given, and the chiefs were ushered into the great hall with all becoming state; and then for the first time did their host discover that one bearing the forbidden name was among them. The banquet was served, and now the absence of the lady of the castle alone delayed the onslaught on the good things spread before them. Surprised and half afraid at her absence, her husband sought her chamber: on entering, he saw her sitting pensively with her child at the window which overlooked the lake; raising her head as he approached, he saw she was weeping, and as he advanced towards her with words of apology for having broken his promise, she sprang through the window with her child into the lake. The wretched man rushed forward with a cry of horror: for one moment he saw her gliding over the waters, now fearfully disturbed, chaunting a wild dirge, and then, with a mingled look of grief and reproach, she disappeared for ever! And the castle and the lordship, with many a broad acre besides, passed from the Quins, and are now the property of the O'Briens to this day; and while the rest of the castle is little better than a heap of ruins, the fatal window still remains nearly as perfect as when the lady sprang through it, an irrefragable proof of the truth of the legend in the eyes of the peasantry.

FRANCIS ROBERT DAVIES.

The Seven Whisperers.—I have been informed by an old and trustworthy servant that about twenty years ago, as he was walking one clear starlight night with two other persons, they heard, for the space of several minutes, high up in the air, beautiful sounds like music, which gradually died away towards the north. He spoke of it as an occurrence not very uncommon, and said it was always called "The Seven Whisperers." On inquiry I found the name well known amongst the poorer classes.

Is it not an electrical phenomenon?

METAOUO.

Essex.

ITALIAN-ENGLISH, GERMAN-ENGLISH, AND THE REFUGEE STYLE.

(Vol. vii., p. 149.)

Every one has admired the odd bits of Italian-English which "N. & Q." lately published, a true

philological curiosity. Such queer medleys have been the result whenever two opposite idioms have been thrown together and unskilfully stirred up. Very few foreigners indeed, Sclavonic nations being excepted, and particularly the Russians, write French tolerably well. The present Lord Mahon and Lady Montaigne, in an excellent *Essay on Marriage*, are exceptions to the rule. Voltaire used to say, —

> "Faites tous vos vers à Paris;
> Et n'allez pas en Allemagne!"

And very right he was. His kingly disciple committed more than once such Irish rhymes as these:

> "Je vais cueillir dans leurs sentiers (des Muses)
> De fraîches et charmantes *roses*;
> Et je dédaigne les lauriers,
> En exceptant les lauriers *sauces*."

Forgetting the difference of pronunciation between the soft *s* of *rose* (*roze*) and the lisping sound of the *c* in *sauce* (*sôss*). As I have not by me the ponderous and voluminous works of the poetical monarch, I may have altered some of the words of the quotation; but the rhymes *sauce* and *rose* I aver to be true to the primitive copy. Even Protestant refugees, born of French parents, brought up amongst their co-religionists and countrymen, wrote a strange gibberish, often ungrammatical, always unidiomatic, of which traces may be found even in Basnage and Ancillon. A recent French theologian, the clever author of a Life of Spinosa, written in Germany and published in Paris with some success, has such expressions as these:

"Les villes protestantes preferent la liberté avec Calvin QUE la tyrannique concorde avec Luther."— *Hist. Crit. du Rationalisme*, p. 49.

"Et ailleuz: Stuttgard Dontil etait conservateur DE LA Bibliothèque."— *Ib.*

And M. Amand Saintes is a Frenchman, and a most erudite man. The celebrated Frau Bettina von Arnim, who dared to translate into English and to print in Berlin (apud Trowitzsch and Son, 1838), under the new title of *Diary of a Child*, her own untranslateable letters to Göthe, had at least the very good excuse of her nationality for her peculiar English, the choicest, funniest, maddest, and saddest English ever penned on this planet or in any other, and of which I hope "N. & Q." will accept some small specimens, taken at random among thousands such. To begin with the opening address:

"*To the English Bards.*

"Gentlemen!—The noble cup of your mellifluous tongue so often brimmed with immortality, here filled with odd but pure and fiery draught, do not refuse to taste if you relish its spirit to be homefelt, though not home-born. "BETTINA ARNIM."

We will next pass to the "Preamble":

"The translating of Göthe's Correspondence with a Child into English was generally disapproved of. Previous to its publication in Germany, the well-renowned Mrs. Austin, by regard for the great German poet, proposed to translate it; but after having perused it with attention, the literate and the most famed bookseller of London thought unadvisable the publication of a book that in every way widely differed from the spirit and feelings of the English, and therefore it could not be depended upon for exciting their interest. Mrs. Austin, by her gracious mind to comply with my wishes, proposed to publish some fragments of it, but as no musician ever likes to have only those passages of his composition executed that blandish the ear, I likewise refused my assent to the maiming of a work, that not by my own merit, but by chance and nature became a work of art, that only in the untouched development of its genius might judiciously be enjoyed and appraised."

Our next and last is taken from p. 133.:

"From those venturesome and spirit-night-wanderings I came home with garments wet with melted snow; they believed I had been in the garden. When night I forgot all; on the next evening at the same time it came back to my mind, and the fear too I had suffered; I could not conceive, how I had ventured to walk alone on that desolate road in the night, and to stay on such a waste dreadful spot; I stood leaning at the court gate; to-day it was not so mild and still as yesterday; the gales rose high and roared along; they sighed up at my feet and hastened on yonder side, the fluttering poplars in the garden bowed and flung off their snow-burden, the clouds drove away in a great hurry, what rooted fast wavered yonder, and what could ever be loosened, was swept away by the hastening breezes" (!!!).

P.S.—Excuse my French-English.

PHILARÈTE CHASLES, Mazarinæus.

Paris, Palais de l'Institut.

SHAKSPEARE CORRESPONDENCE.

Meaning of "Delighted" in some Places of Shakspeare.—I am sorry to be obliged to differ so often in opinion with H. C. K., but as we are both, I trust, solely actuated by the love of truth, he no doubt will excuse me. My difference now with him is about "*delighted* spirit," by which he understands the "tender *delicate* spirit," while I take it to be the "*delectable*" or "*delightful* spirit." As I think this is founded on the Latin, I beg permission to quote the following portion of my note on Jug. ii. 3. in my edition of Sallust:

"*Incorruptus*, ἄφθαρτος, *i. e.* incapable of dissolution, the *incorruptibilis* of the Fathers of the Church. In imitation probably of the Greek verbal adjective in τος, as αἰρετός, στρεπτός, etc., the Latins, especially Sallust, sometimes used the past part. as equivalent to an adj. in *bilis*: comp. xliii. 5.; lxxvi. 1.; xci. 7.; Cat. i. 4.,

'Non *exorato* stant adamante viæ;' Propert. iv. 11. 4., 'Mare scopulis *inaccessum*;' Plin. *Nat. Hist.*, xii. 14. It is in this sense that *flexus* is to be understood in Virg. *Æn.*, v. 500."

The same employment of the past part. is frequent in our old English writers, and I rather think that they adopted it from the Latin. The earliest instance which I find in my notes is from Golding, who renders the *tonitrus et inevitabile fulmen* of Ovid (*Met.* iii. 301.):

"With dry and dreadful thunderclaps and lightning to the same,
Of deadly and *unavoided* dint."

In Milton I have noticed the following participles used in this sense: *unmoved, abhorred, unnumbered, unapproached, dismayed, unreproved, unremoved, unsucceeded, preferred.* But as Milton was addicted to Latinising, I will give some examples from Shakspeare himself:

"Now thou art come unto a feast of death,
A terrible and *unavoided* danger."
1 *Hen. VI.*, Act IV. Sc. 5.

"We see the very wreck that we must suffer,
And *unavoided* is the danger now,
For suffering so the causes of our wreck."
Rich. II., Act II. Sc. 1.

"All *unavoided* is the doom of destiny."
Rich. III., Act IV. Sc. 4.

"Inestimable stones, *unvalued* jewels."
Ib., Act I. Sc. 4.

"Tell them that when my mother went with child
Of that *insatiate* Edward."—*Ib.*, Act III. Sc. 5.

"I am not glad that such a sore of time
Should seek a plaster by *contemned* revolt."
King John, Act V. Sc. 2.

"The murmuring surge
That on the *unnumber'd* idle pebbles chafes."
Lear, Act IV. Sc. 6.

"O, *undistinguished* space of woman's will."—*Ib.*

I could give instances from Spenser and even from Pope, but shall only observe that when we say "an *undoubted* fact" we mean an *indubitable* one. THOS. KEIGHTLEY.

P.S.—I am not disposed to quarrel with H. C. K.'s derivation of *awkward* (Vol. viii., p. 310.), but I must observe that the more exact correlative of *toward* seems to be *wayward*. The Anglo-Saxons appear to have pronounced their ȝ as *g*; but after the Conquest it was pronounced hard in some cases, and so *wayward* and *awkward* may have the same origin.

Shakspeare Portrait. — Can any of your correspondents state whether the sign of Shakspeare, said to have been painted at a cost of 150*l.*, and which in 1764 graced a tavern then in Drury Lane, called "The Shakspeare," and in that year was taken down and removed into the country, and used for a similar purpose, still exists, and where? and is the artist who painted such sign known? CHARLECOTT.

"*Taming of the Shrew.*"—I cannot help thinking that Christopher Sly merely means that he is fourteenpence on the score for *sheer* ale,—nothing but ale; neither bread nor meat, horse housing, or bed.

He has *drunk* the entire amount, and glories in his iniquity, like a true tippler. G. H. K.

Lord Bacon and Shakspeare.—Can any of those correspondents of "N. & Q." who have devoted attention to the lives of two of England's greatest worthies, Francis Bacon and William Shakspeare, account for the extraordinary fact that, although these two highly gifted men were cotemporaries, no mention of or allusion to the other is to be found in the writings of either? Bacon was born in 1561, and died in 1626; Shakspeare, who was born in 1563, and died ten years before the great chancellor, not only loved

"To suck the sweets of sweet philosophy,"

but breathes throughout every page of his wondrous writings a spirit of philosophy as profound as his imagination is unlimited; yet nowhere, it is believed, can he be traced as making the slightest allusion to the great father of modern philosophy. Bacon, on the other hand, whom one can scarcely suppose to have been ignorant of the writings of the dramatist, but who indeed may rather be believed to have known him personally, seems altogether to ignore his existence, or the existence of any of his matchless works. As the solution of this problem could not but throw much light on that most interesting subject,—the history of the minds of Shakspeare and Bacon,—I venture to throw it out as a fit subject for the research of some of your contributors versed in the writings of these great spirits of their own age, no less than of all time. THETA.

Minor Notes.

Decomposed Cloth.—In Mr. Wright's valuable work on *The Celt, the Roman, and the Saxon*, p. 308., is mentioned the discovery at York of a Roman coffin, in which were distinctly visible "the colour, a rich purple," as well as texture of the cloth with which the body it had contained had been covered.

I should think that the colour observed was not that of the ancient dye, but rather was caused by phosphate of iron, formed by the combination of iron contained in the soil or water, with phosphoric acid, arising from the decomposition of animal matter. It may often be observed in similar cases, as about animal remains found in bogs, and about ancient leather articles found in excava-

tions, especially when any iron is in contact with them, or in the soles of shoes or sandals studded with nails. W. C. Trevelyan.

Wallington.

First and Last. — There cannot be two words more different in meaning than these, and yet they are both used to express the same sense! Of two authors equally eminent, one shall write that a thing is of the *first* and the other of the *last* importance, though each means the *greatest* or *utmost*. How is this? To me *first* appears preferable, though *last* may be justifiable. Being on the subject of words, I am reminded of *obnoxious*, which is applied in the strangest ways by different authors. It is true that the Roman writers used *obnoxius* in various senses; but it does not seem so pliable or smooth in English. Generally it is held to indicate *disagreeable* or *inimical*, though our dictionaries do not admit it to have either of those meanings! A. B. C.

Cucumber Time. — This term, which the working-tailors of England use to denote that which their masters call "the flat season," has been imported from a country which periodically sends many hundreds of its tailors to seek employment in our metropolis. The German phrase is "Die saure Gurken Zeit," or pickled gherkin time. A misunderstanding of the meaning of the phrase may have given rise to the vulgar witticism, that tailors are vegetarians, who "live on cucumber" while at play, and on "cabbage" while at work. N. W. S.

MS. Sermons of the Eighteenth Century. — Having lately become possessed, at the sale of an old library, of some MS. Sermons by the Rev. J. Harris, Rector of Abbotsbury, Dorset, from the year 1741 to 1763, I shall be happy to place them in the hands of any descendant of that gentleman. W. Ewart.

Pimperne, Dorset.

Boswell's "Johnson." — In vol. v. p. 272. of *my* favourite edition, and p. 784. of the edition in one volume, Johnson, writing to Brocklesby, under date Sept. 2, 1784, calls Windham "inter stellas Luna minores." Boswell, in a note, says, "It is remarkable that so good a Latin scholar as Johnson should have been so inattentive to the metre, as by mistake to have written *stellas* instead of *ignes*." Now, with all due deference, a Captain of Native Infantry ventures to suggest that both *stellas* and *ignes* are wrong, and that Johnson was thinking of the noble opening of Horace's 15th Epode:

> "Nox erat, et cœlo fulgebat *Luna* sereno,
> *Inter minora* sidera."

F. C.

Bangalore.

Stage Coaches. — It occurs to me as highly desirable that, before the recollection of the old stage coach has faded from the memory of all but the oldest inhabitant, an authentic statement should be placed on record of the length of the stages, and the speed that was obtained, by this mode of conveyance, in which England was for so many years without a rival.

The speed of mail coaches is, I believe, chronicled in the British Almanac of the Society for the Diffusion of Useful Knowledge; but their speed, if I mistake not, was surpassed by that of the "Rival," which travelled (from Monmouth, I think) to London after the opening of the Great Western Railway.

Could any of your correspondents favour us with the time-bill of that coach, detailing the length of the several stages, and the time of performance? It would also be interesting to chronicle the period during which this rivalry with the railway was maintained. Geo. E. Frere.

Antecedents. — The word "antecedents," as a plural, and in the sense attached to it by the French, is not to be found in any English dictionary that I have the means of consulting. And yet it seems now to be commonly used as an English expression, even by some of our best writers.

When was this word first imported, and by whom? I have just met with an instance of it in Jerdan's *Autobiography*, vol. i. p. 131.:

> "I got him (Hammon), with a full knowledge of his antecedents, into the employment of a humane and worthy wine merchant of Bordeaux."

Henry H. Breen.

St. Lucia.

The Letter X. — The letter X on brewers' casks is probably thus derived:

Simplex=single x, or X.
Duplex=double x, or XX.
Triplex=treble x, or XXX.

This was suggested by Owen's *Epigram*, lib. xii. 34.:

> "Laudatur vinum *simplex*, cervisia *duplex*,
> Est bona duplicitas, optima simplicitas."

B. H. C.

A Crow-bar. — In Johnson's *Dictionary* the explanation given of this word is "piece of iron used as a lever to force open doors, as the Latins called a hook *corvus*." In Walters' *English and Welsh Dictionary*, the first part of which was published about the year 1770, this word is printed "*Croe*-bar." Is it probable that the word *crow* has been derived from the Camb.-Brit. word *cro*, a curve? and that the name has been given from the circumstance of one end of a crow-bar being curved for the purpose of making it more efficient as a lever? N. W. S.

Minor Queries.

Bishop Grehan.—I want any information obtainable with reference to a Roman Catholic bishop in Ireland named Grehan; his Christian name, family, date of his bishoprie, and name of it. Where can I find sueh particulars?

O. L. R. G.

Doxology.—In his "Christmas Caroll" to the tune of "King Salomon," old Tusser has the following:

"To God the Son and Holy Ghost,
Let man give thanks, rejoice, and sing,
From world to world, from coast to coast,
For all good gifts so many ways,
That God doth send.
Let us in Christ give God the praise,
Till life shall end!"

Query, Is this the origin of our own doxologies?

L. A. M.

Great Yarmouth.

Arrow-mark.—On an ancient pump of wood, extraeted from the Poltimore mine in North Devon, I perceive a deeply cut arrow-mark. What is the inference as to the age of this relie from the mark referred to? The fragment is that of a large oak tree hollowed out, and now deeomposing from exposure after its long burial. J. R. P.

Gabriel Poyntz.—There is a portrait here inscribed "Gabriel Poyntz, an. Domini 1568, ætatis suæ 36:" and having a eoat of arms painted on it, Barry of eight, or and gules, with a crest very indistinct, but apparently a lion's head, and the motto "Clainte refrainte."

Can any of your correspondents inform me of the meaning of this motto, and the language in which it is expressed; and also what the erest is?

G. Poyntz was of South Okendon in Essex, and there is an aeeount of his family in Morant's *Essex;* from whieh it appears that he was descended from the family of Poyntz of Toekington in Glouecstershire, of whieh there is an aeeount in Atkins' *Gloucestershire.* He was afterwards knighted.—Any information as to him, in addition to that whieh is contained in Morant, would be very acceptable. S. G. C.

Bradley, Ashbourne.

Queen Elizabeth's and Queen Anne's Motto, "Semper eadem."—Upon what oeeasion, and by what authority was the motto "Semper eadem" used as the royal motto in the reign of Elizabeth?

The authority for Queen Anne's motto has been afforded by your correspondent G. (Vol. viii., p. 255.); though he has not fully answered the original Query (Vol. viii., p. 174.), as the motto in question was signified to the publie in the *London Gazette*, Dec. 21—24, 1702; was ordered to be *continued* in 1707, and to be *discontinued* (by an order in eouneil) on the aecession of the House of Hanover in 1714, when the old motto "Dieu et mon droit" was resumed. Z. Z. Z.

Bees.—In these parts the increase of the apiary is known by the three following names:—The first migration from the parent hive is (as all your eountry readers are aware) a *swarm;* the next is ealled a *cast;* while the third inerease, in the same season, goes under the name of a *cote.* Perhaps some one will kindly inform me if these names are common in other parts of England; and if there are any other local designations for the different departures of these insect eolonists.

John P. Stilwell.

Dorking.

Nelly O'Brien and Kitty Fisher.—Perhaps some of the readers of "N. & Q." can tell me where information is to be found respeeting these two eelebrated women, who have been immortalised by Sir Joshua Reynolds, and whose portraits are sometimes to be met with.

"Cleopatra dissolving the Pearl" is a portrait of Kitty, and he probably introduced them both into some of his faney pietures.

As I happen to possess a good portrait of one of them, I should like to know something of their history. Cantab.

University Club.

"*Homo unius libri.*"—To whom does this saying originally belong? The *British Critic* gives it to St. Thomas Aquinas:

"When asked on one occasion who is in the way to become learned, he answered, 'Whoever will content himself with the reading of a single book.'"—*The British Critic*, No. lix. p. 202.

W. Fraser.

Tor-Mohun.

"*Now the fierce bear,*" *&c.*—Can any of your readers inform me who is the author of the following lines?

"Now the fierce bear and leopard keen,
All perished as they ne'er had been;
Oblivion 's their best home.
. . . . .
There is an oath on high,
That ne'er on brow of mortal birth,
Shall blend again the crowns of earth."

θ.

Prejudice against Holy Confirmation.—I have found among my rural parishioners an idea very prevalent, that it is wrong, or at least highly improper, for a married woman to become a eandidate for, or to receive holy eonfirmation; and this quite apart from any sectarian views on the matter. I should like to know if any of my

clerical brethren have noticed the same superstition as I must call it. Labourers' wives in some cases have at once stated their being married as a valid objection; and in others their husbands, although Churchmen, have at once entered their *veto* on their being confirmed. Can it arise from any vague reminiscence of the practical rule of the Church of England on the subject, which has been so long ignored? W. FRASER.

Tor-Mohun.

Epigram on MacAdam.—Who was the author of the following epigram?

"My Essay on Roads, quoth MacAdam, lies there,
The result of a life's lucubration;
But does not the title-page look rather bare?
I long for a Latin quotation.

"A Delphin edition of Virgil stood nigh,
To second his classic desire;
When the road-maker hit on the shepherd's reply,
'*Miror Magis*,' I rather *add*-mire."

W. P.

Jane Scrimshaw.—Can any of your numerous correspondents inform me if there is any other biographical notice of Jane Scrimshaw, who attained the advanced age of 127, and resided for upwards of eighty years in the Merchant Taylors' Almshouse, near Little Tower Hill, than that recorded in Caulfield's *Memoirs of Remarkable Characters?* J. T. M.

The Word "Quadrille."—May I trouble some kind reader to give me the origin, derivation, full and literal meaning, and the several senses, in their regular succession, of the above word *Quadrille?* There seems to be much uncertainty attached to the word. VERITATIS AMICUS.

Oxon.

The Hungarians in Paules.—Perhaps some of the ingenious contributors to "N. & Q." may be able to assist P. C. S. S. to explain the following passage in the dedication of a rare little book, *Dekker's Dreame* (Lond. 4to. 1620). It is inscribed:—

"To the truly accomplished gentleman, and worthy deserver of all men's loves, Master Endymion Porter. Sir, if you aske why, from the heapes of men, I picke you out only to be that *Murus ahæneus* which must defend me, lett me tell you (what you knowe allready) that bookes are like the Hungarians in Paules, who have a priviledge to holde out their Turkish history for anie one to reade. They beg nothing: the texted past-bord talkes all—and if nothing be given, nothing is spoken, but God knowes what they thinke!"

An explanation of the above passage is very earnestly desired by P. C. S. S.

Ferns Wanted.—Specimens of the following rare ferns are much wanted to complete a collection:—*Woodsia ilvensis*, *Woodsia alpina*, *Cystopteris montana*, *Lastrea cristata*, *Lastrea recurva*, *Lastrea multiflora*, *Asplenium alterniflorum*, *Trichomanes speciosum*.

The undersigned will feel very much obliged to any charitable person, residing near the *habitat* of any of the above-mentioned ferns, who would take the trouble to forward to him, if not a root, at least a specimen for drying, he need scarcely say that any expenses will be most cheerfully defrayed.

HENRY COOPER KEY.

Stretton Rectory, near Hereford.

Craton the Philosopher.—Two of the figures on the brass font in the church of St. Bartholomew at Liège are superscribed Johannes Evangelista et Craton Philosophus.—Can any reader of "N. & Q." say if anything is known about the latter, who is represented as being baptized by the Evangelist? R. H. C.

The Solar Annual Eclipse in the Year 1263.—In the Norwegian account of Haco's expedition against Scotland, A.D. 1263, published in the original Islandic from the Flateyan and Frisian MSS., with a literal English version by the Rev. James Johnstone, I read as follows:

"While King Haco lay in Ronaldsvo, a great darkness drew over the sun; so that only a little ring was bright round the sun, and it continued so for some hours."—P. 45.

King Haco, according to the account, left Bergen on his expedition "three nights before the 'Selian' vigils . . . with all his fleet," and, "having got a gentle breeze, was two nights at sea when he reached that harbour of Shetland called Breydeyiar Sound (Bressay Sound, I presume) with a great part of his navy." Here he remained "near half a month, and from thence sailed to the Orkneys; and continued some time at Elidarwick, which is near Kirkwall . . . After St. Olave's wake (July 18, O. S.) King Haco, leaving Elidarwick, sailed south before the Mull of Ronaldsha, with all the navy;" and being joined by Ronald from the Orkneys, with the ships that had followed him, he "led the whole armament into Ronaldsha, which he left upon the vigil of St. Lawrence (July 30, O. S.)."

Now I wish to know, 1. On what day in August this eclipse took place, the day of the week, commencement of the eclipse, &c.

2. Whether any cotemporary, or other writer besides the Icelandic historian, has recorded this eclipse? S.

Fitzroy Street.

D'Israeli—how spelt?—CAUCASUS is so fortunate as to possess all the acknowledged works of D'Israeli the elder, as published by himself. In the title-page of every one of them, the name

of the elegant and accomplished author is spelt (as above) *with* an apostrophe. In the late edition of his collected works, by his no less accomplished son, the name is printed *without* the apostrophe. Indeed the name so appears in all the works of Mr. D'Israeli the younger; a practice which he seems to have taken up even in the lifetime of his father, who spelt it differently. Can any of your readers inform CAUCASUS of the reason of this difference, and of the authority for it, and which is the correct mode? He has vainly sought for information in the Heralds' Visitation books for Buckinghamshire, preserved in the British Museum. CAUCASUS.

Richard Oswald. — Could any of your correspondents give me any information respecting Mr. Richard Oswald, the commissioner who negociated the Treaty of 1782 at Paris, with Franklin, and his other colleagues, representing the United States? Is there any obituary or biographical notice of him in existence? L.

Cromwell's Descendants. — Oliver Cromwell's daughter Bridget was baptized August 4, 1624; married to Ireton January 15, 1646-7; a widow Nov. 26, 1651; married to General Fleetwood, Lord President in Ireland, before 1652; died at Stoke, near London, 1681. — Can any of your correspondents furnish the date of this lady's marriage with Fleetwood; also, a list of her children and grandchildren by Fleetwood? It is supposed that Captain Fleetwood's daughter, *i. e.* the General's granddaughter, married a Berry. ERIN.

Letter of Archbishop Curwen to Archbishop Parker: — In *The Hunting of the Romish Fox*, collected by Sir James Ware, and edited by Robert Ware (8vo., Dublin, 1683), there is a long account of an image of the Saviour which, to the astonishment of the good people of Dublin, and by the contrivance of one Father Leigh, sweated blood in the year 1559. It is added, at p. 90.:

> "The Archbishop of Dublin wrote *this relation and to this effect*, to his brother, Archbishop of Canterbury, Matthew Parker, who was very joyful at the receipt thereof, by reason," &c.

The whole chapter in which this occurs is stated to be "taken out of the Lord Cecil's *Memorials*." Can any of your readers give me assistance in finding these *Memorials*, or this letter to Archbishop Parker, or a copy of it? I intended to have made it an object of inquiry and search in Dublin, but I have been prevented accomplishing my design of visiting that country. Perhaps some of your Irish readers may be able to help me.

JOHN BRUCE.

Minor Queries with Answers.

Margaret Patten. — I have just seen a curious old picture, executed at least a century ago, and which was lately found amongst some family papers. It is a half-length of an old woman in homely looking garments; a dark blue stuff gown, the sleeves partially rolled up, and white sleeving protruding from under, not unlike the fashion of to-day; a white and blue checked apron; around her neck a white tippet and a handkerchief, on her head a "mutch," or close linen cap, and a lace or embroidered band across her forehead to hide the absence of hair. She holds something undistinguishable in one hand.

The picture is about 10×8 inches, and is done on glass, evidently transferred from an engraving on steel. The colours have been laid on with hand, and then, to preserve and make an opaque back, it has received a coating of plaster of Paris; altogether in its treatment resembling a coloured photograph.

By-the-bye, I am sorry I could not get a copy (photographic) of it, or that would have rendered intelligible what I fear my lame descriptions cannot. Beneath the figure is the following inscription:

> "MARGARET PATTEN,
>
> Born in the Parish of Lochnugh, near Pairsley in Scotland, now Liveing in the Work House of St. Margt^s, Westminsster, aged 138."

There is no date appended.

The word "Lochnugh" in the inscription is evidently spelt from the Scotch pronunciation of Lochwinnoch, near Paisley.

I should be very glad if any of your readers or correspondents in London could ascertain if the name, &c. is to be found in the records of St. Margaret's, Westminster, and also give me some facts as to the history of this poor old Scotch woman, left destitute so far from home and kindred.

If it can be authenticated, it will make another item for your list of longevals.

JAMES B. MURDOCH.

Glasgow.

[In the Board-room of the workhouse of St. Margaret's, Westminster, is a portrait of Margaret Patten, which corresponds with the picture just described, and bears the following inscription:

> "MARGARET PATTEN, aged 136: the Gift of John Dowsell, William Goff, Matthew Burnett, Thomas Parker, Robert Wright, John Parquot, Overseers, anno 1737."

Margaret Patten was buried in the burial-ground of what was then called the Broadway Church, now Christ Church, and there is a stone on the eastern boundary wall inscribed, "Near this place lieth MARGARET PATTEN, who died June 26, 1739, in the Parish Workhouse, aged 136." In Walcott's *Memorials of*

Westminster, p. 288., we are told "she was a native of Lochborough, near Paisley. She was brought to England to prepare Scotch broth for King James II., but, owing to the abdication of that monarch, fell into poverty and died in St. Margaret's workhouse, where her portrait is still preserved. Her body was followed to the grave by the parochial authorities and many of the principal inhabitants, while the children sang a hymn before it reached its last resting-place."]

Etymology of "Coin."—What is the etymology of our noun and verb *coin* and *to coin?* I do not know if I have been anticipated, but beg to suggest the following:—*Coin*, a piece of cornered metal; *To coin*, the act of cornering such block of metal.

In Cornwall, the blocks of tin, when first run into moulds from the smelting furnace, are *square;* and when the metal is to be fined or assayed, the miner's phrase is, that it is to be *coined;* for the *corners* of the moulded block are *cut off*, and subjected to the *assay;* and the degree of fineness proved is stamped on the now cornerless block — thereafter called a *coin of tin*. It is, I conceive, by no means a violent supposition that such *coins of tin* were current as money very many ages before either silver, gold, copper, bronze, lead, tin, or any other metal moulded, stamped, engraved, or fashioned into such coins as we now know had come into use. We know to what far-back ages the finding of tin carries us, its find being entirely confined to Cornwall; its presence near the surface in an ore readily reduced and easily melted making its reduction into the metallic state possible in the very rudest state of society and of the arts.

C. D. Lamont.

Greenock.

[See Dr. Richardson for the following derivation:—"Fr. *coigner*, It. *cuniare*, Sp. *cunar*, *acuñar*, to wedge, and also to coin. Menage and Spelman agree from the Latin *cuneus*. '*Cuneus;* sigillum ferreum, quo nummus *cuditur;* a forma dictum: atque inde *coin* quasi *cune* pro monetâ.' An iron seal with which metal is stamped; so called from the shape. And hence money is called *coin* (q. *cune*, wedge).—*Spelman*." The Rev. T. R. Brown, in an unpublished *Dictionary of Difficult Etymology**, suggests the following:—"Fr. *coign*, a coin, stamp, &c.; Gaelic, *cuin*, a coin. Probably from the Sanscrit *kan*, to shine, desire, covet; *kanaka*, gold, &c. The Hebrew *ceseph*, money, coin, is derived in like manner from the verb *casaph*, to desire, covet. The other meaning attached to the French word *coign*, viz. a wedge, appears to be derived from quite a different root."]

Inscription at Aylesbury.—In the north transept of St. Mary's Church, Aylesbury, occurs the following curious inscription on a tomb of the date of 1584:

"Yf, passing by this place, thou doe desire
To knowe what corpse here shry'd in marble lie,
The somme of that whiche now thou dost require
This slender verse shall sone to thee descrie.

"Entombed here doth rest a worthie Dame,
Extract and born of noble house and bloud,
Her sire, Lord Paget, hight of worthie fame,
Whose virtues cannot sink in Lethe floud.
Two brethern had she, barons of this realme,
A knight her freere, Sir Henry Lee, he hight,
To whom she bare three *impes*, which had to name,
John, Henry, Mary, slayn by fortune spight,
First two being yong, which cavs'd their parents mone,
The third in flower and prime of all her yeares:
All three do rest within this marble stone,
By whiche the fickleness of worldly joyes appears.
Good Frend sticke not to strew with crimson flowers
This marble stone, wherein her cindres rest,
For sure her ghost lyves with the heavenly powers,
And guerdon hathe of virtuous life possest."

Can any of your readers give me any other instances of children being called *imps?* and also tell me wherefore the name was given them? and how long it continued in use? T. W. D. Brooks.

Cropredy, Banbury.

[The inscription is given in Lipscomb's *Buckinghamshire*. Horne Tooke says *imp* is the past participle of the A.-S. *impan*, to graft, to plant. Mr. Steevens (Note on 2 *Henry IV.*, Act V. Sc. 5.) tells us, "An *imp* is a shoot in its primitive sense, but means a son in Shakspeare." In Hollinshed, p. 951., the last words of Lord Cromwell are preserved, who says, "And after him that his sonne Prince Edward, that goodlie *impe*, may long reign over you." The word *imp* is perpetually used by Ulpian Fulwell, and other ancient writers, for progeny:

"And were it not thy royal *impe*
Did mitigate our pain."

Again, in the *Battle of Alcazar*, 1594:

"Amurath, mighty emperor of the East,
That shall receive the *imp* of royal race."

See other examples in Todd's Johnson and Dr. Richardson's Dictionaries. Shakspeare uses the word only in jocular and burlesque passages, which, says Nares, is the natural course of a word growing obsolete.]

"*Guardian Angels, now protect me*," &c.—I remember John Wesley, and also his saying the "Devil should not have the best tunes." There was a pretty love-song, a great favourite when I was a boy:

"Guardian angels, now protect me,
Send to me the youth I love."

the music of which Wesley introduced to his congregation as a hymn tune. The music I have, and I shall be glad if any of your correspondents

* This useful work makes two volumes 8vo.: but how is it the learned Vicar of Southwick printed only *nine* copies? Was he thinking of the sacred *Nine?*

can oblige me with the first verse of this love-song; I only recollect the above lines.

WILLIAM GARDINER.

Leicester.

[The following is the song referred to by our correspondent:

The Forsaken Nymph.

"Guardian angels, now protect me,
Send to me the swain I love;
Cupid, with thy bow direct me;
Help me, all ye pow'rs above.
Bear him my sighs, ye gentle breezes,
Tell him I love and I despair,
Tell him for him I grieve, say 'tis for him I live;
O may the shepherd be sincere!

"Through the shady grove I'll wander,
Silent as the bird of night,
Near the brink of yonder fountain,
First Leander bless'd my sight.
Witness ye groves and falls of water,
Echos repeat the vows he swore:
Can he forget me? will he neglect me?
Shall I never see him more?

"Does he love, and yet forsake me,
To admire a nymph more fair?
If 'tis so, I'll wear the willow,
And esteem the happy pair.
Some lonely cave I'll make my dwelling,
Ne'er more the cares of life pursue;
The lark and Philomel only shall hear me tell,
What bids me bid the world adieu."]

K. C. B.'s.—I observe that in the *London Gazette* of January 2, 1815, which regulates the existing order of the Bath, it is commanded by the sovereign that "there shall be affixed in the church of St. Peter at Westminster escutcheons and banners of the arms of each K. C. B." Has this command been regularly fulfilled on the creation of each K. C. B.? I believe that on each creation fees are demanded by the Heralds' College, for the professed purpose of exemplifying the knight's arms, and affixing his escutcheon; but I never remember to have seen the escutcheons in Westminster Abbey.

TEWARS.

[The order *never* was fulfilled. If the knights were entitled to armorial bearings, no fees whatever were demanded by or paid to the Heralds' College. The statutes of 1815 were, however, abrogated and annulled by the statutes of 1847, and the banners are not required to be suspended in the Abbey. The erection of the banners and plates, however, rested with the officers of the order, and the Heralds' College had nothing to do with the matter.]

Danish and Swedish Ballads.—What are the best and most recent collections of ancient Danish and Swedish ballad poetry?

J. M. B.

[We believe the best and most recent collection of Danish ballads is the edition of *Udvalgte Danske Viser fra Middelalderen*, by Abrahamson, Nyerup, Rahbek, &c., in five small 8vo. volumes, Copenhagen, 1812. The best Swedish collection was *Svenska Folk-Visor fran Forteden*, collected and edited by Geijer and Afzelius, and published at Stockholm, 1814; but the more recent collection published by Arwidson in 1834 is certainly superior. It is in three octavo volumes, and is entitled *Svenska Fornsänger. En Samling af Kämpvisor, Folk-visor, Lekar och Dansar, samt Barn- och Vall-Sänger.*]

Etymology of "Conger."—What is the etymology of the word *Conger*, as applied to the larger kind of deep sea eels by our fishermen (who, be it remarked, never add eel. *Conger-eel* is entirely used by shore-folk)?

I imagine that it may be traced from the Danish *Kongr*, a king, or kings; for being the greatest of eels, the fishermen, whose nets he tore, and whose take he seriously reduced, might well call him in size, in strength, and voracity—*Kongr*, the king.

C. D. LAMONT.

Greenock.

[Todd and Webster derive it from the Latin *conger* or *congrus*; Gr. γόγγρος, formed of γράω, to eat, the fish being very voracious; It. *gongro*; Fr. *congre.*]

"*Si vis me flere, dolendum est primum tibi.*"—This is, I think, the ordinary form of a saying cited somewhere by Goldsmith, who calls it "so trite a quotation that it almost demands an apology to repeat it." Whence comes it originally? I am unable to give the exact reference to the passage in Goldsmith, but in his *Citizen of the World*, letter 53rd, he has a cognate idea:

"As in common conversation the best way to make the audience laugh is by first laughing yourself, so in writing," &c.

W. T. M.

Hong Kong.

[Horace, *De Arte Poetica*, 102.]

Replies.

MEDAL AND RELIC OF MARY QUEEN OF SCOTS.

(Vol. viii., p. 293.)

I possess a cast of this medal as described by your correspondent W. FRASER, but which is a little indistinct in some of the letters of its inscriptions. The yew-tree represented on it is generally supposed to be that which stood at Cruikston Castle nearly Paisley; and its motto "Vires" may perhaps have been intended to denote its natural strength and durability. The date of the medal being 1566, and Mary's marriage with Lord Darnly having taken place on July 29, 1565, the yew-tree may have been introduced to commemorate some incident of their courtship, and gives likelihood to the common tradition. I once had a small box composed partly of its wood, and of

that of the "Torwood Oak" near Stirling, which was presented to me about thirty-five years ago by an aged lady, whose property it had been for a long time previously, and who placed much value on it as a relic. Though visiting Cruikston Castle in early life, I never heard of there being any feeling of "superstition" connected with such little objects as the crosses, &c. which were long made from the wood of the yew-tree. They are all, I think, to be viewed simply as curiosities associated with the historical interest of the place, and similar examples are to be found among our people in the numerous *quaichs* (drinking-cups) and other articles which have been formed from the "Torwood Oak" that protected the illustrious Sir William Wallace from his enemies; from his oak at Elderslie, said to have been planted by his hand, two miles to the west of Paisley; and lately from such scraps of the old oaken rafters of the Glasgow Cathedral as could be obtained in the course of its modern repairs.

As respects the yew-tree immediately concerned, some notices of its remains may be found in a work entitled *The Severn Delineated*, by Charles Taylor, Glasgow, 1831, at page 82. The author, who was a very curious local antiquary, died in 1837, aged forty-two. As his book is now scarce, I may be excused from subjoining rather a long extract, but which also throws some light on other particulars of this subject:

"Retreating from Househill (a seat in the vicinity) to Cruikston Castle, the country is rich, and the scenery delightful. The castle itself might be the subject of volumes, as it has been the theme of many a poet, and the subject of many a painter's pencil. Its name is known all over the world, or may be so, from the circumstance of its once having been the residence of Mary Queen of Scots and Henry Lord Darnly; and though the famed yew-tree decks not now the 'hallowed mould,' as the poet expresses himself,

'Is there an eye that tearless could behold
This lov'd retreat of beauty's fairest flower?'

About three years ago a large fragment fell from the south wing of this ruin, despite of all the attention Sir John Maywell paid to keep it up. The founder of this castle was one De Croc; hence the name Crockston, Crocston, or Cruikston. This family (says Crawfurd), failing in ane heiress, she was married to Sir Alexander Stewart of Torbolton, second son to Walter, the second of that name, Great Stewart of Scotland, and of this marriage are descended the families of Darnly and Lorn."

Cruikston is now the property of Sir John Maywell of Nether Pollock. Of the trunk of the once—

". . . . . green yew,
The first that met the royal Mary's view;
When bright in charms the youthful princess led
The graceful Darnly to her throne and bed."—

Lady Maywell ordered to be made by an ingenious individual, at Pollockshaws, an exact model of the castle, and some table and other utensils, which are still in preservation at Pollock. Before its removal, many are the snuff-boxes, toddy ladles, &c. that have been made of it, and are still in preservation by the curious. The following couplet, composed by the late Mr. W. Craig, surgeon, is inscribed on one of these ladles, which has seen no little service:

"Near Cruikston Castle's stately tower,
For many a year I stood;
My shade was of the hallow'd bower;
Where Scotland's queen was woo'd."

Another medal of Queen Mary's, of considerable size, of which I have seen a cast many years since, contained the following inscriptions:

"O God graunt patience in that I suffer vrang."

The reverse has in the centre:

"Quho can compare with me in grief,
I die and dar nocht seek relief."

With this legend around:

"Hourt not the ♌ quhais [heart whose] joy thou art."

"They all appear [says Mr. Pinkerton] to have been done in France by Mary's directions, who was fond of devices. Her cruel captivity could not debar her from intercourse with her friends in France; who must with pleasure have executed her orders as affording her a little consolation."

G. N.

Mr. Fraser's supposed medal is a ryal (or possibly a ¾ ryal) of Mary and Henry, commonly known as a Cruickstown dollar; from the idea that the tree upon them is a representation of the famous yew-tree at Cruickstown Castle. It appears, however, from the ordinance for coining these pieces, that the tree is a "palm-tree crowned with a shell paddock (lizard) creeping up the stem of the same." The motto across the tree is "DAT GLORIA VIRES." (See Lindsay's *Scotch Coinage*, p. 51.) John Evans.

EARLY USE OF TIN. — DERIVATION OF THE NAME OF BRITAIN.

(Vol. viii., p. 344.)

The reply of Dr. Hincks appears to require the following. While seeking information upon the first of these matters, I took up one of my old school-books, and at the foot of a page found the following note: "Britannia is from *Barat-anac*, the land of tin." I do not recollect to have seen it elsewhere; but it appeared to me so apt and correct that I adopted it at once.

That the Shirutana of the Egyptian inscriptions,

or Shairetana, will be found to be the same people as the Cirátas of the Hindu Puranas, I have little doubt.

Cirátas is there applied as a name to the people who were afterwards known to us as the Phœnicians; but that either the Shirutana or the Cirátas will be found to have discovered Britain, though they may have given it a name, I do not expect. The Cirátas were a people of a later age to that of the first inhabitants of Britain. The first inhabitants of Britain I call the Celtæ, as I know no other name for them; but there seems reason for thinking that this island was visited by an earlier tribe, though probably they were of the same race.

The origin of the Cirátas and first inhabitants of Britain is this:—A powerful monarchy appears to have been established at the earliest dawn of history in the country we now call Persia, long before there was any Assyrian government, and under this monarchy that country was the true centre of population, of knowledge, of languages, and of arts. Three distinct races of men appear to have migrated in different directions from this their common country. One of these divides into two parts, one proceeding to the west, the other to the south-east of the place where the division took place. The western party passed through Asia Minor, and also by the north of the Black Sea, carrying with it all that was then known of the different arts and sciences, until we find the descendants at this day in the British Isles. The south-eastern party, also, continued its progress to the part now known to us as India, where its descendants may be found at this day. Long after the settlement in India, various tribes, all proceeding from it, migrated from that country to the parts now known to us as Egypt and Syria; and one of these tribes was the Cirátas.

That the Cirátas, Shirutana, or Phœnicians, call them as you may, were the first who passed the Pillar of Hercules in ships on their way to obtain tin here at first-hand, is almost certain; and that the western party, as described above, had broken ground to supply it long before their customers came for it, is scarcely less so. They all had a common origin, and used nearly the same language, religion, and laws.

My Query has brought out a highly satisfactory elucidation of the origin of the term *Britain;* and this, looking at the position in which that term stood on the day the last Number of "N. & Q." was published, is by no means a slight acquisition. I now leave it. G. W.

Stansted, Montfichet.

PICTORIAL EDITIONS OF THE BOOK OF COMMON PRAYER.

(Vol. vii., pp. 18. 91. 321.; Vol. viii., p. 318.)

The following list may prove an acceptable addition to those already printed in your pages. Some of your correspondents perhaps will make it more complete:

1707. Oxford. 8vo. Plates by John Sturt.
1710. London. 8vo. Forty-four plates, with no engraver's name.
1712. Oxford. 8vo. Plates by Sturt.
1717. London. 8vo. Ruled with double red lines. Plates by Sturt.

Lowndes speaks of a large paper impression in quarto of this same edition: "The volume consists of one hundred and sixty-six plates, besides twenty-two containing dedication, table, &c. Prefixed is a bust of King George I.; and facing it, those of the Prince and Princess of Wales. Sturt likewise published a set of fifty-five historical cuts for Common Prayer in small 8vo."

1738. London. 8vo. With Old Version of the Psalms; and forty-four curious plates, including Gunpowder Treason, the Martyrdom of Charles I., and Restoration of Charles II. (Booksellers' Catal.)
1794. London. Published by J. Good and E. Harding, with plates after Stothard by Bartolozzi and others (Lowndes).

Lowndes also mentions "Illustrations to the Book of Common Prayer by Richard Westall, London, 1813, 8vo. (proofs) 4to.," and "Twelve illustrations to ditto, engraved by John Scott, from designs by Burney and Thurston, royal 8vo."

I have reserved for more particular description two editions in my own possession:—One is a small 8vo., ruled with red lines: "In the Savoy, printed by the assignees of John Bill and Christopher Barker, Printers to the King's Most Excellent Majesty, 1667." It contains fifty-nine plates: these are identical with those in the *Antiquitates Christianæ*, or Bishop Taylor's *Life of Christ*, and Cave's *Lives of the Apostles* (folio editions), which, if I mistake not, were engraved by William Faithorn. The Act of Uniformity is given in black-letter. The Ordinal is wanting. The three State Services are not enumerated in the Table of Contents, but are added at the end of the book. The Old Version of the Psalms (with its usual quaint title), a tract of 104 pp., is appended: "London: printed by Thos. Newcomb for the Company of Stationers, 1671." The other edition is a 12mo.: "London, printed by Charles Bill and the Executrix of Thomas Newcomb deceased, Printers to the Queen's Most Excellent Majesty, 1708" (ruled with red lines). In the frontispiece is represented a female figure kneeling with a prayer book open before her: an angel

in the air holds a scroll, on which is inscribed, "The Liturgy of the Church of England, adorned with fifty-five historical cuts; P. La Vergne del., M. Van der Gucht sc." Beneath the picture, "Sold by Robt. Whitledge at the Bible in Ave Maria Lane, near Stationers' Hall."

Some of the cuts are very curious, as No. 16., which represents the Devil (adorned with a crown, sceptre, and tail) standing on the top of a high conical rock, and our Blessed Lord at a little distance from him. The appearance and attitude of the Apostles are somewhat grotesque. One of the best is St. Philip (No. 39.), who is represented as a wrinkled, bearded old man, contemplating a crucifix in his hand.

No. 51. is a picture of Guy Fawkes approaching the Parliament House, with a lantern in his hand. A large eye is depicted in the clouds above, which sheds a stream of light on the hand of the conspirator. No. 52. is "The Martyrdom of King Charles I." No. 53. "The Restoration of Monarchy and King Charles II." A number of cavaliers on horseback, with their conical hats and long tresses, occupy the foreground of this picture; the army appears in the background. This is the last, though the scroll advertises fifty-five cuts.

The Prefaces and Calendar are printed in very small bad type. The four State Services are enumerated in the Table of Contents. After the State Services follow, "At the Healing;" the Thirty-nine Articles, and a Table of Kindred and Affinity. This edition neither contains the Ordinal nor a metrical version of the Psalms. Notwithstanding the date on the title-page, *King George* is prayed for throughout the book, except in the service "For the Eighth Day of March," when Queen Anne's name occurs.

Of the modern pictorial editions of the Book of Common Prayer may be mentioned that of Charles Knight, "illustrated by nearly seven hundred beautiful woodcuts by Jackson, from drawings by Harvey, and six illuminated titles; with Explanatory Notes by the Rev. H. Stebbing," royal 8vo., London, 1838; reprinted in 1846. That of Murray, "illuminated by Owen Jones, and illustrated with engravings from the works of the great masters," royal 8vo., London, 1845; reprinted in 1850 in med. 8vo. That of Whittaker in 12mo. and 8vo., "with notes and illuminations." The last, and by far the best, pictorial edition is that of J. H. Parker of Oxford, "with fifty illustrations; selected from the finest examples of the early Italian and modern German schools, by the Rev. H. J. Rose and Rev. J. W. Burgon."

JARLTZBERG.

YEW-TREES IN CHURCHYARDS.

(Vol. viii., p. 346.)

This has long been to me a vexed question, and I fear that none of your correspondents have given a satisfactory answer.

I have seen in London sprigs of yew and palm willow offered for sale before Palm Sunday. At this period they may, I think, be always found in Covent Garden Market. I saw them last year also in the greengrocers' shops at Brighton. To me these are evident traces of an old custom of using the yew as well as the willow. The origin is to be found in the Jewish custom of carrying "branches of palm-trees, and boughs of *thick trees*, and willows from the brook" (Leviticus xxiii. 39, 40.).

Wordsworth alludes to this in his sonnet on seeing a procession at Chamouny:

> "The Hebrews thus carrying in joyful state
> Thick boughs of palm and willows from the brook,
> March'd round the altar — to commemorate
> How, when their course they from the desert took,
> Guided by signs which ne'er the sky forsook,
> They lodged in leafy tents and cabins low,
> Green boughs were borne."

In *A Voyage from Leith to Lapland*, 1851, vol. i. p. 132., there is an account of the funeral of the poet Oehlenschläger. The author states, —

> "The entire avenue was strewn, according to the old Scandinavian custom, with evergreen boughs of fir, and bunches of fir and box, mingled in some instances with artificial flowers. It is customary at all funerals to strew evergreens before the door of the house where the body lies, but it is only for some very distinguished person indeed they are strewn all the way to the burial place."

Forby, in his *East Anglican Vocabulary*, says it is a superstitious notion that —

> "If you bring yew into the house at Christmas amongst the evergreens used to dress it, you will have a death in the family before the end of the year."

I believe the yew will be found generally on the south side of the church, but always near the principal entrance, easy of access for the procession on Palm Sunday, and perhaps for funerals, and that it was used as a substitute for the palm, and coupled with "the willow from the brook," hence called the palm willow. A HOLT WHITE.

P. S. — I cannot agree with your correspondent J. G. CUMMING, that the yew is one of "our few evergreens." I doubt our having in England any native evergreen but the holly.

The etymology of the name of the yew-tree clearly shows that it was not planted in churchyards as an emblem of evil, but one of immortality. The name of the tree in Celtic is *jubar*, pronounced *yewar*, *i. e.* "the evergreen head." The town of

Newry in Ireland took its name from two yew-trees which St. Patrick planted: *A-Niubaride*, pronounced *A-Newery*, *i. e.* "the yew-trees," which stood until Cromwell's time, when some soldiers ruthlessly cut them down.

In the Note by Mr. J. G. Cumming, a derivation is evidently required for the English word *yeoman*, which he suggests is taken from "yokeman." Yeoman is from *eō*, pronounced *yo*, *i. e.* free, worthy, respectable, as opposed to the terms *villein*, serf, &c.; so that yeoman means a freeman, a respectable person. Fras. Crossley.

OSBORN FAMILY.

(Vol. viii., p. 270.)

Mr. H. T. Griffith asks where may any pedigree of the *Osborne* family, previous to Edward Osborne, the ancestor of the Dukes of Leeds, be seen. In reply, I am in possession of large collections relating to the Norman Osbornes, from whom I have reasons to believe him to have been descended. Those Osbornes can be proved to have been settled in certain of the midland counties of England from the time of the attainder and downfall of the son of William Fitzosborne, Earl of Hereford and premier peer, down to a comparatively late period. A branch of them was possessed of the manor of Kelmarsh in Northamptonshire; and their pedigree, beginning in 1461, may be seen in Whalley's *Northamptonshire:* but this is necessarily very imperfect, on account of the author's want of access to documents which have subsequently been opened to the public.

I may here notice that an inexcusable error has been committed and repeated in several of the collections of records published by the Parliamentary Commission, who have, in numerous instances, and without any warrant, interpreted *Osb.* of the MSS. as "Osbert." Thus they have deprived *Fitzosborne*, Bishop of Exeter (A.D. 1102), of some of his manors, and within his own diocese, and conferred them on *Osbert the Bishop*, although there never was a bishop of that name in England. I took the liberty of pointing out this error to one of the chief editors concerned in these works; but as he has taken no notice of my observations, I must infer that he thinks it most prudent to excite no farther inquiry.

The *Osborns*, now so numerous in London, appear to have come from the Danish stem from which the Norman branch was originally derived. Their number, which has increased even beyond the ordinary ratio of the population, may perhaps be dated from the wife of one of them who (temp. Jac. I.) had twenty-four sons, and was interred in old St. Paul's.

I shall be very happy to afford any assistance in my power to the gentleman who has occasioned these remarks. Omicron.

INSCRIPTIONS ON BELLS.

(Vol. vi., p. 554.; Vol. vii., pp. 454. 603.; Vol. viii., pp. 108. 248.)

Many thanks are due to your correspondent Cuthbert Bede, B.A., for his interesting series of inscriptions on bells. The following are, I think, sufficiently curious to be added to your collection: —

Rouen Cathedral:

"In the steeple of the great church, in the citie of Roane in Normandy, is one great bell with the like inscription." [Like, that is, to the inscription at St. Stephen's, Westminster: see "N. & Q.," Vol. viii., p. 108.]

"Je suis George de Ambois,
Qui trente-cinque mille pois;
Mes luis qui me pesera,
Trente-six mille me trouvera."

"I am *George* of *Ambois*,
Thirtie-five thousand in pois;
But he that shall weigh me,
Thirty-six thousand shall find me."
Weever, *Fun. Mon.*, edit. fol. 1631, p. 492.

St. Matthew, Great Milton, Oxfordshire:

1. "I as treble begin.
3. "I was third ring.
8. (Great bell) "I to church the living call, and to the grave do summons."

Inscription suggested as being suitable for six bells, in the *Ecclesiologist* (New Series), vol. i. p. 209.:

1. "Ave Pater, Rex, Creator:
2. Ave Fili, Lux, Salvator:
3. Ave Pax et Charitas.
4. Ave Simplex, Ave Trine;
5. Ave Regnans sine fine,
6. Ave Sancta Trinitas."

Inscriptions are often to be found in Lombardic characters, and on bells of great antiquity. Can any of your ecclesiological correspondents furnish me with the date of the earliest known example?

W. Sparrow Simpson.

On bells in Southrepps Church, Norfolk:

"Tuba ad Juditium. Campana ad Ecclesiam, 1641."

"Miserere mei Jhesus Nazarenus Rex Judæorum."

J. L. Sisson.

LADIES' ARMS BORNE IN A LOZENGE.

(Vol. viii., pp. 37. 83. 277. 329.)

I broached a theory with a concluding remark that it would give me great pleasure to see one more reasonable take its place. I fear that, if all your readers anxious to clear up an obscure point in an interesting science take no more trouble than P. P., we shall find ourselves no

nearer our object in the middle of your eightieth volume than we are now in your eighth.

What P. P. is pleased to term the "routine" reason is after all but one among many, and is not better substantiated than some of the others quoted by me; for though the lozenge has a "supposed" resemblance to the distaff or fusil, heraldically it is but a supposed one, and by most writers the difference is very distinctly indicated.

Boyer says:

"A fusil is a bearing in heraldry made in the form of a spindle, with its yarn or thread wound about it. *Fusils are longer than lozenges*, and taper or pointed at both ends."

The same author thus describes a lozenge:

"A Rhimbus, in geometry, is a figure of four equal and parallel sides, but not rectangular."

Robson says:

"Fusil, a kind of spindle used in spinning. Its formation should be particularly attended to, *as few painters or engravers make a sufficient distinction between the fusil and lozenge.*"

Nisbet describes a lozenge to be —

"A figure that has equal sides and unequal angles, as the quarry of a glass window placed erect pointways."

He adds:

"The Latins say, 'Lozengæ factæ sunt ad modum lozangiorum in vitreis.' Heralds tell us that their use in armories came from the pavement of marble stones of churches, fine palaces and houses, cut after the form of lozenges, which pavings the French and Italians call *loze* and the Spaniards *loza*."

Sylvester de Petra-Sancta of the lozenge says much the same:

"Scutulas oxigonias seu acutangulus erectas, et quasi gradiles, referri debere ad latericias et antiquas domus olim, viz. Nobilium quia vulgus, et infamiæ sortis homines, intra humiles casus, vel antra inhabitantur."

Of the fusil Nisbet writes:

"The fusil is another Rhombular figure like the lozenge, but more long than broad, and its upper and lower points are more acute than the two side points."

He adds that:

"Chassanus and others make their sides round, as in his description of them: 'Fusæ sunt acutæ in superiore et inferiore partibus, et rotundæ ex utroque latere;' which description has occasioned some English heralds, when so painted or engraven, to call them millers' picks, as Sir John Boswell, in his *Concords of Armory*, and others, to call them weavers' shuttles."

Menestrier says of lozenges:

"Lozange est une figure de quatre pointes, dont deux sont un peu plus étendues que les autres, et assise sur une de ces pointes. C'est le Rhomb des mathématiciens, et les quarreaux des vitres ordinaires en ont la figure."

Of fusils:

"Fusées sont plus étendues en longue que les lozanges, et affilées en point comme les fuseaux. Elles sont pièces d'architecture où l'on se sert pour ornement de fusées et de pesons."

The celebrated *Boke of St. Albans* (1486) thus describes the difference between a lozenge and fusil:

"Knaw ye yᵉ differans betwix ffusillis and losyng. Wherefore it is to be knaw that ffusillis ar euermore long, also fusyllis ar strattyr ouerwart in the baly then ar mascules. And mascules ar larger ou'wartt in the baly, and shorter in length than be fusyllis."

The mascle is afterwards explained to be the lozenge pierced. Again:

"And ye most take thys for a general enformacion and instruccion that certanli losyng eu'more stand upright . . . . and so withowte dowte we have the differans of the foresayd signes, that is to wete of mascules and losynges."

Dallaway, an elegant writer on Heraldry, says:

"Of the lozenge the following extraordinary description is given in a MS. of Glover, 'Lozenga est pars vitri in vitrea fenestra.' But it may be more satisfactory to observe that the lozenge, with its diminutive, are given to females instead of an escocheon for the insertion of their armorial bearings, one of which is supposed to have been a cushion of that shape, and the other is evidently the spindle used in spinning; both demonstrative of the sedentary employments of women. On a very splendid brass for Eleanor, relict of Thomas of Woodstocke, who died 1384, she is delineated as resting her head upon two cushions, the upper of which is placed lozenge-wise."—P. 140.

The above is taken from his *Miscellaneous Observations on Heraldic Ensigns*, the following from the body of his great work:

"Females being heirs, or conveying feodal lordships to their husbands, had, as early as the thirteenth century, the privilege of armorial seals. The variations were progressive and frequent; at first the female effigy had the kirtle or inner garment emblazoned, or held the escocheon over her head, or in her right hand; then three escocheons met in the centre, or four were joined at their bases, if the alliance admitted of so many. Dimidiation, accollation, and impalement succeeded each other at short intervals. But the modern practice of placing the arms of females upon a lozenge appears to have originated about the middle of the fourteenth century, when we have an instance of five lozenges conjoined upon one seal; that of the heir female in the centre impaling the arms of her husband, and surrounded by those of her ancestors."—P. 400.

I think this quotation from so learned a writer goes far towards settling the whole question. I confess myself willing to have my theory placed second to this, while I must discard the "distaff"

notion, unless better substantiated than by the French saying from their Salique law, which I here give for P. P.'s information: "Nunquam corona a lance transibit ad fusum." I am willing to admit the antiquity of this notion; for while the shape of the man's shield is traced by Sylvanus Morgan to Adam's spade, he takes the woman's from Eve's spindle!

> "When Adam delved, and Eve span,
> Who was then the gentleman?"

In Geoffry Chaucer's time the lozenge appears to have been an ornament worn by heralds in their dress or crown. In describing the habit of one, he says:

> "They crowned were as kinges
> With crowns wrought full of lozenges
> And many ribbons and many fringes."

As for the difference between the lozenge and fusil, I could multiply opinions and examples, but hope those given will be sufficient.

I cannot conclude these few hasty remarks without expressing a wish that one of your correspondents in particular would take up this subject, to handle which in a masterly manner, his position is a guaranty of his ability. I refer to the gentleman holding the office of York Herald.

BROCTUNA.

Bury, Lancashire.

THE MYRTLE BEE.

(Vol. viii., p. 173.)

From a very early period, and throughout life, I have been accustomed to shooting, and well remember the bird in question, but whether the term was local or general, I am unable to state, never having met with it save in one locality; and many years have elapsed since I saw one, although in the habit of frequenting the neighbourhood where it was originally to be seen. I attribute its disappearance to local causes. I met with it during a series of years, ending about twenty-five years since, at which period I lost sight of it. It was to be met with during the autumn and winter in bogs scattered over with bog myrtle, on Chobham and the adjacent common; I never met with it elsewhere. It is solitary. I am unacquainted with its food, and only in a single instance had I ever one in my hand. Its tongue is pointed, sharp, and appearing capable of penetration. Its colour throughout dusky light blue, slightly tinged with yellow about the vent. Tail about one inch, being rather long in proportion to the body, causing the wings to appear forward, with a miniature pheasant-like appearance as it flew, or rather darted, from bush to bush, with amazing quickness, its wings moving with rapidity, straight in its flight, keeping near the ground, appearing loth to wing, never passing an intervening bush if ever so near; and I never saw one fly over eight or ten yards, and never wing a second time, which induced our dogs (using a sporting phrase) to puzzle them, causing a belief that they were in most instances trodden under the water and grass in which the myrtle grew, and which nothing but a dog could approach. I never saw one sitting or light on a branch of the myrtle, but invariably flying from the *base* of one plant to that of another. I am not aware that any cabinet contains a preserved specimen, or that the bird has ever been noticed by any naturalist as a British or foreign bird.

Should W. R. D. S. covet farther information as to the probable cause of its disappearance, and my never having met with it elsewhere, perhaps he will favour me with his address. I cannot think the bird extinct.

C. BROWN.

Egham, Surrey.

CAPTAIN JOHN DAVIS.

(Vol. viii., p. 385.)

The earliest memoir of captain John Davis, the celebrated arctic navigator, is that given by the reverend John Prince in his DANMONII ORIENTALES ILLUSTRES, *or the worthies of Devon*, Exeter, 1701, folio. It is, however, erroneous and defective in important particulars, and has misled some eminent writers, as Campbell, Eyriès, Barrow, &c.

Despite the assertions of master Prince, I *question* if captain Davis married a daughter of sir John Fulford; I am *sure* he was not the first pilot who conducted the Hollanders to the East-Indies; I am sure the journal of the voyage is not printed in Hakluyt; I am sure the narrative of his voyage with sir Edward Michelborne is neither dedicated to the earl of Essex nor printed in Hakluyt; I am sure he did not write the *Rutter, or brief directions for sailing into the East-Indies*; I am sure he wrote two works of which Prince says nothing; I am sure he did not make *five* voyages to the East-Indies; and I am sure, to omit other oversights, that he did not "return home safe again." To the latter point I shall now confine myself.

In 1604 king James, regardless of the charter held by the East-India company, granted a license to sir Edward Michelborne, one of his gentlemen-pensioners, to discover and trade with the "countries and domynions of Cathaia, China, Japan," &c. This license, preserved in the Rolls-chapel, is dated the twenty-fifth of June. On the fifth of December sir Edward set sail from Cowes with the Tiger, a ship of 240 tons, and a pinnace — captain Davis being, as I conceive, the *second* in command. In December 1605, being near the island of Bintang, they fell in with a junk of 70 tons, carrying ninety Japanese, most of them

"in too gallant a habit for saylers:" in fact, they were pirates! The unfortunate result shall now be stated in the words of the *pirate* Michelborne:

"Vpon mutuall courtesies with gifts and feastings betweene vs, sometimes fiue and twentie or sixe and twentie of their chiefest came aboord: whereof I would not suffer aboue sixe to haue weapons. Their was neuer the like number of our men aboord their iunke. I willed captaine John Dauis in the morning [the twenty-seventh of December] to possesse himselfe of their weapons, and to put the companie before mast, and to leave some guard on their weapons, while they searched in the rice, doubting that by searching and finding that which would dislike them, they might suddenly set vpon my men, and put them to the sword: as the sequell prooued. Captaine Dauis being beguiled with their humble semblance, would not possesse himselfe of their weapons, though I sent twice of purpose from my shippe to will him to doe it. They passed all the day, my men searching in the rice, and they looking on: at the sunne-setting, after long search and nothing found, saue a little storax and beniamin: they seeing oportunitie, and talking to the rest of their companie which were in my ship, being neere to their iunke, they resolued, at a watch-word betweene them, to set vpon vs resolutely in both ships. This being concluded, they suddenly killed and droue ouer-boord, all my men that were in their ship; and those which were aboord my ship sallied out of my cabbin, where they were put, with such weapons as they had, finding certaine targets in my cabbin, and other things that they vsed as weapons. My selfe being aloft on the decke, knowing what was likely to follow, leapt into the waste, where, with the boate swaines, carpenter and some few more, wee kept them vnder the halfe-decke. At their first comming forth of the cabbin, they met captaine Dauis comming out of the gun-roome, whom they pulled into the cabbin, and giuing him sixe or seuen mortall wounds, they thrust him out of the cabbin before them. His wounds were so mortall, that he dyed assoone as he came into the waste."—Purchas, i. 137.

BOLTON CORNEY.

PHOTOGRAPHIC CORRESPONDENCE.

Clouds in Photographs. — I wish one of your photographic correspondents would inform me, how *clouds* can be put into photographs taken on paper? Mr. Buckle's photographs all contain *clouds?* Σ.

"*The Stereoscope considered in relation to the Philosophy of Binocular Vision*" is the title of a small pamphlet written by a frequent contributor to this journal, MR. C. MANSFIELD INGLEBY, in which he has "attempted to sketch out such modifications of the theory of double vision as appear to him to be entailed on the rationale of the stereoscope." The corroboration thus indirectly afforded to the principles of Sir William Hamilton's *Philosophy of Perception* has induced MR. INGLEBY to dedicate his work to that distinguished metaphysician. The essay will, we have no doubt, be perused with great interest by many of our photographic friends, for whose gratification we shall borrow its concluding paragraph.

"In conclusion we must not forget to acknowledge our obligations to the photographic art, not merely as one of the most suggestive results of natural science, but as a means of the widest and soundest utility. To antiquaries the services of photography have a unique value, for, by perpetuating in the form of negatives those monuments of nature and art which, though exempt from common accident, are still subject to gradual decay from time, it places in the hands of us all microscopically exact antitypes of objects which, from change or distance, are otherwise inaccessible. To the artist they afford the means of facilitating the otherwise laborious, and often mechanical, task of drawing in detail from nature and from the human figure.

"To the physician, to the naturalist, and to the man of science, the uses of photography are various and important, and already the discoveries which have been directly due to this modern art are of stupendous utility.

"To the metaphysician, its uses may be sufficiently gleaned from the applications considered in the preceding pages. But to all these classes of men the photographic art derives its chief glory from its application to the stereoscope; and if, by elucidating the principles of vision by means of this application, we have in any degree given a stimulus to the practice and improvement of the photographic processes, our pains have been happily and fruitfully bestowed."

Muller's Processes. — Would you inform me, through the medium of "N. & Q.," what manufacture of paper is best adapted to the two processes of Mr. Muller? I have tried several: with some I find that the combination of their starch with the iodide of iron causes a dark precipitate upon the face of the paper; and with those papers prepared with size, there appears to me great difficulty (in his improved process after the paper is moistened with aceto-nitrate of silver) to procure an equal distribution of the iodide over its surface, as it invariably dries or runs off parts of the paper, or is repelled by spots of size on the paper when dipped in the iodide of iron bath.—A reply to the foregoing question would greatly oblige

A CONSTANT READER.

Essex.

Positives on Glass.—Sometimes, when your sitter is gone, and you hold your portrait up to the light to examine its density, you find in the face and other parts which are dark, so viewed, minute *transparent* specks, scarcely bigger than a pin's point. When the picture is backed with black lacquer, you have consequently small *black* spots, which deform the positive, especially when viewed through a lens of short focus. A friend of mine

cures this defect very easily. After having applied the amber varnish, he stops out the spots with a little oil-paint that matches the lights of the picture; of course the paint is put upon the varnished side of the glass. When the paint is dry, the black lacquer is carried over the whole as usual. T. D. Eaton.

Norwich.

Replies to Minor Queries.

Peculiar Ornament in Crosthwaite Church (Vol. viii., p. 200.). — I am exceedingly obliged to Cheverells for his reply to my Query. I am sorry to say that I failed to make a note of the number of the circles; but, as far as I can remember, there are six windows in each aisle, so in all there would be twenty-four, each window having two carved upon it, one on the right jamb without, and the other on the left within.

R. W. Elliot.

Clifton.

Nursery Rhymes (Vol. viii., p. 455.).—I would suggest to L. that a consideration of *rhymes* may sometimes indicate, by the change in the pronunciation, the antiquity of the verse: *e. g.*,

> "Hush aby, baby, on the green *bough*,
> When the wind blows the cradle will *rock*,
> And when the bough breaks," &c.

Here, according to modern pronunciation, the rhymes of the first couplet are imperfect, so that it was probably composed in the Saxon era, or while the word *bough* was still pronounced *bog* or *bock*. J. R.

Milton's Widow (Vol. vii., p. 596.; Vol. viii., pp. 12. 134. 200.).—Reading up my arrears of "N. & Q.," which a long absence from England has caused to accumulate, I find frequent inquiries made for some information which I once promised, relative to Milton's widow. I fear that your correspondents on this subject have formed an exaggerated idea of the importance of the expected note, and that they will see but a "ridiculus mus" after all. As I have no means at hand at the present moment wherewith to attempt to elucidate the Minshull genealogy, I shall content myself by simply sending my original notes, namely, brief abstracts of the wills of Thomas and Nathan Paget preserved at Doctors' Commons.

Thomas Paget, minister of the gospel at Stockport, in Cheshire, makes his will May 23, 1660; mentions his three daughters Dorothy, Elizabeth, and Mary; and leaves estates at different places in Shropshire to his two sons, Dr. Nathan and Thomas, whom he appoints his executors. He entreats *his cousin Minshull, apothecarie in Manchester*, to be overseer of his will, which was proved October 16, 1660.

[I have before (Vol. v., p. 327.) shown the connexion between the Pagets and Manchester.]

Nathan Paget, Doctor in Medicine, will dated January 7, 1678, was then living in the parish of St. Stephen's, Coleman Street, London, leaves certain estates, and his house in London where he resided, to his brother Thomas Paget, clerk. Bequests to his cousin John Goldsmith of the Middle Temple, gent., and *his cousin Elizabeth Milton*, to the Society of Physicians, and the poor of the parish of St. Stephen's. Will proved January 15, 1678.

I have omitted to note *what* the bequests were. I will only add, that some time ago I dropped my *alias* of Cranmore, and have occasionally appeared in your sixth Volume as Arthur Paget.

Watch-paper Inscriptions (Vol. viii., p. 316.).—I recollect, when at school, having an old silver watch with the following printed lines inside the case:

> "Time is — the present moment well employ;
> Time was — is past — thou canst not it enjoy;
> Time future — is not, and may never be;
> Time present — is the only time for thee."

Jno. D. Allcroft.

Poetical Tavern Signs (Vol. viii., p. 242.). — May I add to those mentioned by your correspondent Mr. Warde, one at Chatham. On the sign-board is painted "an arm embowed, holding a malt-shovel," underneath which is written, —

> "Good malt makes good beer,
> Walk in, and you'll find it here."

G. Brindley Acworth.

Star Hill, Rochester.

At a small inn in Castleton, near Whitby, the sign represents Robin Hood and Little John in their usual forest costume, and underneath appear the following doggerel lines:

> "To gentlemen and yeomen good,
> Come in and drink with Robin Hood;
> If Robin Hood is not at home,
> Come in and drink with Little John."

F. M.

Parish Clerks' Company (Vol. viii., p. 341.). — The hall is in Silver Street, Wood Street; the beadle is Mr. Bullard, No. 9. Grocers' Hall Court, Poultry.

If the circulars of the company were attended to, a great service would be rendered to the public; but as there are about one hundred and sixty churches in the metropolis, the chance of a parish clerk finding any particular marriage, &c. is, at the best, but as one to one hundred and sixty. Besides this, the parish registers are generally in the custody of the clergyman, and it is therefore feared that the searches are but too often

neglected, unless the reward is sufficiently tempting to induce the loss of time and the probability of an unsuccessful examination. JOHN S. BURN.

"*Elijah's Mantle*" (Vol. viii., p. 295.). — James Sayers, Esq., a solicitor of Staple Inn, was the author of this beautiful poem, and he was also the reputed author of some of Gilray's best caricatures.
SUUM CUIQUE.

Histories of Literature (Vol. viii., p. 222.). — In addition to the works of Hallam, Maitland, and Berrington mentioned by you, I would recommend your correspondent ILMONASTERIENSIS to procure an *anonymous* publication, entitled *An Introduction to the Literary History of the Fourteenth and Fifteenth Centuries*, London, 1798, 8vo. It is a much neglected work, replete with interesting information relative to the state of literature during the dark ages. I observe a copy in calf, marked 4*s.* 6*d.* in a bookseller's catalogue published lately in this city. T. G. S.
Edinburgh.

Birthplace of General Monk (Vol. viii., p. 316.). — I regret to find I am in error in saying that Lysons positively assigns Landcross as Monk's birthplace in the *Magna Britannia*.

The mistake is of slight import as respects the Query, but accuracy in citing authorities is at least desirable, and ought (in common justice) to be ever most scrupulously regarded.

"General Monk *appears* to have been a native of this village; he was baptized at Lancras, December 11, 1608," is, I find, the actual passage, the substance of which (writing in Germany, far from any means of reference), I at the time believed I was more correctly quoting.
F. KYFFIN LENTHALL.
Reform Club.

Books chained to Desks in Churches (Vol. viii., pp. 93. 273.). — In the library of St. Walburg's Church at Zutphen, consisting chiefly of Bibles and other Latin works, the books are fastened to the desks by iron chains. This was done, it is said, to prevent the Evil One from stealing them, a crime of which he had been repeatedly guilty. The proof of this is found in the stone-floor, where his foot-marks are impressed, and still show the direction of his march: they also teach us the important fact, that the feet of his tenebrious majesty are very like those of a large dog, and do not, as is generally supposed, resemble those of a horse.—From the *Navorscher*.
L. v. H.

In the chancel of Leyland Church, Lancashire, are four folio books chained to a window seat which makes a sloping desk for them: they are Foxe's *Martyrs* and Jewell's *Apology*, both in black-letter, title-pages torn, and much worn; and a *Preservative against Popery*, in 2 vols., dated 1738. P. P.

A copy of the Bible was formerly affixed by a chain in Wimborne Minster, Dorset, but has been removed to a certain library.

The covers of a book are chained to a desk in the church of Kettering; the book itself is gone.
B. H. C.

In the parish church of Borden, near Sittingbourne, Kent, a copy of *Comber on the Common Prayer* is chained to a stand in the chancel.
ESTA.

Pedigree Indices (Vol. viii., p. 317.). — If CAPTAIN wishes to make a search for a pedigree in the libraries at Cambridge, he will learn from the MSS. Catalogue of 1697 in which of the libraries MS. volumes of heraldry and genealogy ought to be found; he should then apply, either through some master of arts, or with a proper letter of introduction in his hand, to the librarian for leave to search the volumes. He will find that generally every facility is afforded him which the safe keeping of historical evidences allows. He will do well to select term-time for the period of making a search; and before seeking admission to a college librarian, it will be found convenient to both parties for him to give a day's notice, by letter or card, to the librarian, who has often occupations and engagements that cannot always be got rid of at the call of a chance visitor. CANTAB.

There are not any published genealogical tables showing the various kindred of William of Wykeham or Sir Thomas White similar to those contained in the *Stemmata Chicheliana*. A few descents of kindred of Sir Thomas White may be seen in Ashmole's *History of Berkshire*, 3 vols. 8vo. G.

Portrait of Hobbes (Vol. viii., p. 368.). — I have an etching (size about 6½ in. by 8½ in.) inscribed:

"Vera et Viva Effigies THOMÆ HOBBES, Malmesburiensis."

and under this:

"I. Bapt. Caspar pinxit; W. Hollar fecit aqua forti, 1665."

It is a half-length portrait, and represents Hobbes uncovered, with his hands folded in his robe; and is without any arch or other ornament.

Did Caspar paint more than one portrait of Hobbes? Is this the one mentioned by Hollar, in his letter dated 1661, quoted by MR. SINGER.
WM. M'CREE.

Tenets or Tenents (Vol. vii., p. 205.; Vol. viii., p. 330.). — Were there two editions of the *Vulgar Errors* published in the same year, 1646? For my copy, "printed by T. H. for Edward Dod, and

are to be sold in Ivie Lane, 1646," and which I have always supposed to be of the first edition, has "Tenents," very distinctly, on the title-page. On the fly-leaf, opposite to the title-page, is the approbation of John Downame, dated March 14, 1645, and commencing thus:

"I have perused these learned animadversions upon the common tenets and opinions of men," &c.

H. T. G.

Hull.

Door-head Inscriptions (Vol. vii., pp. 23. 190. 588.; Vol. viii., pp. 38. 162.).—Over a house in Hexham, in the street called Gilligate, is the following inscription:

"C. D. 1683. J. D.

Reason doth wonder, but Faith he tell can,
That a maid was a mother, and God was a man.
Let Reason look down, and Faith see the wonder;
For Faith sees above, and Reason sees under.
Reason doth wonder what by Scripture is meant,
Which says that Christ's body is our Sacrament:
That our bread is His body, and our drink is His blood,
Which cannot by Reason be well understood;
For Faith sees above, and Reason below,
For Faith can see more than Reason doth know."

CEYREP.

The following is reported to have been inscribed by the Pope (1725) over the gate of the Apostolical Chancery:

"Fide Deo—dic sæpe preces—peccare caveto—
Sit humilis—pacem delige—magna fuge—
Multa audi—dic pauca—tace secreta—minori
Parcito—majori cedito—ferto parem.
Propria fac—non differ opus—sis æquus egeno—
Parta tuere—pati disce—memento mori."

H. T. ELLACOMBE.

Hour-glass Stand (Vol. vii., p. 489.; Vol. viii., pp. 82. 209. 328.).—There is an hour-glass stand attached to the right-hand side of the pulpit of Edingthorpe Church, Norfolk. The date of the pulpit is 1632.

I. L. S.

Bulstrode Whitlock and Whitelocke Bulstrode (Vol. viii., p. 293.).—Bulstrode Whitlock was the son of Sir James Whitlock, Kt., by Elizabeth, daughter of Edward Bulstrode, of Hedgley-Bulstrode, in the county of Buckingham; and Whitelocke Bulstrode was the son of Sir Richard, eldest son of the above-mentioned Edward Bulstrode. (See *Lives of the Lords Chancellors, &c.*, by an Impartial Hand, vol. ii. p. 1.; and Chalmers's *Biographical Dictionary*.)

'Αλιεύς.

Dublin.

Movable Metal Types anno 1435 (Vol. vii., p. 405.).—Although I am not able to give any information concerning Sister Margarite, or the convent at Mur, I yet may observe, 1st, that the last three letters of the legend - - K can hardly refer to Laurens Janzroon Coster, for his name in 1435 was never spelt with K, but always with C; and, besides, if a proper name be here intended, it will certainly be that of the binder. 2ndly, that in the catalogue of the Haarlem City Library, from p. 77. to 112., mention is made of six works, which, though bearing no date, were, it is more than probable, printed with movable metal types before 1435. One of these, *Aelii Donati Grammaticæ Latinæ Fragmenta duo*, was printed before 1425, and the writer of the catalogue adds in his notes:

"Ipsos typos, quibus hæ lamellæ sunt excusæ, fuisse *mobiles*, cum nonnullæ literæ inversæ evidenter testantur, tum omnium expertissimorum typographorum reique typographicæ peritissimorum arbitrûm, qui has lacinias contemplati sunt, unanima et constans affirmavit sententia. Quin et *fusos* eos esse perhibuerunt plurimi, et in his Koningius, magno quamvis studio negaverat typorum ligneorum mobilium acerrimus propugnator Meermannus."

From the *Navorscher*.

CONSTANTER.

Oaken Tombs (Vol. vii., p. 528.; Vol. viii., p. 179.).—In the chancel of Brancepeth Church, co. Durham, are oaken effigies of a Lord and Lady Neville, of which the following is a description. The figure of the man is in a coat of mail, the hands elevated with gauntlets, wearing his casque, which rests on a bull's or buffalo's head, a collar round his neck studded with gems, and on the breast a shield with the arms of Neville. The female figure has a high crowned bonnet, and the mantle is drawn close over the feet, which rest on two dogs couchant. The tomb is ornamented with small figures of ecclesiastics at prayer, but is without inscription. Leland (*Itin.*, i. 80.) says:

"In the paroche chirch of Saint Brandon, at Branspeth, be dyvers tumbes of the Nevilles. In the quire is a high tumbe, of one of them porturid with his wife. This Neville lakkid heires male, wherapoan great concertation rose betwixt the next heire male, and one of the Gascoynes."

CUTHBERT BEDE, B.A.

Stafford Knot (Vol. viii., p. 220.).—It was the badge or cognisance of the house of Stafford, Earls of Stafford.

HENRY GOUGH.

Emberton, Bucks.

Hand in Bishop's Cannings Church (Vol. viii., p. 269.).—See an article on this "Manus Meditationis," with a copy of the inscription, in the *Ecclesiologist*, vol. v. p. 150.

HENRY GOUGH.

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Arms of Richard, King of the Romans (Vol. viii., p. 265.).—I think it might be proved that the border refers not to Poitou (which is represented

by the crowned lion), but to Cornwall, the ancient feudal arms of which are *Sable, fifteen bezants*, referring, as it would seem, to its metallic treasures. See an article on the numerous arms derived from those of this Richard, in the appendix to Mr. Lower's *Curiosities of Heraldry*. HENRY GOUGH.

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Burial in an erect Position (Vol. viii., pp. 59. 233.). — So Ben Jonson was buried at Westminster, probably on account of the large fee demanded for a full-sized grave. It was long supposed by many that the story was invented to account for the smallness of the gravestone; but the grave being opened a few years ago, the dramatist's remains were discovered in the attitude indicated by tradition. HENRY GOUGH.

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In the *Ingoldsby Legends*, vol. i. p. 106., we have:

"No! — Tray's humble tomb would look but shabby
'Mid the sculptured shrines of that gorgeous Abbey.
Besides, in the place
They say there's not space
To bury what wet-nurses call 'a Babby.'
Even 'rare Ben Jonson,' that famous wight,
I am told, is interr'd there bolt upright,
In just such a posture, beneath his bust,
As Tray used to sit in to beg for a crust."

Is there any authority for the statement?

ERICA.

Wooden Effigies (Vol. viii., p. 255.). — These are by no means uncommon, though it is to be feared that many have perished within comparatively recent times. In the church of Clifton Reynes, Bucks, there are wooden effigies of two knights of the Reynes family with their wives.

HENRY GOUGH.

Emberton, Bucks.

Wedding Divination (Vol. vii., p. 545.). — The following mediæval superstition may be quoted as a pretty exact parallel of the *wedding divination* alluded to by OXONIENSIS. It is from Wright's selection of Latin stories of the thirteenth and fourteenth centuries, Harl. MS. 463.: —

"Vidi in quibusdam partibus, quando mulieres nubebant, et de ecclesiâ redibant, in ingressu domus in faciem eorum frumentum projiciebant, clamantes: 'Abundantia! Abundantia!' quod Gallicè dicitur *plentè, plentè;* et tamen plerumque, antequam annus transiret, pauperes mendici remanebant et abundantiâ omni bonorum carebant."

H. C. K.

—— Rectory, Hereford.

Old Fogie (Vol. viii., p. 154.). — If it will throw any additional light on the controversy as to "fogie," I may add that for a long period of years I have heard it applied only to the discharged invalided pensioners of the army. On a late Queen's birthday review on the *Green*, the boys and girls were in ecstasies at seeing the "old fogies" dressed out in new suits. It is very often spoken derisively to a thick-headed stupid person, but which cannot determine accurately its primary signification. G. N.

Miscellaneous.

NOTES ON BOOKS, ETC.

The noble President of the Society of Antiquaries is fast bringing to completion the cheaper and revised edition of his *History of England from the Peace of Utrecht to the Peace of Versailles*, 1713–1783. The sixth volume, which is now before us, embraces the eventful six years 1774–1780, which saw the commencement of the great struggle with America, which ended in the independence of the United States. In this, as in his preceding volumes, the new materials which Lord Mahon has been so fortunate as to collect from the family papers of the representatives of the political leaders of the period, and which he has inserted in his appendix, contribute very materially to the value and importance of his history.

Cheshire; its Historical and Literary Associations, illustrated in a series of Biographical Sketches; and *The Cheshire and Lancashire Historical Collector*, a small 8vo. sheet originally issued every month, but now every fortnight, in consequence of increase of materials, and the great encouragement which the undertaking has received, are two contributions towards Cheshire topography, local history, bibliography, &c., for which the good men of the Palatinate are indebted to the zeal of Mr. T. Worthington Barlow, of the Society of Gray's Inn.

It is always a subject of gratification to us when we see cheap yet handsome reprints of our standard authors; for no better proof can be given of the increase among us not only of a reading public, but of a public who are disposed to read well. It is therefore with no small pleasure that we have received from Mr. Routledge copies of his five-shilling edition of *The Canterbury Tales, by Geoffrey Chaucer, from the Text, and with the Notes and Glossary of Thomas Tyrwhitt, condensed and arranged under the Text.* It is obvious that considerable labour has been taken by the editor in its preparation, for he has not contented himself with merely transferring the contents of Tyrwhitt's Notes and Glossary to their proper places beneath the text; but has availed himself of the labours of Messrs. Craik, Saunders, Sir H. Nicolas, and our able correspondent A. E. B., to give completeness to what is a very useful edition of old Dan Chaucer's masterpiece. We have to thank the same publisher for a corresponding edition of Spenser's *Faerie Queene*; so that no lover of those two glorious old poets need any longer want a cheap and compact edition of them.

BOOKS RECEIVED. — *History of the Guillotine, revised from the Quarterly Review*, by the Right Hon. J. W. Croker, which forms the new part of Murray's *Railway*

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Torriano Piazza Universale di Proverbi Italiani. London, 1668. Folio.
Bibliotheca Topographica Britannica. Vol. IX.
Encyclopædia Britannica. 7th Edition. Vol. XXII., Part 2.
Examiner (Newspaper), No. 2297, February 7, 1853.
William Shakspeare: A Biography, by Charles Knight (First Edition).

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Two Dialogues in the Elysian Fields, between Card. Wolsey and Card. Ximenes. To which are added Historical Accounts of Wolsey's two Colleges and the Town of Ipswich. By Joseph Grove. London, 1761. 8vo.
Wanted by *W. S. Fitch*, Ipswich.

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Oxford Almanack for 1719.
Amœnitates Academicæ. Vol. I. Holmiæ, 1749.
Brouræ Hist. Nat. Jamaicæ. London, 1756. Folio.
Ammanus I. Stirpes Rariores. Petrop. 1739.
Philosophical Transactions for 1683.
Annals of Philosophy for January, 1824.
A Poem upon the most hopeful and ever-flourishing Sprouts of Valour, the Indefatigable Centrys of the Physic Garden.
Poem upon Mr. Jacob Bobart's Yewmen of the Guards to the Physic Garden, to the Tune of "The Counter-Scuffle." Oxon. 1662.
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The letters for A. Z., Mr. Demayne, Mr. F. Crossley, *&c., have been duly forwarded.*

X. Y. Z. *We have no doubt the early numbers of* The Press *may be procured on application to the publisher of that paper.*

F. M. *The passage in* King John,

"My face so thin
That in my ear I dare not stick a rose,
Lest men should say, See where threefarthings goes!"

contains an allusion to the very thin *silver threefarthing pieces, coined by Elizabeth, which bore a* rose. *In Boswell's Shakspeare (ed.* 1821), vol. xv. p. 209., *will be found nearly two pages of illustrative notes.*

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"Men are but children of a larger growth"

is from Dryden's All for Love.

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NOTES ON GRAMMONT.

Agreeing with Mr. Peter Cunningham (vide *History of Nell Gwyn*), that a new edition of Grammont is much wanted, I beg to avail myself of your pages, and to offer a few remarks and notes which I have made in reference to that very entertaining work for the consideration of a future annotator.

Of the several maids of honour mentioned therein I will begin with those of the queen. They are Miss Stewart, Miss "Warminster," Miss Bellenden, Miss Bardon, Miss de la Garde, Miss Wells, Miss Livingston, Miss Fielding, and Miss Boynton.

The names of Miss Stewart (Frances Theresa), Miss Boynton (Catherine), Miss Wells (Winefred), and Miss Warmistre are found among the original six, appointed on the queen's marriage, May 21, 1662. The affiliation and marriages of the first two have been well ascertained; but Miss Warmistre's birth is yet open to some conjecture, whilst her marriage, like Miss Wells's parentage, is wholly unknown.

Horace Walpole, on the authority of the last Earl of Arran, of the Butler family, has confounded her with Mary, one of the daughters of George Kirke, Esq., a groom of the bedchamber to Charles I., by Mary his wife, daughter of Aurelian Townsend, Esq., "the admired beauty of the tymes," on whose marriage at Christ Church, Oxford, February 26, 1645-6, "the king gave her." She herself was maid of honour to the Duchess of York in 1674, and the year following left the court, we may believe, under the same circumstances as Miss Warmistre, more than ten years before, had quitted it: after being the mistress of Sir Thomas Vernon, the second Baronet of Hodnet in Shropshire, she became his wife, and ended her life in miserable circumstances at Greenwich in 1711.

"1711, 17 August, Dame Mary, relict of Sir Thomas Vernon, carried away."— Burial register of Greenwich Church.

She was sister to Diana, the last De Vere, Earl of Oxford's, countess, a lady of as free a morality

as herself and as her mother, and second wife of Sir Thomas, whose first lady, Elizabeth Cholmondley, died in June, 1676. Sir Thomas died February 5, 1682–3, leaving by her three children, Sir Richard, the last baronet, Henrietta, and Diana, who all died unmarried.

A portrait of Lady Vernon, by Sir Peter Lely, has been engraved in mezzotinto by Browne, and lettered "Mary Kirk, Lady Vernon, maid of honour to Queen Catherine." Another portrait (?) has been engraved by Scheneker for Harding's *Grammont*, 1793. A third portrait was purchased at the Strawberry Hill sale, by Mr. Rodd of Little Newport Street, for 1*l.* 5*s.*

A portrait of the Countess of Oxford is or was at Mr. Drummond's of Great Stanmore. It was bequeathed to his family by Charles, first Duke of St. Alban's, who was her ladyship's son-in-law.

Of Mrs. Anne Kirke, who was "woman to the queen" Henrietta Maria, there are several portraits. Granger records:

"Madam Kirk. Vandyck p. Gaywood f. h. sh.

"Madam Anne Kirk. Vandyck p. Browne, large h. sh. mezz."

These engravings are most probably from the same painting—the fine whole-length exhibited last year among the collection of pictures by ancient masters in Pall Mall:

"Madam Kirk, sitting in a chair, Hollar, f. h. sh."

He also mentions her miniature at Burghley.

There is at Wilton a splendid painting by Vandyck of Mrs. Kirk, seated with the Countess of Morton, Lady Anne Keith, eldest daughter of George, fifth Earl Mareschal, and wife of William Douglass, seventh Earl of Morton, K.G. She was governess to the Princess Henrietta.

This painting has been engraved by Grousvelt. There is another engraving from the first-named Vandyck by Beckett.

Of Lady Vernon and her mother there is to be found mention, in the secret service expenses of Charles II. and James II., lately printed. The elder lady on her husband's death (he was buried in the cloisters of Westminster Abbey, April 5, 1679) seems to have had a pension of 250*l.* per annum. The younger was the recipient, on two occasions, of 100*l.* "bounty" only.

Mrs. Kirke and her daughter Diana are unfavourably alluded to by Mrs. Grace Worthley, a lady of the same class, who will not "be any longer a laughing-stock for any of Mr. Kirk's bastards" (vide letter to her cousin Lord Brandon, September 7, 1682, *Diary of Henry Sidney, Earl of Romney*, i. pp. xxxiii. xxxiv.). And again, the same lady, in another letter, speaks of "the common Countess of Oxford and her adulterous bastards" (*Ibid.*). Mr. Jesse's quotation from "Queries and Answers from Garraway's Coffee House" (vide *The Court of the Stewarts*, vol. ii. p. 366.) may be here reproduced in support of the epitaph which this angry lady has been pleased to assign the countess, who, it would seem, had robbed her, well born and well married, of her noble keeper "the handsome Sidney:"

"*Q.* How often has Mrs. Kirk sold her daughter Di. before the Lord of Oxford married her?

A. Ask the Prince and Harry Jermyn."

The following curious extract from one of the Heber MSS. at Hodnet has been kindly furnished me by Charles Cholmondeley, Esq., of the Ivy House, Wisbeach, co. Cambridge, to whom the MS. belongs:

"H . . . .,

"Sir Thomas the second baronet's death is mentioned in Lady Rachael Russell's letters. His second wife was one of King Charles's Beauties, but the account in Granger of her is not correct, as it appears that she lived some time with Sir Thomas, as mistress, before their marriage. He left her in great distress, as the profits of the estate were embezzled by attorneys and stewards. The following is a copy from a letter from her to one Squibb, an attorney who had the management of the estate:

'Sir,

'When you were last here you were pleased to say that in some little time I should bee payd some money. I have had with me my woman's husband y^t^ did serve mee about two yeares since; and hee is soe impatient for what I owe her y^t^ hee will staye noe longer. It is given me to understand I must goe to prison or paye part of w^t^ I owe him. Things fly to a great violence, and if you thinke it will bee for the credit or advantage of my childerne y^t^ such an afront should come to mee, is the question. I have nothing to depend on but w^t^ must come from the estate of Sir Richard Vernon. How I have been used by the trustees you are noe stranger to. I am now forced to live on charity, and I grow every day more and more weary of it. For my childern's sake I remain in England, or else I would seeke my fortune elsewhere. Pray to take this into consideration, and see w^t^ can be done.

'I am, Sir, y^r^ most humble serv^t^,

'Vernon.

'P.S.—If you can, pray doe mee y^e^ favour to send mee by to-morrow at one of y^e^ cloke, twenty shillings, to pay for wood, or I must sit w^th^oute fyer; y^t^ will be ill for a person confined to the house.'"

It is not certain whether it is to "Mistris Kirke," Lady Vernon's mother, that Charles I. refers in his letter addressed to Colonel Whaley on the day of his escape from Hampton Court, November 11, 1647, but it is very likely to have been so. There was a Mistress (Anne) Kirke, sworn in a dresser to Queen Henrietta Maria in Easter week, 1637 (vide *Strafford Papers*, vol. ii. p. 73.), whose full-length portrait by Vandyke has been frequently engraved, by Browne, Gaywood, Hollar, Beckett, &c.; and this lady may be the "Mrs. Anne Kirke, unfortunately drowned near London Bridge," who was buried in Westminster Abbey, July 9, 1641.

In Westminster Abbey was buried, May 23, 1640, "Mr. Kirk's daughter." Captain George Kirke married there, February 10, 1699–1700, Mary Cooke. George Kirke, Esq., died Jan. 10, 1703–4, and was buried in the abbey cloisters (Mon. Inscr.); and Mrs. Mary Kirke died December 17, 1751, and was also buried there (M. I.). We may presume that all these Kirkes were of the same family.

Having now clearly released the annotator from all farther interference with Mary Kirke's private history, and having excluded her handsome face from any future illustrated edition of Grammont, I must leave him to deal with Miss Warmistre. It seems most probable that Dr. Thomas Warmistre, dean of Worcester, who died October 30, 1665, was her father, as he is known to have been a Royalist. His will, as it is not to be found at Doctors' Commons, must be sought for at Worcester. His brother Gervais was a married man, but his effects, unfortunately for our inquiries, were administered to at Doctors' Commons, August 31, 1641. That Warmistre was her right name is proved by Lord Cornbury's letter to the Duchess of Bedford, June 10, 1662 (Warburton's *Rupert*, vol. iii. pp. 461—464.). Her portrait is at Hengrave Hall, Suffolk, and has been engraved by Scriven for Carpenter's *Grammont*, 1811.

Lord Cornbury's letter contradicts Grammont's statement, that Miss Boynton and Miss Wells came in on a removal, for they were of the original six maids of honour. Among these is named a Miss Price (Henrietta Maria), who we may suppose a sister to the Duchess of York's Miss Price, one of Grammont's most conspicuous heroines; and if so, when I come to speak of the Duchess's maids of honour, her parentage will be proved. Of Miss Carey, rejoicing in the prefix of Simona, the sixth of the queen's original maids of honour, we have no farther occasion to speak.

In 1669 the queen appears to have had four maids of honour only, the places vacated by Miss Stewart's and Miss Warmistre's marriages being unoccupied. This state of affairs leads me to doubt whether Miss Bellenden ever held the appointment. Mademoiselle Bardon, Grammont admits, was not actually a maid of honour, and Mademoiselle de la Garde certainly never was. Lord Braybrooke has suggested to me, with some show of reason, that the first may be the "Mrs. Baladine" who held a place of less emolument (that of dresser, probably) in the Duchess of York's household, and who left in the middle of the quarter, between Michaelmas and Christmas, 1662 (vide *Household Book of James Duke of York at Audley End*), as if she had the prudence "de quitter la cour avant que d'en être chassée."

"La désagréable Bardon" may have been a daughter, or some other near relation, to Claudius Bardon, mentioned in the secret service expenses of Charles II.

Mademoiselle de la Garde was appointed a dresser to the queen on her marriage (vide Lord Cornbury's letter), and continued in this office till 1673, when she died. Her father, Charles Peliott Baron de la Garde, or her brother, if she had one, was a groom of the privy chamber to Queen Catherine in 1687, and her mother a dresser to the Duchess of York in 1662 (*Duke of York's Household Book*). Mary her sister, who became the wife of Sir Thomas Bond of Peckham, co. Surrey, Baronet, comptroller of the household to Queen Henrietta Maria, was a lady of the privy chamber to the same queen.

Of mademoiselle I may add, that she married Mr. Gabriel Silvius, carver to the queen, in 1669 (compare first and second editions of *Angliæ Notitia*, 1669); and of her husband, in addition to the particulars already stated by the annotators, that he received the honour of knighthood January 28, 1669–70, married a second wife (a fact overlooked by the annotators, including Mr. Cunningham), viz. Anne, daughter of the Hon. William Howard, a younger son of Thomas first Earl of Berkshire, at Westminster Abbey, November 12, 1677, went the same year to the Hague as master of the household to the Prince of Orange (Evelyn), became privy purse to James II. (*The British Compendium, or Rudiments of Honour*), died at his house in Leicester Fields, January, 1696–7, and was buried in the church of St. Martin. It was his second wife, and widow, who died October 13, 1730.

If, as it is possible, Miss Bellenden did hold the appointment of maid of honour to the queen, she must have replaced Miss Stewart or Miss Warmistre; and if Miss Livingston and Miss Fielding held like appointments, one of the two must have replaced her, and they, again, must have removed from the court before 1669. I am not at present able to say who those three ladies were.

Before bringing this paper to a conclusion, I must be permitted to refer Mr. Cunningham to five letters, written by Count de Comminges, the French ambassador in London, and printed by Lord Braybrooke in his Appendix to Pepys, which Mr. C. has very unaccountably overlooked when settling the chronology of Grammont.

The first, to M. de Lionne, dated "Londres, Janvier 5–15, 1662–3," announces the arrival of the Chevalier the day before "fort content de son voyage. Il a été ici reçu le plus agréablement au monde. Il est de toutes les parties du Roi." The second, to Louis XIV., dated "Décembre 10–20, 1663," informs the king of the chevalier's joy at being allowed to return to France, and of his intention to leave England in four days. He also informs Louis that he believes the chevalier will see the court of France in company of "une belle

Angloise." A postscript, dated "Décembre 20-24," says that the king of England, for certain stated reasons, has persuaded the chevalier to remain a day longer; and, farther, "Il laisse ici quelques autres dettes, qu'il prétend venir recueillir quand il se déclarera sûr le sujet de Mille Hamilton, qui est si embrouillé que les plus clairvoyans n'y voyent goutte." The third, dated "Mai 19-24, 1664," is also to the King of France, and speaks of the Chevalier's wife, "madame sa femme." The next letter is addressed to M. de Lionne, and dated "Aout 29, Septembre 8, 1664." It contains this important intelligence: "Madam la Comtesse de Grammont accoucha hier au soir d'un fils beau comme la mère, et galant comme le père." The last letter, dated "Octobre 24, Novembre 3, 1664," and addressed to the same M. de Lionne, commences as follows: "Le Comte de Grammont est parti aujourd'hui avec sa femme."

These several letters, all important to the annotator of Grammont, give the precise dates of the chevalier's first visit to the Court of Charles II., and of his departure, and settle the date of his marriage within a few days. This event must have taken place in December, 1663. Mrs. Jameson and Mr. Cunningham place it in 1668.

On another occasion I will return to this subject. G. Steinman Steinman.

CHANGE OF MEANING IN PROVERBIAL EXPRESSIONS.

I entirely agree with G. K. (Vol. viii., p. 269.) respecting the original sense of "Putting a spoke in one's wheel." It surely meant to aid him in constructing the wheel, say of his fortune. As the true sense of this expression seems to have been retained in America when lost in its birthplace, so Ireland has retained that of another which has changed its sense here. By "finding a mare's nest" is, I believe, meant, fancying you have made a great discovery when in fact you have found nothing. I certainly remember the late Earl Grey using it in that sense in his place in parliament. But how does this accord with the following place in Beaumont and Fletcher?

> "Why dost thou laugh?
> What mare's nest hast thou found?"
> *Bonduca*, Act V. Sc. 2.

on which, rather to my surprise, Mr. Dyce has no note. Now in Ireland, when a person is seen laughing immoderately without any apparent cause, it is usual to say, "O, he has found a mare's nest, and he's laughing at the eggs." This perfectly agrees with the above passage from *Bonduca*, and is doubtless the original sense and original form of the adage.

There is another of these proverbial expressions which, I think, has also lost its pristine sense. By "Tread on a worm and it will turn" is usually meant that the very meekest and most helpless persons will, when harshly used, turn on their persecutors. But the poor worm does, and can do, no such thing. I therefore think that the adage arose at the time when *worm* was inclusive of the snake and viper, and that what was meant was, that as those that had the power to avenge themselves when injured would use it, so people should be cautious how they provoked them. I am confirmed in this view by the following passage in the *Wallenstein's Tod* of Schiller, Act II. Sc. 6.:

> "Doch einen Stachel gab Natur dem Wurm,
> Dem Willkür übermüthig spielend tritt."

Thos. Keightley.

EXTRACTS FROM COLCHESTER CORPORATION RECORDS.

I inclose you some rather curious extracts from the corporation books of Colchester, which I made a few years since, during an investigation of some of the charities of that ancient borough.

Jas. Whishaw.

"The informacõn of Richard Glascock of Horden-of-the-Hill, in the County of Essex, Cordwayner, aged twenty-four yeeres or thereabouts, taken upon oath the 5th of June, 1651, before Jno. Furlie, Gent., Mayor of the Towne of Colchester.

"The Informant saieth, that upon the Lord's daie, the fower and twentieth daie of May last, that one Wm Beard of Horden abovesaid, did cut off the taile of the catt of Thomas Burgis of Fanies Pishe, and Margaret, the wife of the sd Thos Burgis, after the catt's taile was cutt off, came home, and seeing that her catt's taile had bin cutt off she enquired who had done it, and being told that the sd Wm Beard had done it, she sd she would be even wth him before he went out of towne.

"Richard Glascock."

"The informacõn of Hy Potter, aged twenty yeeres or thereabouts, of Horden abovesaid, Lynnen Weaver, taken upon oath the day and yeere abovesaid.

"This informant saieth, that ye sd fower and twentieth daie of May the taile of the catt of the sd Thomas Burgis being cutt off by the sd Wm Beard, and ye sd Margaret the wife of the sd Thos Burgis haveing bin told that the sd Wm Beard had done it, she psentlie told the sd Beard she would be even with him before he went out of towne, and flewe in his face, and said she would give him something before he went out of her howse. And this informant saieing, Good woman, I hope you will give him noe poyson, and she replyed, he would not be soe foolish as to take any thinge of her, but she would be even wth him before he went out of towne. "Henry Potter."

"The informacõn of Rd Spencer, aged thirtie yeeres or thereabouts, Servant to Captn Thomas Caldwell, taken upon oath the day and yeere aforesaid.

"This informant saieth, that the before-named Wm Beard being very sicke and in a strange distemper, and

haveing heard that Margaret, the wife of the beforenamed Thomas Burgis, had threatened him, did suspect the s^d W^m Beard might be bewitched or ill dealt w^th, did cut off some of his haire off from his head, and did wind it up together and put it into the fire, and could not for a good while make it burne, untill he tooke a candle and put under it or into it, and then w^th much adoe it did burne, and after it was burnt y^e s^d Beard laie still, and before it was burnt he was in such a distemper that three men could hardlie hold him into his bed.

"Richard Spencer.
"his + mark."

CONVOCATION IN THE REIGN OF GEORGE II.

One hears it so often repeated, that Convocation was finally suppressed in 1717, in consequence of the accusations brought by the Lower House against Bishop Hoadley, that it seems worth while noting in correction of this, that though no licence from the Crown to make canons has ever been granted since that time, yet that Convocation met and sat in 1728, and again for some sessions in the spring of 1742, when several important subjects were brought before it; among which was the very interesting question of curates' stipends, in these words:

"VIIth. That much reproach is brought upon the beneficed, and much oppression upon the unbeneficed, clergy, by curates accepting too scanty salaries from incumbents."

and which was really the last subject that was ever brought before Convocation. On Jan. 27, 1742, it was unanimously agreed, that "the motion made by the Archdeacon of Lincoln concerning ecclesiastical courts and clandestine marriages, the qualifications of persons to be admitted into holy orders, and the salaries and titles of curates," should be "reduced into writing, and the particulars offered to the House at their next assembly." But in the next session, on March 5, 1742, the Prolocutor, Dr. Lisle, was afraid to go on with the business before the House, and after "speaking much of a *præmunire*," and "echoing and reverberating the word from one side of good King Henry's Chapel to the other," the whole was let drop; and Convocation was fully consigned to the silence and the slumber of a century. The whole of these transactions are detailed in a scarce pamphlet, *A Letter to the Rev. Dr. Lisle, Prolocutor of the Lower House*, by the Archdeacon of Lincoln (the Venerable G. Reynolds). W. Fraser.

Tor-Mohun.

PARALLEL PASSAGES.

(Vol. iv., p. 435.; Vol. vi., p. 123.; Vol. vii., p. 151.)

1. "When she had passed it seemed like the ceasing of exquisite music." — Longfellow's *Evangeline*, Part i. 1.

"When she comes into the room, it is like a beautiful air of Mozart breaking upon you." — Thackeray "On a good-looking young Lady." (Quoted in *Westminster Review*, April 1853.)

2. "Two stars keep not their motion in one sphere."

Whence?

"We are the twin stars, and cannot shine in one sphere. When he rises I must set." — Congreve, *Love for Love*, Act III. Sc. 4.

3. "Et ce n'est pas toujours par valeur et par chasteté que les hommes sont vaillants et que les femmes sont chastes." — De La Rochefoucauld, *Max.* i.

"Yes, faith! I believe some women are virtuous, too; but 'tis as I believe some men are valiant, through fear." — Congreve, *Love for Love*, Act III. Sc. 14.

4. "Mais si les vaisseaux sillonnent un moment les ondes, la vague vient effacer aussitôt cette légère marque de servitude, et la mer reparait telle qu'elle fut au premier jour de la Création." — *Corinne*, b. i. ch. 4.

"Such as Creation's dawn beheld, thou rollest now!"
Byron, *Childe Harold.*

5. "Il est plus honteux de se méfier de ses amis que d'en être trompé." — De La Rochefoucauld, *Max.* LXXXIV.

"Better trust all, and be deceived,
And weep that trust, and that deceiving,
Than doubt one heart that, if believed,
Had blessed thy life with true believing!

"Oh! in this mocking world, too fast
The doubting fiend o'ertakes our youth:
Better be cheated to the last,
Than lose the blessed hope of truth!"
Mrs. Butler (Fanny Kemble).

6. In "N. & Q.," Vol. iv., p. 435., I cited, as a parallel to Shelley, the following from Southey's *Doctor*, vol. vi. p. 158.:

"The sense of flying in our sleep might, he thought, probably be the anticipation or forefeeling of an unevolved power, like an Aurelia's dream of butterfly motion."

In Spicer's *Sights and Sounds* (1853), p. 140., is to be found a poem professing to have been "dictated by the spirit of Robert Southey," on March 25, 1851, the fourth stanza of which runs as follows:

"The soul, like some sweet flower-bud yet unblown,
Lay tranced in beauty in its silent cell:
The spirit slept, but dreamed of worlds unknown,
As dreams the chrysalis within its shell,
Ere summer breathes its spell."

What inference should be drawn from this coincidence for or against the reality of the "spiritual dictation?" Harry Leroy Temple.

SHAKSPEARE CORRESPONDENCE.

Shakspeare's Works with a Digest of all the Readings (Vol. viii., pp. 74. 170. 362.).—I am exceedingly obliged to your correspondent Este for his suggestions, and need not say that any sincere advice will be most respectfully considered. In the second volume of my folio edition of Shakspeare, I am partially endeavouring to carry out the design to which he alludes, by giving a digest of all the readings up to the year 1684. How is it possible to carry out his wish farther with any advantage? I should feel particularly thankful for a satisfactory reply to the following questions in relation to this important subject:—1. As many copies of the first and other folio editions, as well as nearly all the copies of the same quarto editions, differ from each other, how are these differences to be treated? What copies are to be taken for texts, and how many copies of each are to be collated? 2. Are such books as Beckett, Jackson, and others, to be examined? If not, are *any* conjectural emendations of the last and present centuries to be given? Where is the line to be drawn? A mere selection is valueless, or next to valueless; because, setting aside the differences in opinion in such matters, we want to know what conjectures are new, and which are old? 3. Are the various readings suggested in periodicals to be given? 4. Can any positive and practical rules be furnished, likely to render such an undertaking useful and successful? J. O. Halliwell.

Minor Notes.

Local Rhymes, Kent.—

> "Between Wickham and Welling
> There's not an honest man dwelling;
> And I'll tell you the reason why,
> Because Shooters' Hill's so nigh."

Unless this is preserved in "N. & Q." it will probably be forgotten with the highwaymen, whose proceedings at Shooters' Hill, no doubt, originated it. G. W. Skyring.

Samuel Pepys's Grammar.—I have lately been looking over the *Diary* of this very clever person, and I confess it has surprised me to find him, a graduate of Cambridge, and, in fact, I may say a man of letters, constantly employing such vulgar bad grammar as "he *do* say," and such like. I am the more surprised when, on looking at his letters, even the familiar ones to his cousin Roger and to W. Hewer, I can find nothing of the kind, they being as grammatical and as well written as any of the time.

My hypothesis is—Lord Braybrooke can correct me if I am wrong—that Pepys, writing his *Diary* in short-hand, used one and the same character for all the persons of the present tense of *do*, and that the decypherer did not attend to this circumstance. In his letter to Col. Legge (vol. v. p. 296.), Pepys writes "His R. H. *does* think," &c., which in the *Diary* would surely be "His R. H. *do* think," &c. In a similar way I would account for the use of *come* instead of *came* in the *Diary*, as there is nothing of the kind in the Letters. Should I be right, I may have rendered a slight service to the memory of an able and worthy man. Thos. Keightley.

Roman Remains.—In Wright's *Celt, Roman, and Saxon*, p. 207., a curious Roman altar, dedicated to Silvanus, "ab aprum cximiæ formc captum," is mentioned as found at Durham. It was found in the wild district to the west, in the neighbourhood of Stanhope in Weardale, and is preserved in the rectory house there.

P. 330., figure A. This armilla (?) was not found in Northumberland, but in Sussex, together with several others of the same form, a torques and celts. W. C. Trevelyan.

Wallington.

To grab.—A very popular writer has lately rightly denounced the use of this word as a vulgarism. Like many other monosyllables used by our working classes, it may plead antiquity in extenuation of its vulgarity. It has been derived from the Welsh word *grabiaw*, to grasp, and in ancient times was one of our "household words." The retention by a tailor of a portion of the cloth delivered to him, although it had been a usage from time immemorial, might have been considered by our forefathers as a *grabbage:* we now call it *cabbage*. N. W. S.

Curfew at Sandwich.—Sometime back it was stated that the curfew at Sandwich had been discontinued. It has been resumed in consequence of the opposition made by the inhabitants. The same occurred about twenty years ago. (From information on the spot.) E. M.

Ecclesiastical Censure.—Ecclesiastical censure was often used in the Middle Ages to enforce civil rights, specially that of the exemption of the clergy from the judgment of a lay tribunal. The following instance thereof is new to me. I have copied it from "Collectanea Gervasii Holles," vol. i. p. 529., Lansdowne MS. 207., in the British Museum:

"Ex Archīs Linc. aº 1307.

"The Major and Burgesses of Grimesby hanged a Preist for theft called Richard of Notingham. Hereupon yē Bp sendes to yē Abbott of Wellow to associate to himselfe twelue adjacent chapleins to examine yē cause, and in St. James his Church Excommunicates all yt had any hand in it of whatsoever condition they were, yē King, Queen, and Prince of Wales excepted;

and yē Bp himselfe did Excommunieate them in yē Cathedral Chureh of Lineolne, yē fifth of yē Ides of Aprill following."

EDWARD PEACOCK.

Bottesford Moors, Kirton-in-Lindsey.

The Natural History of Balmoral.—Dr. William Macgillivray, Professor of Civil and Natural History in the Marischal College of Aberdeen, and who died there Sept. 5, 1852, left an unpublished MS. on "The Natural History of Balmoral and its Neighbourhood." This work has been purchased from his executors by His Royal Highness Prince Albert; and is to be printed for the use of Her Majesty and the Royal Family, and for circulation among their august relatives. It was the last work on which the distinguished author was engaged, and was only completed a short time previous to his death. It also contains some curious speculations regarding several plants and herbs of that Alpine district, and their uses in a medicinal and domestic point of view, as known to the ancient Caledonians and Picts. Altogether it is a most interesting work. W.

Shirt Collars.—In Hone's *Every-day Book*, vol. ii. p. 381., I find the following, which I think is after the present ridiculous fashion of wearing shirt collars, viz. so tight round the neck, and so stiff, that it is a wonder there are not some serious accidents.

These collars, at present worn by the fast young men of the day, are called "The Piccadilly threefolds." Now, if this goes on until they get to a "nail in depth, and stiffened with yellow starch, and *double wired*," I think it will only be proper to put a heavy tax upon them.

"*Piccadilly.*—The pieadil was the round hem, or the piece set about the edge or skirt of a garment, whether at top or bottom; also a kind of *stiff collar*, made in fashion of a band, that went about the neck and round about the shoulders: hence the term 'wooden piecadilloes' (meaning the pillory) in *Hudibras*; and see Nares' *Glossary*, and Blount's *Glossographia*. At the time that ruffs and pieadils were much in fashion, there was a celebrated ordinary near St. James's, called *Piccadilly*: because, as some say, it was the outmost, or skirt-house, situate at the hem of the town: but it more probably took its name from one Higgins, a tailor, who made a fortune by picadils, and built this with a few adjoining houses. The name has by a few been derived from a much frequented shop for the sale of these artieles; this probably took its rise from the eireumstanee of Higgins having built houses there, which however were not for selling ruffs; and indeed, with the exception of his buildings, the site of the present Piccadilly was at that time open country, and quite out of the way of trade. At a later period, when Burlington House was built, its noble owner ehose the situation, then at some distance from the extremity of the town, that *none might build beyond* him. The ruffs formerly worn by gentlemen were frequently *double wired*, and *stiffened* with *yellow starch*: and the praetiee was at one time earried to such an exeess, that they were limited by Queen Elizabeth '*to a nayle of a yeard in depth.*' In the time of James I., they still continued of a preposterous size: so that, previous to the visit made by that monareh to Cambridge in 1615, the Viee-ehaneellor of the University thought fit to issue an order, prohibiting 'the fearful enormity and exeess of apparel seen in all degrees, as, namely, *strange piccadilloes*, vast bands, huge euffs, shoe roses, tufts, loeks, and tops of hair, unbeseeming that modesty and earriage of students in so renowned a university.'"

It is scarcely to be supposed that the ladies were deficient in the size of their ruffs, &c.

I must conclude this in the words of the immortal poet:

" . . . . . New fashions,
Though they be never so ridieulous,
Nay, let them be unmanly, yet are followed."

H. E.

Queries.

"DAYS OF MY YOUTH."

The following lines are understood to have been written by the late Mr. St. George Tucker of Virginia, U. S. Any information in support of this opinion, or, if it be unfounded, in disproof of it, is requested by T.

DAYS OF MY YOUTH.

Days of my youth! ye have glided away,
Hairs of my youth! ye are frosted and gray;
Eyes of my youth! your keen sight is no more;
Cheeks of my youth! ye are furrow'd all o'er;
Strength of my youth! all your vigour is gone;
Thoughts of my youth! all your visions are flown!

Days of my youth! I wish not your recall,
Hairs of my youth! I'm content you should fall;
Eyes of my youth! ye much evil have seen;
Cheeks of my youth! bathed in tears have you been;
Thoughts of my youth! ye have led me astray;
Strength of my youth! why lament your decay!

Days of my age! ye will shortly be past;
Pains of my age! yet awhile can ye last;
Joys of my age! in true wisdom delight;
Eyes of my age! be religion your light;
Thoughts of my age! dread not the cold sod,
Hopes of my age! be ye fix'd on your God!

ST. GEORGE TUCKER, Judge.

Minor Queries.

Randall Minshull and his Cheshire Collections.—Of what family was Randall Minshull, who, in the Addenda to Gower's *Sketch for a History of*

Cheshire, p. 94., is stated to have professedly made a collection for the *Antiquities of Cheshire* by the desire of Lord Malpas? and where is such collection at the present time to met with?

CESTRIENSIS.

Mackey's "Theory of the Earth."—I have a small pamphlet entitled,

"A New Theory of the Earth and of Planetary Motion; in which it is demonstrated that the Sun is Vicegerent of his own System. By Sampson Arnold Mackey, author of *Mythological Astronomy* and *Urania's Key to the Revelations*, &c. Norwich, printed for the Author."

There is no date on the title-page, but a notice on the second page indicates 1825. The book is extraordinary, and shows great astronomical and philological attainments, with some startling facts in geology, and bold theories as to the formation of the earth. I have endeavoured to procure the other two works of which Mr. Mackey is said to be the author, and also some account of him, but without success. I can hardly suppose that a writer of so much ability and learning can be unknown, and shall feel much obliged by any information as to him or his writings. J. WARD.

Coventry.

Birthplace of King Edward V.—Can you give me any information as to the exact birthplace of this monarch?

Hume (vol. ii. p. 430.) merely says that he was born while his mother was in sanctuary in London, and his father was a fugitive from the victorious Earl of Warwick.

Commynes (book iii. chap. 5.) also says that she took refuge "es franchises qui sont à Londres," and "y accoucha d'ung filz en grant povreté."

Chastellain, at p. 486. of his *Chronique*, says: "Elle alla à Saincte-Catherine, une abbeye, disoient aucuns: aucuns autres disoient à Vasemonstre (Westminster), lieu de franchise, qui oncques n'avoit esté corrompu."

I should be glad to have some more definite information on this point, if any of your readers can supply it. A LEGULEIAN.

Name of Infants.—In Scotland there is a superstition that it is unlucky to tell the name of infants before they are christened. Can this be explained?

R. J. A.

Geometrical Curiosity.—Take half a sheet of note-paper; fold and crease it so that two opposite corners exactly meet; then fold and crease it so that the remaining two opposite corners exactly meet. Armed with a fine pair of scissors, proceed now to repeat both these folds alternately without cessation, taking care to cut off quite flush and clear all the overlappings on both sides after each fold. When these overlappings become too small to be cut off, *the paper is in the shape of a circle, i. e.* the ultimate intersection of an infinite series of tangents. Perhaps PROFESSOR DE MORGAN will give the *rationale* of this procedure.

C. MANSFIELD INGLEBY.

Birmingham.

Denison Family.—Can any correspondent of "N. & Q." inform me how the Denisons of Denbics, near Dorking, in Surrey, and the Denisons of Ossington, in Nottinghamshire, were related? Who was Mr. Robert Denison of Nottingham, who took a very active part in polities at the commencement of the French Revolution? His wife had a handsome legacy from a rich old lady, one Mrs. Williams, of whom I would much like to know something farther. E. H. A.

"*Came.*"—In Pegge's *Anecdotes of the English Language*, p. 189., we read:

"The real preterit of the Saxon verb *coman*, is *com. Came* is therefore a violent infringement, though it is impossible to detect the innovator, or any of his accomplices."

When was the word *came* introduced into our language? Early instances of its use would be very welcome. H. T. G.

Hull.

Montmartre.—By some this name is derived from *mons martis;* by others from *mons martyrum.* Which is the more satisfactory etymology, and upon what authority does it rest?

HENRY H. BREEN.

St. Lucia.

Law of Copyright: British Museum.—Observing that the *new* law of copyright, which was passed and came into operation on the 1st of July, 1842, *expressly repeals* all of the statutes previously existing on that subject, I am anxious to know, through the medium of "N. & Q.," if the British Museum authorities can claim and enforce the delivery of any book, *although not entered on the books of Stationers' Hall*, which may have been printed and published *before* the passing of the said act of 1842. If so, then what is the state of the act or statute which bears upon that particular privilege? J. A.

Glasgow.

Veneration for the Oak.—The oak—"the brave old oak"—has been an object of veneration in this country from the primæval to the present times. The term *oak* is used in several places in Scripture, but nowhere does it appear to refer to the oak as we know it—*our indigenous oak.* The *oak*, under which God appeared to Abraham, bears apparently a resemblance to the *tree of life* of the Assyrian sculptures; and, perhaps, the *Zoroastrian*

Homa, or sacred tree, and the *sacred tree of the Hindus*; and the same may yet be found in the *British oak*. Is there a botanical affinity between these trees? Are they all *oaks?* Was the *tree of life*, as described in the Bible, an *oak?* G. W.

Stansted, Montfichet.

Father Matthew's Chickens.—Can any of your correspondents explain why grouse in Scotland are sometimes called "Father Matthew's chickens?" M. R. G.

Pronunciation of Bible and Prayer Book proper Names.—I feel sure that many of your clerical correspondents would feel much obliged by any assistance that might be forwarded them through the medium of your columns respecting the correct pronunciation of those proper names which occur during divine service: such as Sabaoth, Moriah, Aceldama, Sabaethani, Abednego, and several others of the same class.—The opinions already given in publications are so contradictory, that I have been induced to ask you to insert this Query. W. Sloane Sloane-Evans.

Cornworthy Vicarage, Totnes.

MSS. of Anthony Bave.—I possess a volume of MS. Sermons, Treatises, and Memorandums in the autograph of one Anthony Bave, who appears, from the doctrines broached therein, to have been a moderate Puritan. What is known concerning him? It is a book I value much from the beauty of the writing and the vigorous style of the discourses. R. C. Warde.

Kidderminster.

Return of Gentry, temp. Hen. VI.—In what collection, or where, can the Return of Gentry of England 12th Henry VI. be seen or met with? Glaius.

Taylor's "Holy Living."—In Pickering's edition of this work (London, 1848), *some* of the quotations are placed in square brackets (*e.g.* on p. xii.); and *some* of the paragraphs have an asterisk prefixed to them (as on p. 8.). Why? A. A. D.

Captain Jan Dimmeson.—Can any one give me some information about him? I find his name on a pane of glass, with the date of 1667, in the vicinity of Windsor. I had not an opportunity to obtain a copy of some words that were painted on the glass, beneath a fine flowing sea with a ship in full sail upon its bosom. F. M.

Greek and Roman Fortification.—Where can I obtain an account of Greek and Roman fortification? I am surprised to find that Smith's *Classical Dictionary* has no article upon that subject. J. H. J.

The Queen at Chess.—In the old titles of the men at chess, the queen, who does all the hard work, was called the prime minister, or grand vizier. When did the change take place, and who thought of giving all the power to a woman? Truly in the game "woman is the head of the man," reversing the just order. C. S. W.

Vida on Chess.—I have had in my possession for more than five years a translation of Vida on *Chess*. It is in the handwriting of a celebrated poet of the last century; but whether a mere transcript or a version of his own, is more than I can affirm. Now, I shall feel obliged by any information on the subject, whether positive or negative, and transcribe the exordium with that view. It is not the version which was made by George Jeffreys, and revised by *Alexander Pope**:

"Vida's Scacchis, or Chess."

"Armies of box that sportively engage,
And mimick real battels in their rage,
Pleas'd I recount; how smit with glory's charms,
Two mighty monarchs met in adverse arms,
Sable and white: assist me to explore,
Ye Serian nymphs, what ne'er was sung before."

Bolton Corney.

Minor Queries with Answers.

Thornton Abbey.—Can any of your readers give me some information respecting an old and ruinous building called "Thornton Abbey," situate about ten miles from Grimsby, Lincolnshire, and also about two miles from the river Humber? Victor.

Grimsby.

[Tanner states, the house was called Thorneton Curteis, and Torrington. It was founded by William le Gros, Earl of Albemarle, and Lord of Holderness, about the year 1139, for Austin Canons, and was dedicated to the Virgin Mary. Dugdale says, that when first founded it was a priory, and the monks were introduced from the monastery of Kirkham; but was changed into an abbey by Pope Eugenius III., A.D. 1148. Though Henry VIII. suppressed the Abbey, he reserved the greater part of the lands to endow a college, which he erected in its room, for a dean and prebendaries, to the honour of the Holy and Undivided Trinity. From the remains it must have been a magnificent building. Originally it consisted of an extensive quadrangle, surrounded by a deep ditch, with high ramparts, and built in a style adapted for occasional defence. To the east of the gateway are the remains of the abbey church. The chapter-house, part of which is standing, was of an octangular shape, and highly decorated. On the south of the ruins of the church is a building, now occupied as a farm-house, which formerly was the residence of the abbots. It was afterwards the seat of Edward

* The only one which I have seen.

Skinner, Esq., who married Ann, daughter of Sir William Wentworth, brother to the unfortunate Earl of Strafford. The estate was purchased from one of the Skinner family by Sir Richard Sutton, Bart.; it is now in the possession of Lord Yarborough. In taking down a wall in the ruins of the abbey, a human skeleton was found, with a table, a book, and a candlestick. It is supposed to have been the remains of the fourteenth abbot, who, it is stated, was for some crime sentenced to be immured — a mode of capital punishment not uncommon in monasteries. Four views of the abbey are given in Allen's *History of Lincolnshire*, vol. ii., and some farther notices of its ancient state will be found in Dugdale's *Monasticon*, vol. vi. pl. i. p. 324.; Tanner's *Notitia*, Lincolnshire, lxxvii.; and *Beauties of England and Wales*, vol. ix. p. 684.]

Bishop Wilson's "Sacra Privata."—In the new edition of this work, p. 381., there is given a table of "The Collects, with their Tendencies." Under the head of Fasting, references are made to the First Sunday in Lent, *and the Tenth and Twenty-third after Trinity*. There must be some mistake in this, as the last two collects refer to prayer. This for your correspondent Mr. Denton, to whom I understand the Church is indebted for the redintegration of the good bishop's journal.

A. A. D.

[We have submitted the above to the Rev. William Denton, who expresses his obligations to A. A. D. for pointing out the error, which seems to have escaped the notice of all the previous editors of the *Sacra Privata*. The second edition is now at press, and, if not too late, the correction will be made. Mr. Denton doubts whether the list after all is the bishop's; but thinks it was only copied by him from some work. Can any one point out the source? It is singular that another mistake of the bishop's should have escaped the notice of all previous editors, namely, the tendency of the collect for Whit-Sunday being described as *Humiliation* instead of *Illumination*.]

Derivation of "Chemistry."—Are there any historical reasons for deriving the word *chemistry* from *Chemi*, the name of Egypt, as is done by Bunsen and others? T. H. T.

[Dr. Thomson, the writer of the article "Chemistry" in the *Encyclopædia Britannica*, thus notices this derivation: "The generally received opinion among alchymistical writers was, that chemistry originated in Egypt; and the honour of the invention has been unanimously conferred on Hermes Trismegistus. He is by some supposed to be the same person with Chanaan, the son of Ham, whose son Mizraim first occupied and peopled Egypt. Plutarch informs us that Egypt was sometimes called *Chemia*: this name is supposed to be derived from Chanaan. Hence it was inferred that Chanaan was the inventor of *chemistry*, to which he affixed his own name. Whether the Hermes of the Greeks was Chanaan, or his son Mizraim, it is impossible to decide; but to Hermes is assigned the invention of *chemistry*, or *the art of making gold*, by almost the unanimous consent of the adepts." Dr. Webster says, "The orthography of this word has undergone changes through a mere ignorance of its origin, than which nothing can be more obvious. It is the Arabic *kimia*, the occult art or science, from *kamai*, to conceal. This was originally the art or science now called alchemy; the art of converting baser metals into gold." Webster says the correct orthography is *chimistry*.]

Burning for Witchcraft.—When and where was the last person burned to death for witchcraft in England? W. R.

[We believe the last case of burning for witchcraft was at Bury St. Edmunds in 1664, tried by Sir Matthew Hale, although some accounts state that the victims, Amy Duny and Rose Callender, were executed. In the same year Alice Hudson was burnt at York for having received 10s. at a time from his Satanic majesty. The last case of burning in Scotland was in Sutherland, A. D. 1722: the judge was Captain David Ross, of Little Dean. At Glarus, in Ireland, a servant girl was burnt so late as 1786. The last authenticated instance of the swimming ordeal occurred in 1785, and is quoted by Mr. Sternberg from a *Northampton Mercury* of that year: — "A poor woman named Sarah Bradshaw, of Mears Ashby, who was accused of being a witch, in order to prove her innocence, submitted to the ignominy of being dipped, when she immediately sunk to the bottom of the pond, which was deemed to be an incontestable proof that she was no witch!"]

The Small City Companies.—Where does the fullest information appear respecting their early condition, &c.? Herbert's work only occasionally refers to them, and I am aware of many incidental notices of them in Historics of London, &c.; but it does not amount to much, and I should be glad to know if there is no fuller account of them. The companies of Pewterers or Bakers, for example. B.

[Beside the incidental notices to be found in Stow, Maitland, and Seymour, our correspondent must consult the Harleian MSS.; and if he will turn to the Index volume at p. 294., he will find references to the following companies: — Bakers', Drapers', Painters', Stainers', Pinners', Scriveners', Skinners', Wax-chandlers', Wharfingers', Weavers', and other miscellaneous notes relating to the city of London generally.]

Rousseau and Boileau.—Are there any full and complete English translations of Rousseau's *Confessions* and Boileau's *Satires*? Alledius.

[The following translations have been published:— *The Confessions of J. J. Rousseau*, in two Parts, London, 12mo., five vols., 1790; Boileau's *Satires*, 8vo., 1808: see also his *Works* made English by Mr. Ozell and others, two vols. 8vo., London, 1711–12, and three vols. 8vo., London, 1714.]

Bishop Kennett's MS. Diary.—Where is Bishop Kennett's MS. Diary, from which his often-cited description of Dean Swift is taken, to be found?

Sir Walter Scott (Swift's *Works*, vol. xvi. p. 76.) says "it was formerly in the possession of Lord Lansdowne, and is now in the British Museum." I have never been able to find it. F. B.

[The *Diary* here referred to by Sir Walter Scott will be found at p. 428. in Lansdowne MS. 1024., which forms the third and last volume of Bishop Kennett's "Materials for an Ecclesiastical History of England."]

Replies.

MILTON'S WIDOW.

(Vol. vi., p. 596.; Vol. vii., pp. 12. 134. 200. 375.)

It may be worth recording, that among the MS. papers of the late James Boswell, which were I believe sold by auction by Messrs. Sotheby and Co., there was the office copy and probate of the will of Milton's widow. She was described as Elizabeth Milton of Namptwich, widow; and it was dated the 27th of August, 1727. In the will she bequeathed all her effects, after the payment of her debts, to be divided between her nieces and nephews in Namptwich; and named as her executors, Samuel Acton and John Allcock, Esqs. Probate was granted to John Allcock, October 10, 1727.

Beside this, there was a bond or acquittance, dated 1680, from Richard Mynshull, described of Wistaston in Cheshire, frame-work knitter, for 100*l.* received of Mrs. Elizabeth Milton in consideration of a transfer to her of a lease for lives, or ninety-nine years, of a messuage at Brindley in Cheshire, held under Sir Thomas Wilbraham.

There were also receipts or releases from Milton's three daughters, Anne Milton, Mary Milton, and Deborah Clarke (to the last of which Abraham Clarke was a party): the first two dated Feb. 22, 1674; the last, March 27 in the same year; for 100*l.* each, received of Elizabeth Milton their step-mother in consideration of their shares of their father's estate. The sums were, with the consent of Christopher Milton and Richard Powell, both described of the Inner Temple, to be disposed of in the purchase of rent-charges or annuities for the benefit of the said daughters.

Two of these documents appear to be now in the possession of your correspondents Mr. Marsh and Mr. Hughes; but I have met with no mention hitherto of the destination of the others.

These may seem trifling minutiæ to notice, but nothing can fairly be considered unimportant which may lead to the elucidation of the domestic history of Milton. S. W. Singer.

Mickleham.

OATHS.

(Vol. viii., p. 364.)

There can be no doubt that, as your correspondent suggests, the judicial oath was originally taken without kissing the book, but with the form of laying the right hand upon it; and, moreover, that this custom is of Pagan origin. Amongst the Greeks, oaths were frequently accompanied by sacrifice; and it was the custom to lay the hands upon the victim, or upon the altar, thereby calling to witness the deity by whom the oath was sworn. So Juvenal, *Sat.* xiv. 218.:

"Falsus erit testis, vendet perjuria summa
Exigua, et Cereris tangens aramque pedemque."

The Christians under the later Roman emperors adopted from the Greeks a similar ceremony. In the well-known case of Omychund *v.* Barker, heard in Michaelmas Term, 1744, and reported in 1 Atk. 27., the Solicitor-General quoted a passage from Selden, which gives us some information on this point:

"Mittimus hic, principibus Christianis, ut ex historiis satis obviis liquet, solennia fuisse et peculiaria juramenta, ut per vultum sancti Lucæ, per pedem Christi, per sanctum hunc vel illum, ejusmodi alia nimis crebra: *Inolevit vero tandem, ut quemadmodum Pagani sacris ac mysteriis aliquo suis aut tactis aut præsentibus jurare solebant, ita solenniora Christianorum juramenta fierent, aut tactis sacrosanctis evangeliis, aut inspectis, aut in eorum præsentia manu ad pectus amota, sublata aut protensa;* atque is corporaliter seu personaliter juramentum præstari dictum est, ut ab juramentis per epistolam, aut in scriptis solummodo præstitis distingueretur, inde in vulgi passim ore."

Lord Coke tells us, in the passage quoted at p. 364., that this was called the corporal oath, because the witness "toucheth with his hand some part of the Holy Scripture;" but the better opinion seems to be, that it was so called from the ancient custom of laying the hands upon the *corporale*, or cloth which covered the sacred elements, by which the most solemn oath was taken in Popish times.

As to the form of kissing the book, I am inclined to think that it is not of earlier date than the latter part of the sixteenth century, and that it was first prescribed as part of the ceremony of taking the oaths of allegiance and supremacy. In the *Harl. Misc.*, vol. vi. p. 282. (edit. 1810), is an account of the trial of Margaret Fell and George Fox, for refusing to take the oath of allegiance, followed by "An Answer to Bishop Lancelot Andrewe's Sermon concerning Swearing." At p. 298., Fox brings forward instances of conscientious scruples among Christians in former times, respecting the taking of oaths. He says:

"Did not the Pope, when he had got up over the churches, give forth both oath and curse, with bell,

book, and candle? And was not the ceremony of his oath, to lay three fingers a-top of the book, to signify the Trinity; and two fingers under the book, to signify damnation of body and soul if they sware falsely? And was not there a great number of people that would not swear, and suffered great persecution, as read the *Book of Martyrs* but to Bonner's days? And it is little above an hundred years since the Protestants got up; and they gave forth the oath of allegiance, and the oath of supremacy: the one was to deny the Pope's supremacy, and the other to acknowledge the kings of England; *so we need not tell to you of their form, and show you the ceremony of the oath; it saith, 'Kiss the book;'* and the book saith 'Kiss the Son,' which saith 'Swear not at all.'"

Still the laying of the hand on the book seems to have been an essential form; for, during the trial, when the oath was offered to Margaret Fell, "the clerk held out the book, and bid her pull off her glove, and lay her hand on the book" (*H. M.*, p. 285.). And directly after, when the oath had been read to Fox, the following scene is described:

"'Give him the book,' *said they;* and so a man that stood by him held up the book, and said, 'Lay your hand on the book.'

"*Geo. Fox.* 'Give me the book in my hand.' Which set them all a-gazing, and as in hope he would have sworn."

And it appears from the case of Omychund *v.* Barker, that, at that time, the usual form was by laying the right hand on the book, and kissing it afterwards (1 Atk. 42.). It seems not improbable that Paley's suggestion, in his *Moral Philosophy*, vol. i. p. 192. (10th edit.), may be correct. He says:

"The kiss seems rather an act of reverence to the contents of the book, as, in the Popish ritual, the priest kisses the gospel before he reads it, than any part of the oath."

The Query respecting the Welsh custom I must leave to those who are better informed respecting the judicial forms of that country; merely suggesting whether the practice alluded to by your correspondent may not originally have had a meaning similar to that of the three fingers on the book, and two under, as described by Fox in the passage above quoted. ERICA.

Warwick.

In the bailiwick of Guernsey the person sworn lifts his right hand, and the presiding judge, who administers the oath, says: "Vous jurez par la foi et le serment que vous devez à Dieu que," &c. Oaths of office, however, are taken on the Gospels, and are read to the person swearing by the greffier, or clerk of the court. The reason of this difference may be accounted for by the fact that the official oaths, as they now exist, appear to have been drawn up about the beginning of the reign of James I., and that in all probability the form was enjoined by the superior authority of the Privy Council.

Which of the two forms was generally used before the Reformation, I have not been able to discover; but in an account of the laws, privileges, and customs of the island, taken by way of inquisition in the year 1331, but more fully completed and approved in the year 1441, it appears that the juries of the several parishes were sworn "sur Sainctes Evangiles de Dien par eulx et par chacun d'eulx corporellement touché," — "par leurs consciences sur le peril de la dampnation de leurs ames."

I remember to have seen men from some of the Baltic ports, when told to lift their right hands to be sworn, double down the ring finger and the little finger, as is done by bishops in the Roman Catholic Church when giving the benediction.

In France the person making oath lifts his right hand. The oath is administered by the presiding judge without any reference to the Deity, but the person who swears is required to answer "Je le jure." I observed that in Britanny, when the person sworn was ignorant of the French language, the answer was "Va Doué," which, I believe, means in the Breton dialect, "By God."

In the Ecclesiastical Court of Guernsey I have seen the book presented to the person swearing open at one of the Gospels; but in the Royal Court the book is put into the right hand of the party making oath, shut. In either case it is required that the book should be kissed.

HONORÉ DE MAREVILLE.

Guernsey.

COMMINATORY INSCRIPTIONS IN BOOKS.

(Vol. viii., pp. 64. 153.)

Many inscriptions, comminatory or exhortatory, written in books and directed to readers, have been commemorated in "N. & Q." Towards the beginning of the present century, the most common epigram of the kind in the French public schools was the following elegant motto, with its accompanying illustration:

"Aspice *Pierrot* pendu,
Quod librum n'a pas rendu!"

Poor Pierrot is exhibited in a state of suspension, as hanging from the inverted letter L (Γ), which symbolises the fatal tree. Comminatory and exhortatory cautions not to soil, spoil, or tear books and MSS. occur so frequently in the records of monastic libraries, that a whole album could easily be filled with them. The coquettish bishop, Venantius Fortunatus, has a distich on the subject. Another learned Goth, Theud-wulf, or Theodulfus, Charlemagne's *Missus dominicus*, recom-

mends readers a proper ablution of their hands before turning the consecrated leaves:

"Utere me, lector, mentisque in sede locato;
Cumque librum petis hinc, sit tibi *lota* manus!"
Saith Library.

Less lenient are the imprecations commemorated by Don Martenne and Wanley. The one inscribed on the blank leaf of a Sacramentary of the ninth century is to the following effect:

"Si quis eum (librum) de monasterio aliquo ingenio non redditurus, abstraxerit, cum Juda proditore, Annâ et Caïphâ, portionem æternæ damnationis accipiat. Amen! Amen! Fiat! fiat!"—*Voyage Littéraire*, p. 67.

That is fierce and fiery, and in very earnest. A MS. of the Bodleian bears this other inscription, to the same import:

"Liber Sanctæ Mariæ de Ponte Roberti. Qui eum abstulerit aut vendiderit . . . . . aut quamlibet ejus partem absciderit, sit anathema maranatha."

Canisius, in his *Antiquæ Lectiones* (t. ii. p. 3. 320.), transcribes another comminatory distich, copied from a MS. of the Saint Gall library:

"Auferat hunc librum *nullus hinc*, omne per ævum,
Cum Gallo partem quisquis habere cupit!"

Such recommendations are now no longer in use, and seem rather excessive. But whoever has witnessed the extreme carelessness, not to say improbity, of some of the readers admitted into the public continental libraries, who scruple not to soil, spoil, and even purloin the most precious and rare volumes, feels easily reconciled to the *anathema maranatha* of the ninth and tenth centuries.

P.S.—Excuse my French-English.

PHILARÈTE CHASLES, Mazarinæus.

Paris, Palais de l'Institut.

LIVERIES WORN, AND MENIAL SERVICES PERFORMED, BY GENTLEMEN.

(Vol. vi., p. 146.)

However remarkable the conduct of the rustic esquire of Downham may appear in the present day, when he accepted and wore the livery of his neighbour the Knight-Baronet of Houghton Tower, it was a common practice for gentlemen of good birth and estate to accept and wear, and even to assume without solicitation, upon state occasions, the livery of an influential neighbour, friend, or relation, in testimony of respect and affection for the giver of the livery.

Thus it appears in the Diary of Nicholas Assheton that, in 1617, to the Court at Mirescough "Cooz Assheton came with his gentlemanlie servants as anie was there," and that the retinue of menial servants in attendance upon Sir Richard Houghton was graced by the presence of more than one country gentleman of good family. Baines, in his *History of Lancashire*, vol. ii. p. 366., also relates concerning Humphrey Chetham, that —

"In 1635 he was nominated to serve the office of sheriff of the county, and discharged the duties thereof with great honour, several gentlemen of birth and estate attending and wearing his livery at the assizes, to testify their respect and affection for him."

Evelyn, in his *Diary*, gives a similar account of the conduct of "divers gentlemen and persons of quality" in the counties of Surrey and Sussex:

"1634. My father was appointed sheriff for Surrey and Sussex before they were disjoyned. He had 116 servants in liverys, every one livery'd in greene sattin doublets. Divers gentlemen and persons of quality waited on him in the same garbe and habit, which at that time (when thirty or forty was the usual retinue of the high sheriff) was esteemed a great matter. Nor was this out of the least vanity that my father exceeded (who was one of the greatest decliners of it); but because he could not refuse the civility of his friends and relations, who voluntarily came themselves, or sent in their servants."

The practice of assuming the livery of a relation or friend, and of permitting servants also to wear it, appears to have existed in England in the time of Richard II., and to have had the personal example of this sovereign to support it. He seems, however, to have thereby excited the disapprobation of many of his spiritual and temporal peers. I produce the following passage with some hesitation, because it is by no means certain that any one of the liveries thus assumed by Richard was a livery of cloth:

"17th Richard II. A.D. 1393–4.

"Richard Count d'Arundell puis le comencement de cest present Parlement disoit au Roy, en presence des Achevesques de Canterbirs et d'Everwyk, le Duc de Gloucestr', les Evesques de Wyncestre et Saresbirs, le Count de Warrewyk et autres . . . . .

"Item q̄ le Roy deust porter la Livere de coler le Duc de Guyene et de Lancastr'.

"Item q̄ gentz de retenue de Roi portent mesme la Livere. . . . .

"A qei n̄re Sr̄ le Roi alors respondi au dit Count . . . . . q̄ bientot apres la venue son dit uncle de Guyene quant il vient d'Espaign darrein en Engleterre q̄ mesme n̄re Sr̄ le Roi prist le Coler du cool mesme son uncle et mist a son cool demesne et dist q'il vorroit porter et user en signe de bon amour d'entier coer entre eux auxi come il fait les Liveres ses autres uncles.

"Item (quant au tierce) n̄re Sr̄ le Roi disoit q̄ ceo fuist de counge de luy et de sa volunte q̄ gentz de sa retenue portent et usent mesme la Livere de Coler."—*Rolls of Parliament*, vol. iii. p. 313.

"Richard Earl of Arundel, after the commencement of this present parliament, said to the King in the presence of the archbishops of Canterbury and of York,

the Duke of Gloucester, the Bishops of Winchester and Salisbury, the Earl of Warwick, and others . . . .

"Item. That the King uses to wear the livery of the collar of the Duke of Guienne and of Lancaster.

"Item. That persons of the retinue of the King wear the same livery.

"To which our lord the King then answered to the said earl . . . .

"That soon after the coming of his said uncle of Guienne, when he came from Spain last into England, that himself our lord the King took the collar from the neck of the same his uncle and put it on his own neck, and said that he vowed to wear and to use it in sign of good love of whole heart between them also, as he did the liveries of his other uncles.

"Item (as to the third). Our lord the King said that it was by leave from him, and by his wish, that persons of his retinue wear and use the same livery of the collar."

This practice of one of our early sovereigns seems to afford a precedent for the mode in which divers gentlemen and persons of quality voluntarily showed civility towards Richard Evelyn, and for that in which several gentlemen of birth and estate testified their respect and affection for Humphrey Chetham. Nicholas Assheton also appears to have the support of this royal precedent in so far as relates to his accepting and wearing the livery of a friend and neighbour; and the custom of his day evidently lends its sanction to his forming, upon a state occasion, one of the body of menial servants in attendance upon Sir Richard Houghton, when he went to meet the king.

Another passage in the *Rolls of Parliament* seems to afford a respectable civic precedent for the services performed by Nicholas Assheton and other liveried gentlemen, when they waited at the lords' table at Houghton Tower:

"11th Edward III. A.D. 1337.

"A ñre Seigneur le Roy et a son conseil monstre Richard de Bettoyne de Loundres, qe come au Coronement ñre Seigneur le Roy q̄ ore est il adonge Meire de Loundres fesoit l'office de Botiller ove ccc e lx vadletz vestutz d'une sute chescun portant en sa mayn un coupe blanche d'argent come autres Meirs de Loundres ountz faitz as Coronementz des ꝑgenitours nostre Seigneur le Roy dont memoire ne court pars et le fee q̄ appendoit a cel jorne c'est asavoir un coupe d'or ove la covercle et un ewer d'or enamaille lui fust livere ꝑ assent du Counte de Lancastre et d'autres Grantz qu'adonges y furent du Conseil nostre Seigneur le Roy ꝑ la mayn Sire Robt de Wodehouse et ore vient en estreite as Viscountes de Londres hors del Chekker de faire lever des Biens et Chateux du dit Richard $\frac{xx}{iiii}$ix*li.* xiis. v̄id. pur le fee avant dit dont il prie qe remedie lui soit ordeyne.

"Et le Meire et Citoyens d'Oxenford ount ꝑ point de chartre q'ils vendront a Londres a l'Encorronement d'eyder le Meire de Loundres pur servir a la fest et toutz jours l'ount usee. Et si i plest a ñre Seigneur le Roy et a son Conseil nous payerons volonters la fee issent qe nous soyons descharges de la service."—*Rolls of Parliament*, vol. ii. p. 96.

"To our lord the King and to his Council sheweth Richard de Bettoyne of London, that whereas at the coronation of our lord the King that now is, he their mayor of London performed the office of butler with three hundred and sixty valets clothed of one suit each, bearing in his hand a white cup of silver, as other mayors of London have done at the coronations of the progenitors of our lord the King, whereof memory runneth not, and the fee which appertained to this day's work, that is to wit, a cup of gold with the cover, and a ewer of gold enamelled, were delivered to him by assent of the Earl of Lancaster, and of the other grandees who then there were of the council of our lord the King, by the hand of Sire Robert de Wodehouse, and now comes in estreat to the viscounts of London out of the Checquer, to cause to take the goods and chattels of the said Richard, eighty-nine pounds twelve shillings and sixpence, for the fee aforesaid, whereof he prays that remedy be ordained to him.

"And the mayor and citizens of Oxford have, by point of charter, that they shall come to London to the coronation, to help the mayor of London to serve at the feast, and always have so done. And if it please our lord the King and his Council, we will pay willingly the fee, provided that we be discharged of the service."

There can be little doubt that the citizens of Oxford bore their own travelling expenses; and it seems probable that the citizens of London and Oxford bore the cost of the three hundred and sixty suits of clothes and three hundred and sixty silver cups; but this is scarcely sufficient to account for their willingness to pay a sum of money equivalent to about fifteen hundred pounds in the present day, in order to be relieved from the honourable service of waiting clothed in uniform, each with a silver cup in his hand, helping the Mayor of London to perform the office of butler at coronation feasts. However this may be, it is still somewhat remarkable that, in the seventeenth century, Nicholas Assheton of Downham, Esq., and other gentlemen of Lancashire, upon a less important occasion than a coronation feast, dressed in the livery of Sir Richard Houghton and voluntarily attended, day after day, at the lords' table at Houghton Tower, and served the lords with biscuit, wine, and jelly. J. Lewelyn Curtis.

FEMALE PARISH CLERKS.

(Vol. viii., p. 338.)

The cases of Rex *v.* Stubbs and Olive *v.* Ingram, mentioned in the following extracts from Prideaux's *Guide to Churchwardens*, p. 4., may be of service:

"Generally speaking, all persons *inhabitants* of the parish are liable to serve the office of churchwarden,

and from the cases of Rex *v.* Stubbs (2 T. R. 395.; 1 Bott. 10.), in which it was held that a woman is not exempt from serving the office of overseer of the poor, and Olive *v.* Ingram (2 Str. 1114.), in which it was held that she may be a parish sexton, there may, perhaps, be some ground for contending a woman is not exempt from this duty."

RUSSELL GOLE.

A few years ago (she may still be so) there was a gentlewoman the parish clerk of some church in London; perhaps some of your readers may be able to say where: a deputy officiated, excepting occasionally. But many such instances have occurred.

In a note in Prideaux's *Directions to Churchwardens* (late edition), the following references are given as to the power of women to fill parochial and other such offices: Rex *v.* Stubbs, 2 T. R. 359.; Olive *v.* Ingram, 2 Strange, 1114.

H. T. ELLACOMBE.

Rectory, Clyst St. George.

I beg to inform Y. S. M. that when I went to reside near Lincoln in 1828, a woman was clerk to the parish of Sudbrooke, and died in that capacity a very few years after. I do not remember her name at this moment, but I could get all particulars if required on my return to Sudbrooke Holme.

RICH. ELLISON.

Balmoral Hotel, Broadstairs, Kent.

I am able to mention another instance of a woman acting as parish clerk at Ickburgh, in the county of Norfolk. It is the parish to Buckenham Hall, the seat of the Honourable Francis Baring, near Thetford. A woman there has long officiated as parish clerk, and still continues acting in that capacity.

F. R.

I beg to refer Y. S. M. to the following passage in Madame d'Arblay's *Diary*, vol. v. p. 246.:

"There was at Collumpton only a poor wretched ragged woman, a female clerk, to show us this church: she pays a man for doing the duty, while she receives the salary in right of her deceased husband!"

M. L. G.

At Misterton, near Crewkerne, in Somersetshire, Mary Mounford was clerk for more than thirty years. She gave up the office about the year 1832, and is now in Beaminster Union, just eighty-nine years old.

HERBERT L. ALLEN.

POETICAL EPITHETS OF THE NIGHTINGALE.

(Vol. vii., p. 397.; Vol. viii., p. 112.)

To the one hundred and ten epithets poetically applied to the nightingale and its song, collected by MR. BEDE, permit me to add sixty-five more.

Azure-crested. Cowper.
Bewailing. Drummond.
Chaunting. Skelton.
Chaste poet. Grainger.
Dappled. Anon.*
Darling. Carey.
Daulian minstrel. Herrick.
Delightful. Shelley.
Dusky-brown. Trench.
Early. C. Smith.
Elegiac. Dibdin.
Enamoured. Shelley.
Fabled. Byron.
Fair. Smart.
Greeful.† Lodge.
Gurgling. Lloyd.
Hallow'd. Moore.
Hundred-throated. Tennyson.
Invisible. Hurdis.
Lesbian. Bromley.
Love-learned. Thomson.
Love-sick. Warton.
Loud-complaining. Gibbons.
Lulling. Anon.‡
Lute-tongued. Anon.§
Mellow. Strangford.
Midnight minstrel. Logan.
Moody. Hurdis.
Nightly. Bidlake.
Pandionian. Drummond.
Panged. Hood.
Pitiful. Herrick.
Plaintful. Drummond.
Quavering. Poole.
Querulous. Kennedy.
Rapturous. Southey.
Rural. Dryden.
Sable.‖ Drummond.
Sadly-pleasing.¶ Anon.
Secret. Shelley.
Sely. Chaucer.
Sequestered. J. Montgomery.
Shy. Dallas.
Silver-tuned. Carey.
Simple. Derrick.
Sobbing. Planché.
Soft-tuned. Whaley.
Solitary. Bowring.
Sorrow-soothing. Shaw.
Sprightly. Elton.
Sweet-breasted. Beaumont and Fletcher.
Sweet-tongued. Anon.**
Sylvan syren. Pattison.
Tearful. Potter.
Tenderest. Wiffen.
Thracian. Lewis.
Transporting. Hurdis.
Unadorned. Hurdis.
Unhappy. Croxall.
Watchful. Philips.
Witching. Proctor.
Woodland. Smith.
Wretched. Shirley.
Wronged. P. Fletcher.
Yearly. Drayton.
Young. Lewis.

The character of the mere song alone has been described in the following terms:

Melodious lay. Potter.
Lofty song. Yalden.
A storm of sound. Shelley.
Impressive lay. Merry.
Swelling slow. Kirk White.
Tremulously slow. C. Smith.
Wild melody. Shelley.
Thick melodious note. Lloyd.
Hymn of love. Logan.
Melting lay. Henley.
Harmonious woe. Pomfret.
Well-tuned warble. Shakspeare.

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* Blackwood's Mag., Jan. 1838.

† "I regard the prettie, greeful bard
With tearfull, yet delightfull, notes complaine."
Heliconia.

‡ Lays of the Minnesingers.

§ Weekly Visitor, July, 1835.

‖ "Night's sable birds, which plain when others sleep." — *Thaumantia.*

¶ Evening Elegy. — *Poetical Calendar.*

** Harleian Miscellany, vol. viii.

Luscious lays. Warton.
Sadly sweet. Potter.
Varied strains. Pope.
Thick-warbled notes. Milton.

W. PINKERTON.

Ham.

PHOTOGRAPHIC CORRESPONDENCE.

Photographic Exhibition. — We understand that the Photographic Society has made arrangements for an exhibition of photographs in the metropolis during the months of January and February next. The exhibition will not be confined to the works of native photographers, but will comprise specimens of the most eminent foreign artists, who have been specially invited to contribute. From the advances which have been made in this favourite art, even since the recent exhibition in the rooms of the Society of Arts, we may confidently anticipate that the display on the present occasion will be one of the highest interest.

How much Light is obstructed by a Lens? — Can any of your scientific correspondents furnish me with an approximation to the quantity of light which is transmitted through an ordinary double achromatic lens, say of Ross, Voightlander, or any other celebrated maker? LUX.

Stereoscopic Angles. — I cannot agree to my opponent's assumed amendment (?) (Vol. viii., p. 419.) *space*, for the simple reason that it would be virtually abandoning the whole of the points in dispute between us; when farther discussion, and more mature consideration, only tend to convince me more firmly of the correctness of the propositions I have advocated, viz.:

1st. That circumstances *may* and *do* arise in which a better result is obtained in producing stereographs, when the chord of the angle of generation is more or less than 2½ inches.

2nd. That the positions of the camera should *not* be parallel but radial.

I certainly thought that I had, as I intended, expressed the fact that I treat the cameras *precisely as two eyes*, and moreover I still contend that they should be so treated; my object being to present to each eye *exactly such a picture and in such a direction as would be presented under certain circumstances*. The plane of delineation being a flat, instead of a curved surface, has nothing whatever to do with this point, because the curves of the retinas are not portions of *one* curve having a common centre, but each having its own centre in the axis of the pupil. That a plane surface for receiving the image is not so good as a spherical one would be, is not disputed; but this observation applies to photographs *universally*, and is only put up with as the lesser of two evils. A plane surface necessarily contracts the field of view to such a space as could be cut out of the periphery of a hollow sphere, the versed sine of which bears but a small ratio to its chord.

There is another misunderstanding into which my opponent has fallen, viz. the part of the object to be delineated, which should form the centre of radiation, is not the most contiguous visible point, but the most remote principal point of observation. I perceive that this is the case from two illustrations he was kind enough to forward me, being stereographs of a T square, placed with the points of junction towards the observer, and the tail receding from him; and in one case the angle of the square is made the centre of radiation, and while its distance from the camera is only six feet, the points of delineation are no less than three feet apart.

To push an argument to the extreme to test its value, is quite right; but this goes far beyond the extreme, if I may be allowed such a very Hibernian expression.

No object, however minute, can be clearly seen if brought nearer to the eyes than a certain point, because it will be what is technically called out of focus. It is true that this point differs in different individuals, but the *average distance* of healthy vision is 10 inches. Now, adopting MR. MERRITT'S own standard of 2½ inches between the eyes, it is clear that, supposing the central point had been rightly selected, the distance between the cameras was *only double* what might have been taken as an extreme distance. It is scarcely necessary to suggest what a person devoid of taste (in which category I am no doubt included) might do in producing monstrosities by adopting the radial method, as such an one is not very likely to produce good results at all.

I now address myself to another accusation. It is quite true that I am unacquainted with the *scholastic dogmas* of perspective, but equally true that I am familiar with *the facts* thereof, as any one must be who has studied optical and geometrical science generally; and while I concur in the propositions as enunciated for a one-eyed picture, I by no means agree to the assumption that the "vanishing points," in the two stereographs taken radially with the necessary precautions, "would be so far apart, that they could not in the stereoscope flow into one;" on the contrary, direct experiment shows me, what reason also suggests, that they do flow into one as *completely as in nature when viewed by both eyes.*

I put the proposition thus, because I do not hesitate to avow that in nature, as interpreted by binocular vision, these points do not *absolutely*, but only approximately, flow *into one;* otherwise one eye would be as effective as two.

I have not the smallest objection to my views being considered "false to art," as, alas! her fidelity to nature is by no means beyond suspicion.

Lastly, as to the model-like appearance of stereographs taken at a large angle, for the fact I need only refer the objector to most of the beautiful foreign views now so abundant in our opticians' shops: for the reason, is it not palpable that increasing the width of the eyes is analogous to decreasing the size of the object? and if naturally we cannot "perceive at one view three sides of a cake, two heads of a drum, nor any other like absurdity," it is only because we do not use objects sufficiently *small* to permit us to do so. Even while I am writing this, I have before me a small rectangular inkholder about 1¼ inches square, and distant from my eyes about one foot, in which the very absurd phenomenon complained of does exist; the front, top, and *both* sides being perfectly visible at once: and being one of those obstinate fellows who will persist in judging personally from experience if possible, I fear I shall be found incorrigible on the points on which your correspondent has so kindly endeavoured to enlighten me.

GEO. SHADBOLT.

To introduce Clouds (Vol. viii., p. 451.) as desired by your correspondent Σ., the negative must be treated in the sky by solution of cyanide of potassium laid on in the form desired with a camel's hair pencil. This discharges a portion of the reduced silver, and allows the light to penetrate; but great care is required to stop the action by well washing in water before the process has gone too far. White clouds are produced by painting them in with a black pigment mixed in size.

GEO. SHADBOLT.

Replies to Minor Queries.

Death of Edward II. (Vol. viii., p. 387.).—P. C. S. S. has noticed with considerable surprise the very strange assertion of MR. C. M. INGLEBY with reference to the murder of Edward II. at Berkeley Castle, viz. that "Echard and Rapin are silent, both as to the event and the locality." If MR. INGLEBY will again refer to Echard (vol. i. p. 341., edit. 1718) and to Rapin (vol. iii. p. 147., edit. 1749), he will perceive that the two historians record "both the event and the locality."

MR. INGLEBY did not perhaps consider that the transaction in question took place during the reign of Edward III.; and is, therefore, not to be sought for at the close of that of Edward *II.* (where probably MR. C. M. INGLEBY looked for it), but among the occurrences in the time of Edward *III.* MR. C. M. INGLEBY will assuredly find it there, not only in Echard and Rapin, but in every other History of England since the date of the "event." P. C. S. S.

Luther no Iconoclast (Vol. viii., p. 335.).—An occasional contributor wishes the Editor to note down this Query. What could have led your correspondent J. G. FITCH to use so peculiarly inappropriate a synonym for Martin Luther as "the great Iconoclast?" Has he any historical evidence for Luther's breaking a single image?

It is not to defend Luther, but to point out a defect in his teaching, as it is regarded by the adherents of other Protestant churches, that Dr. Maclaine has said, in his note on Book IV. ch. i. § 18. of Mosheim:

> "It is evident, from several passages in the writings of Luther, that he was by no means averse to the use of images, but that, on the contrary, he looked upon them as adapted to excite and animate the devotion of the people."

Mosheim, and Merle D'Aubigné, and probably any other historian of the Reformation in Germany, may be cited as witnesses for the notorious fact, that Carlstadt excited the citizens of Wittemberg to break the images in their churches when Luther was concealed in the Castle of Wartburg, and that he rebuked and checked these proceedings on his return. See Mosheim, as cited before, or D'Aubigné, book IX. ch. vii. and viii. H. W.

Rev. Urban Vigors (Vol. viii., p. 340.).—My great-great-grandmother was a sister of Bishop Vigors, who was consecrated to the see of Leighlin and Ferns, March 8, 1690. He, I know, was a near relative of the Rev. Urban Vigors. An Urban Vigors of Ballycormack, co. Wexford, also married my great-great-aunt, a Miss Thomas, sister of Vigors Thomas, Esq., of Limerick. I should, equally with your correspondent Y. S. M., wish to know any particulars of the "Vigors" family; and should be delighted to enter into correspondence with him.

W. SLOANE SLOANE-EVANS.

Cornworthy Vicarage, Totnes.

Portrait of Baretti (Vol. viii., p. 411.). — In reply to MR. G. R. CORNER's Query regarding Sir Joshua Reynolds' picture of Baretti, I can give him the information he requires.

This very interesting portrait is now at my brother's, Holland House, Kensington.

My late father, Lord Holland, had a pretty picture of the late Lord Hertford's mother (I believe), or some near relation of his. Not being connected with that family, my father offered it to Lord Hertford, leaving it to his lordship to give him such picture as he might choose in exchange. Some time afterwards this portrait of Baretti was sent, and was much prized and admired. It represents Baretti reading a small book, which he holds close to his face with both hands; he is in a white coat, and the whole carries with it a certainty of resemblance. This occurred about twenty-five years ago. Perhaps it may interest your readers to learn that our distinguished

painter, Watts, has painted for my brother, Lord Holland, a portrait of another distinguished Italian, Mr. Panizzi, and pendant to the former. He is represented leaning forward and writing, and the likeness is very striking. C. Fox.

Addison Road.

Passage in Sophocles.—In Vol. viii., p. 73., appears an article by Mr. Buckton, in which he quotes the following conclusion of a passage in Sophocles:

"Ὅτῳ φρένας
Θεὸς ἄγει πρὸς ἄταν·
Πράσσειν δ' ὀλιγοστὸν χρόνον ἐκτὸς ἄτας."

This, *πέτρῳ στάθμην ἁρμόζων*, he translates,—

"Whose mind the God leads to destruction; *but that he (the God)* practises this a short time without destroying such an one."

But for the Italics it might have been an oversight: they would seem to imply he has some authority for his translation. I have no edition of Sophocles by me to discover, but surely no critical scholar can acquiesce in it. The only *active* sense of *πράσσειν* I remember at the moment is *to exact*. It surely should be translated, "*And he, whom the God so leads to ἄτη, fares a very* short time without it." The best translation of *ἄτη* is, perhaps, *infatuation*. Moreover, how is the above translation reconciled with the very superlative *ὀλίγοστον*? M.

Brothers of the same Name (Vol. viii., p. 338.).—It is not unusual in old pedigrees to find two brothers or two sisters with the same Christian name; but it is unusual to find more than two living at the same time with only one Christian name between them: this, however, occurs in the family of Gawdy of Gawdy Hall, Norfolk. Thos. Gawdy married three wives, and by each had a son Thomas. The eldest was a serjeant-at-law, and died in 1556. The second was a judge of the Queen's Bench, and died in November, 1587 or 1588. The third is known as Sir Francis Gawdy, Chief Justice of the Common Pleas; but he also was baptized by the name of Thomas. Lord Coke, who succeeded him as Chief Justice, says (Co. Lit. 3. a.):

"If a man be baptized by the name of Thomas, and after at his confirmation by the bishop he is named John, he may purchase by his name of confirmation; and this was the case of Sir Francis Gawdie, late C. J. of C. B., whose name of baptism was Thomas, and his name of confirmation Francis; and that name of Francis, by the advice of all the judges in anno 36 Henry VIII. (1544–5), he did bear and after used in all his purchases and grants."

The opportunity afforded by the Roman Catholic Church of thus changing the baptismal name may help to account for this practice, which probably arose from a desire to continue the particular name in the family. If one of two sons with the same name of baptism died in childhood, the other continued the name: if both lived, one of them might change his name at confirmation. There is no name given at confirmation according to the form of the Church of England. F. B.

High Dutch and Low Dutch (Vol. viii., p. 413.).—Considerable misapprehension appears to have arisen with regard to these expressions, from the fact of the German word *Deutsch* being sometimes erroneously understood to mean Dutch. But German scholars very well know that in Germany nothing is more common than to speak of *Hoch Deutsch* and *Nieder Deutsch* (High German and Low German), as applied respectively to that language when grammatically spoken and correctly pronounced, and to the bad grammar and worse pronunciation indulged in by many of the provincials, and also by the lower class of people in some of the towns where High German is supposed to prevail. Thus, for example, Dresden is regarded as the head-quarters of *Hoch Deutsch*, because there the language is spoken and pronounced with the most purity: Berlin, also, as regards the well-educated classes, boasts of the *Hoch Deutsch;* but the common people (das Volk) of the Prussian capital indulge in a dialect called *Nieder Deutsch*, and speak and pronounce the language as though they were natives of some remote province. Now, the instance of Berlin I take to be a striking illustration of the meaning of these expressions, as both examples are comprised in the case of this city.

The German word for "German" is *Deutsch;* for "Dutch" the German is *Holländisch;* and I presume it is from the similarity of *Deutsch* and *Dutch* that this common error is so frequently committed. For the future let it be remembered, that *Dutch* is a term which has no relation whatever to German; and that "High German" is that language spoken and written in its purity, "Low German" all the dialects and mispronunciations which do not come up to the standard of correctness. James Spence Harry.

8. Arthur Street.

Translations of the Prayer Book into French (Vol. vii., p. 382.; Vol. viii., p. 343.).—Besides the editions already mentioned, a 4to. one was published at London in 1689, printed by R. Everingham, and sold by R. Bentley and M. Magnes. Prefixed to it is the placet of the king, dated 6th October, 1662, with the subsequent approbation of Stradling, chaplain to Gilbert (Sheldon), Bishop of London, dated 6th April, 1663.

It seems ("N. & Q.," Vol. vii., p. 92.) that a

copy is in the British Museum; one is also in my possession.

I presume that there were other editions between the years 1663 and 1689. H. P.

Divining-rod (Vol. viii., p. 293.).—For a full account of the divining rod see *La Physique occulte, ou Traité de la Baguette Divinatoire, &c.*, par Père L. dc Vallemont, a work by no means uncommon, having passed through several editions. Mine is "à Paris, chez Jean Boudot, avec priv. 1709, in 12°. avec figures," with the addition of a "Traité de la Connoissance des Causes Magnétiques, &c., par un Curieux."

A Cornish lady informs me that the Cornish miners to this day use the divining-rod in the way represented in fig. 1. of the above-mentioned work. R. J. R.

In the 351st number of the *Monthly Magazine*, dated March 1st, 1821, there is a letter to the editor from W. Partridge, dated Boxbridge, Gloucester, giving several instances of his having successfully used the divining-rod for the purpose of discovering water. He says the gift is not possessed by more than one in two thousand, and attributes the power to electricity. Those persons in whose hands it will work must possess a redundancy of that fluid. He also states that metals are discovered by the same means. K. B.

Slow-worm Superstition (Vol. viii., p. 33.).—The belief that the slow-worm cannot die until sunset prevails in Dorsetshire. In the New Forest the same superstition exists with regard to the brown adder. Walking in the heathy country between Beaulieu and Christ Church I saw a very large snake of this kind, recently beaten to death by the peasant boys, and on remarking that the lower jaw continued to move convulsively, I was told it would do so "till the moon was up."

An aged woman, now deceased, who had when young been severely bitten by a snake, told me she always felt a severe pain and swelling near where the wound had been, on the anniversary of the occurrence. Is this common? and can it be accounted for? W. E.

Pimperne, Dorset.

Ravailliac (Vol. viii., p. 219.).—The destruction of the pyramid erected at Paris upon the murder of Henry IV., is mentioned by Thuanus, *Hist.*, lib. 134. cap. 9. In your correspondent's Query, *Thesaur.* is, I presume, misprinted for Thuan. B. J.

Lines on the Institution of the Garter (Vol. viii., p. 182.).—A. B. R. says, "as also from the proverbial expression used in Scotland, and to be found in Scott's *Works*, of 'casting a leggin girth,' as synonymous with a female 'faux pas.'" I may mention to your correspondent (if he is not already aware) that the expression is taken from Allan Ramsay's continuation of *Christ's Kirk on the Green* (edit. Leith, 1814, 1 vol. p. 101.):

> "Or bairns can read, they first maun spell,
> I learn'd this frae my mammy;
> And *coost a legen girth* mysell,
> Lang or I married Tammie."

and is explained by the author in a note, "Like a tub that loses one of its bottom hoops." In the west of Scotland the phrase is now restricted to a young woman who has had an illegitimate child, or what is more commonly termed "a misfortune," and it is probable never had another meaning. *Legen* or *leggen* is not understood to have any affinity in its etymology to the word *leg*, but is *laggen*, that part of the staves which projects from the bottom of the barrel, or of the child's *luggie*, out of which he sups his oatmeal *parritch*; and the *girth*, *gird*, or hoop, that by which the vessel at this particular place is firmest bound together. Burns makes a fine and emphatic use of the word *laggen* in the "Birthday Address," in speaking of the "Royal lasses dainty" (*Cunninghame*, edit. 1826, vol. ii. p. 329.):

> "God bless you a', consider now,
> Ye're unco muckle dantet:
> But ere the course o' life be thro'
> It may be bitter santet.
> An I hae seen their coggie fou,
> That yet hae tarrow't at it;
> But or the day was done, I trow,
> The *laggen* they hae clautet."

which means, that at last, whether through pride, hunger, or long fasting, the appetite had become so keen, that all, even to the last particle of the *parritch*, was *clautet*, *scartit*, or scraped from the bottom of the *coggie*, and to its inmost recesses surrounded by the *laggen girth*. Of the motto of the garter, "Honi soit qui mal y pense," I have heard a burlesque translation known but to few, in "*Honeys sweet quo' Mally Spence*," synonymous with Proverbs, chap. ix. verse 17: "Stolen waters are sweet, and bread *eaten* in secret is pleasant." G. N.

Passage in Bacon (Vol. viii., p. 303.).—I had, partly from inadvertence, and partly from a belief that a tautology would be created by a recurrence to the idea of death, after the words "mortis terrore carentem," in the preceding line, understood the verse in question to mean, "which regards length of life as the last of Nature's gifts." On reconsideration, however, I do not doubt that the received interpretation, which makes *spatium extremum* equivalent to *finem*, is the correct one. L.

What Day is it at our Antipodes? (Vol. viii., p. 102.).—A person sailing to our Antipodes westward will lose twelve hours; by sailing thither eastward he will gain twelve hours. If

both meet together at the same hour, say eleven o'clock, the one will reckon 11 A.M., the other 11 P.M. ESTE.

Calves' Head Club (Vol. viii., p. 315.). — In Hone's *Every Day Book*, vol. ii. pp. 158, 159, 160., some more information is given on the interesting event referred to in the Note made by MR. E. G. BALLARD. A print is given of the scene; and the obnoxious toasts are also quoted; they are: "The pious memory of Oliver Cromwell;" "Damn — n to the race of the Stuarts;" "The glorious year 1648;" "The man in the mask," &c. The print is dated 1734, which proves that the meeting at which the disturbance arose was not the first which had taken place. S. A. S.

Bridgewater.

Heraldic Query (Vol. viii., p. 219.). — Although A. was killed in open rebellion, I think his armorial bearings were not forfeited unless he was subsequently attainted by act of parliament; and even in that case it is possible that the act contained a provision that the penalty should not extend to the prejudice of any other person than the offender. Assuming that A. was not attainted, or that the consequences of his attainder were thus restricted to himself, or that his attainder has been reversed, it is clear that his lawful posterity are still entitled to his arms, notwithstanding the acceptance by his grandson C. of a new grant, which obviously could no more affect the title to the ancient arms than the creation of a modern barony can destroy the right of its recipient to an older one. The descendants of C. being thus entitled to both coats, could, I imagine, without difficulty obtain a recognition of their right; and I think they might either use the ancient arms alone, or the ancient and the modern arms quarterly, precedence being given to the former. The proper course would be to seek the licence of the crown for the resumption of the ancient surname, as well as of the arms. Such permission would, I apprehend, be now conceded, even though it should appear that the arms were really forfeited.

HENRY GOUGH.

Emberton, Bucks.

The Temple Lands in Scotland (Vol. viii., p. 317.). — These lands, or a portion of them, were acquired, and afterwards transferred by sale, to Mr. Gracie, by James Maidment, Esq., the eminent Scottish antiquary, who, in 1828–29, privately printed —

"Templaria: Papers Relative to the History, Privileges, and Possessions of the Scottish Knights Templars, and their Successors, the Knights of St. John of Jerusalem, with Notes," &c.

This will no doubt contain all that your correspondent ABREDONENSIS could desire upon the subject, provided he can obtain it; for the work, professing to be printed by the author for presents, is confined to twenty-five copies, and must therefore be rare. In 1831 was published by Stevenson, Edinburgh, an *Historical Account of Linlithgowshire*, by the late John Penney.* This is edited by Mr. Maidment, and contains a chapter entitled an "Account of the Transmission of the United Estates of the Templars and Hospitallers, after the dissolution of the Order in the reign of Queen Mary;" and although the object of the editor is to notice the charters connected with Linlithgowshire, the book contains a sketch of the general history of the lands in question, abridged from the *Templaria*. J. O.

Sir John Vanbrugh (Vol. viii., p. 65. &c.). — In *An Account of the Life and Death of Mr. Matthew Henry*, published in the year 1716, his biographer having related that he was chosen a minister of a congregation of Dissenters in the city of Chester, and that he went there to reside on the first day of June, 1687, goes on to state (p. 75.):

"That city was then very happy in several worthy gentlemen that had habitations there; they were not altogether strangers to Mr. Henry before he came to live among them, but now they came to be his very intimate acquaintance; some of these, as Alderman Mainwaring and Mr. Vanbrugh, father to Sir John Vanbrugh, were in communion with the Church of England, but they heard Mr. Henry on the week-day lectures, and always treated him with great and serious respect."

This evidence serves to show that a Mr. Vanbrugh, who was living in Chester in 1687, was the father of Sir John Vanbrugh. I have been told that in former times there was a sugar-bakery at Chester. Did the father of Sir John Vanbrugh carry on that business at Chester during any period of his residence there? N. W. S.

Sir Arthur Aston (Vol. viii., p. 126.). — In reference to the Query of your correspondent CHARTHAM, I take leave to refer him to Playfair's *Baronetage*, vol. ii. p. 257., where a pedigree of that ancient family is inserted. In p. 261. is a note, by which it appears that the said Sir Arthur Aston had a daughter Elizabeth, born in Russia, and married to James Thompson of Joyce Grove in Berkshire.

In addition thereto, I recollect seeing the copy of a deed of sale, dated April, 1637, by which it appears that Nicholas Hercy, of Nettlebed, in co. Oxon., sold to James Thompson of Wallingford, in co. Berkshire, "Joys Grove," in Nettlebed aforesaid; and there is united with the same James Thompson, apparently as a trustee, "George Tattersall the younger, of Finchampstead, in said co. of Berkshire."

* Query the late George Chalmers.

I also take leave to refer your correspondent to Lysons's *Environs of London*, vol. ii. p. 393., under head of "Fulham," where it is stated that Sir Arthur Aston's father resided in that parish.

AN ANTIQUARY.

Nugget (Vol. viii., p. 375.).—Colonel Mundy, in *Our Antipodes*, says that the word *nugget* was, before the days of gold digging, used by the farmers of Australia to express a small thick bullock, such as our English farmers would call a lumpy one, or a little great one. A. H. WHITE.

Miscellaneous.

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E. G. BALLARD. *The curious tenure of being the King's* Vautrarius, *kindly forwarded by this Correspondent, is already printed in Blount's* Fragmenta Antiquitates, p. 142., *ed.* 1784.

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Notes.

PARTY-SIMILES OF THE SEVENTEENTH CENTURY: — NO. I. "FOXES AND FIREBRANDS." NO. II. "THE TROJAN HORSE."

With Englishmen, at least, the seventeenth was a century pre-eminent for quaint conceits and fantastic similes: the literature of that period, whether devotional, poetical, or polemical*, was alike infected with the universal mania for strained metaphors, and men vied with each other in giving extraordinary titles to books, and making the con-

* Dr. Eachard, in his work on *The Grounds and Occasions of the Contempt of the Clergy and Religion inquired into*, London, 1712, after ably showing up the pedantry of some preachers, next attacks the "indiscreet and horrid Metaphor Mongers." "Another thing that brings great disrespect and mischief upon the clergy . . . is their packing their sermons so full of similitudes" (p. 41.). Eachard has a museum of curiosities in this line. *The Puritan Pulpit*, however, far outstrips even the incredible nonsense and irreverence which he adduces. Let any one curious in such matters dip into a collection of Scotch Sermons of the seventeenth century. Sir W. Scott, in some of his works, has endeavoured to give a faint idea of the extraordinary way in which passages of Holy Scripture were applied in the same century. I have a very curious *book of soliloquies*, which unfortunately wants the title-page. From internal evidence, however, it appears to have been written in Ireland in the seventeenth century: the writer signs himself "P. P." The editor of this little 12mo., in "An Epistle to the Reader," after reprehending "the wits of our times" for "quibbling and drolling upon the Bible," says immediately after: — "This author's *innocent abuse of Scripture* is so far from countenancing, that it rather shames and condemns that licentious and abominable practice. Nor can we admit of the most useful allusions without that harmless (nay helpful and advantageous) καταχρησις, or abuse here practised: wherein the words are indeed used to another, but yet to a Holy end and purpose, besides that for which they were at first instituted and intended." The most reverend of our readers must need smile, were I to give a specimen of this "innocent abuse."

While noticing the false wit which passed current in that century, we must not forget that the same age produced a South and a Butler: and that in beauty of simile, few, if any, surpass Bishop Jeremy Taylor.

tents justify the title. Extravagance and the far-fetched were the gauge of wit: Donne, Herbert, and many a man of genius foundered on this rock, as well as Cowley, who acted up to his own definition:

"In a true Piece of Wit *all things* must be,
Yet all things there agree;
As in the *Ark*, join'd without force or strife,
All creatures dwelt — all creatures that had life."

It is not, however, for the purpose of illustrating this mania that I am about to dwell on the two similes which form the subject of my present Note: I selected them as favourite party-similes which formed a standing dish for old Anglican writers; and also because they throw light on the history of religious party in England, and thus form a suitable supplement to my article on "High Church and Low Church" (Vol. viii., p. 117.).

As the object of the Church of England, in separating from Rome, was the *reformation*, not the *destruction* of her former faith, by the very act of reformation she found herself opposed to two bodies; namely, *that* from which she separated, and the ultra-reformers or Puritans, who clamoured for a *radical* reformation.

Taking these as the Scylla and Charybdis — the two extremes to be avoided — the Anglican Church hoped to attain the safe and golden mean by steering between these opposites, and find, in this *via media* course, the path of truth.

Accordingly, her divines abound with warnings against the aforesaid Scylla and Charybdis, and with exhortations to cleave to the middle line of safety. Acting on the proverb that *extremes meet*, they were ever drawing parallels between their two opponents. On the other hand, the Puritans stoutly contended that *they* were the true middle-men; and in their turn traced divers similarities and parallels betwixt "Popery and Prelacy," the "Mass Book and Service Book."*

Without farther preface, I shall give the title of a curious work, which will tell its own story:

"*Foxes and Firebrands*; or *A Specimen of the Danger and Harmony of Popery and Separation.* Wherein is proved from undeniable Matter of Fact and Reason, that Separation from the Church of England is, in the Judgment of Papists, and by Experience, found the most Compendious way to introduce Popery, and to ruine the Protestant Religion:

'*Tantum Religio potuit suadere Malorum.*'"

A work under this title was published, if I mistake not, in London in 1678 by Dr. Henry Nalson; in 1682, Robert Ware reprinted it with a second part of his own; and in 1689 he added a *third* and last part in 12mo., uniform with the previous volume.* In the Epist. Ded. to Part II. the writer says of the Church of England:

"The Papists on the one hand, and the Puritans on the other, did endeavour to sully and bespatter the glory of her Reformation: the one taxing it with innovation, and the other with superstition."

The Preface to the Third Part declares that the object of the whole work is "to reclaim the most haggard Papists" and Puritans.

Wheatly, in treating of the State Service for the 29th of May, remarks:

"The Papists and Sectaries, like Sampson's Foxes, though they look contrary ways, do yet both join in carrying Fire to destroy us: their End is the same, though the method be different." — *Rational Illust. of the Book of Common Prayer*, 3rd edit., London, 1720, folio.

The following passage occurs in *A Letter to the Author of the Vindication of the Clergy*, by Dr. Eachard, London, 1705:

"I have put in hard, I'll assure you, in all companies, for two or three more: as for example, *The Papist and the Puritan being tyed together like Sampson's Foxes.* I liked it well enough, and have beseeched them to let it pass for a phansie; but I could never get the rogues in a good humour to do it: for they say that *Sampson's foxes* have been so very long and so very often tied together, that it is high time to part them. It may be because something very like it is to be found in a printed sermon, which was preached thirty-eight years ago: it is no flam nor whisker. It is the forty-third page upon the right hand. Yours go thus, viz. *Papist and Puritan, like Sampson's Foxes, though looking and running two several ways, yet are ever joyned together in the tail.* My author has it thus, viz. *The Separatists and the Romanists consequently to their otherwise most distant principles do fully agree, like Sampson's Foxes, tyed together by the tails, to set all on fire, although their faces look quite contrary ways.*" — P. 34.

It would be easy to multiply passages in which this simile occurs; but what I have given is suffi-

* An Analysis of the "divers pamphlets published against the Book of Common Prayer" would make a very curious volume. Take a passage from the *Anatomy of the Service Book*, for instance: "The cruellest of the American savages, called the Mohaukes, though they fattened their captive Christians to the slaughter, yet they eat them up at once; but the Service-book savages eat the servants of God by piece-meal: keeping them alive (if it may be called a life) *ut sentiant se mori*, that they may be the more sensible of their dying" (p. 56.). Sir Walter Scott quotes a curious tract in *Woodstock*, entitled *Vindication of the Book of Common Prayer against the Contumelious Slanders of the Fanatic Party terming it* "Porridge." The author of this singular and rare tract (says Sir W.) indulges in the allegorical style, till he fairly hunts down the allegory. The learned divine chases his metaphor at a very cold scent, through a pamphlet of six mortal quarto pages. — See a *Parallel of the Liturgy with the Mass Book, Breviary, &c.*, by Robert Baylie, 1661, 4to.

[* See "N. & Q.," Vol. viii., p. 172. — Ed.]

cient for my purpose, and I must leave room for "The Trojan Horse."*

I must content myself with giving the title of the following work, as I have never met with the book itself: *The Trojan Horse, or The Presbyterian Government Unbowelled*, London, 1646.

In a brochure of Primate Bramhall's, entitled

"A Faire Warning for England to take heed of the Presbyterian Government . . . . Also the Sinfulnesse and Wickednesse of the *Covenant*, to introduce that Government upon the Church of England."

the second paragraph of the first page proceeds:

"But to see those very men who plead so vehemently against all kinds of tyranny, attempt to obtrude their own dreames not only upon their fellow-subjects, but upon their sovereigne himself, contrary to the dictates of his own conscience, contrary to all law of God and man; yea to compell forreigne churches to dance after their pipe, to worship that counterfeit image which they feign to have fallen down from Jupiter, and by force of arms to turne their neighbours out of a possession of above 1400 years, to make roome for their *Trojan Horse* of ecclesiastical discipline (a practice never justified in the world but either by the Turk or by the Pope): this put us upon the defensive part. They must not think that other men are so cowed or grown so tame, as to stand still blowing of their noses, whilst they bridle them and ride them at their pleasure. It is time to let the world see that *this discipline* which they so much adore, *is the very quintessence of refined Popery.*"

My copy of this tract has no place or date: but it appears to have been printed at the Hague in 1649. It was answered in the same year by "Robert Baylie, minister at Glasgow," whose reply was "printed at Delph."

As the tide of the time and circumstance rolled on, this simile gained additional force and depth; and to understand the admirable aptitude of its application in the passage I shall next quote, a few preliminary remarks are necessary.

There was always in the Church of England a portion of her members who could not forget that the Puritans, though external to her communion, were yet fellow Protestants; that they differed not in kind, but in degree—and that these differences were insignificant compared with those of Rome. At the same time, they reflected that perhaps the Church of England was not exactly in the middle, and that she would not lose were she to move a little nearer the Puritan side. Accordingly, various attempts were made to enlarge the terms of her communion, and eject from her service-book any lingering "relics of Popery" which might offend the weaker brethren yclept the Puritans: thus to make a grand Comprehension Creed—a Church to include all Protestants.

This was tried in James I.'s reign at the Savoy Conference; but in spite of Baxter's strenuous efforts and model prayer-book, it was a failure. Even Archbishop Sancroft was led to attempt a similar Comprehensive Scheme, so terrified was he at the dominance of the Roman Church in the Second James's reign: however, William's accession, and his becoming a nonjuror, crossed his design. In 1689, Tillotson, Burnet, and a number of William's "Latitudinarian" clergy made a bold push for it. A Comprehension Bill actually passed the House of Lords, but was thrown out by the Commons and Convocation. From William's time toleration and encouragement were extended to all save "Popish Recusants;" so that there were a large number *in* the Church of England ready to assist their comrades *outside* in breaking down her fences. The High Churchmen, however, as may be guessed, would not sit tamely by, and see the leading idea of the Anglican Church thrown to the winds, her *via media* profaned, her park made a common, and her distinctive doctrines and fences levelled to the ground. What *their* feelings were, may be gathered from this indignant invective:

"The most of the inconveniences we labour under to this day, owe their original to the weakness of some, and to the cowardice of others of the clergy. For had they stood stiff and inflexible at first against the encroachments and intrigues of a Puritanical faction, like a threefold cord, we could not have been so easily shattered and broken. The dissenters, as well skilled in the art of war, have besieged the Church in form: and at all periods and seasons have raised their batteries, and carried on their saps and counter-scarps against her. They have left no means unessayed or practised, to weaken her. And when open violence has been baffled, and useless, *stratagem* and contrivance have supplied what force could never effect. Hence it is, that under the cant of *conscience* and *scruple*, they have feigned a compliance of embracing her communion; if such and such ceremonies and rules that then stood in force could be omitted, or connived at: and having once broke ground on her discipline, they have continued to carry on their trenches, and had almost brought the *Great Comprehension-Horse* within our walls; whilst the *complying*, or the *moderate* clergy (as they are called), like the infatuated *Trojans*, helped forward the *unwieldy machine;* nor were they aware of the danger and destruction that might have issued out of him."—*The Entertainer*, London, 1718, p. 153.*

* See Grey's *Hudibras*, Dublin, 1744, vol. ii. p. 248., vol. i. pp. 150, 151., where allusions both to "The Trojan Mare" and tying "the fox tails together" occur. Butler was versed in the controversies of his day, and, moreover, loved to satirise the metaphor mania by his exquisitely comic similes.

* Let any one interested in the history of Comprehension refer to the proceedings relative to the formation of the "Evangelical Alliance." Jeremy Collier gives a curious parallel:—"Lord Burleigh, upon some complaint against the Liturgy, bade the Dissenters draw up another, and contrive the offices in such a form as might give general satisfaction to their brethren.

I shall but add a postscript to my former Note. In "N. & Q." (Vol. viii., p. 156.), a number of pamphlets on High Church and Low Church are referred to. A masterly sketch of the two theories is given at pp. 87, 88. of Mr. Kingsley's *Yeast*, London, 1851. JARLTZBERG.

TESTIMONIALS TO DONKEYS.

The following extract from an article on "Angling in North Wales," which appeared in *The Field* newspaper of October 22nd, contains a specimen of an entirely original kind of testimonial, which seems to me worthy of preservation in "N. & Q.'s" museum of curiosities:

"Beguiled by the treacherous representations of a certain Mr. Williams, and the high character of his donkeys, I undertook the ascent of Dunas Bran, and poked about among the ruins of Crow Castle on its summit, where I found nothing of any consequence, except an appetite for my dinner. The printed paper which Mr. Williams hands about, deploring the loss of his 'character,' and testifying to the wonderful superiority of all his animals, is rather amusing. Mr. Williams evidently never had a donkey 'what wouldn't go.' This paper commences with an affidavit from certain of the householders and *literati* of Llangollen, that he 'had received numerous testimonials, all of which we are sorry to say *has* been lost.' Those preserved, however, and immortalised in print, suffice to establish Mr. Williams' reputation:

"Mr. W. and his son and daughter bear testimony to the civility and attention of Mr. Williams *and* his donkeys.

"S. P., Esquire, attended at the Haud Hotel, 24th June, 1851, and engaged four of Mr. Williams' donkeys for the use of a party of ladies, who expressed themselves highly gratified. The animals were remarkably tractable, and void of stupidity.

"Mrs. D. A. B. visited Valle Crucis Abbey on the back of Mr. Williams' ass, and is well satisfied.

"Sept. 4. 1852.

This is to certify that
LADY MARSHALL
Is to Donkeys very partial,
And no postilion in a car, shall
Ever more her drive
O'er all the stones;
On 'Jenny Jones'
She'll ride while she's alive!"

Those who have visited Malvern will remember the vast quantity of donkeys who rejoice in the cognomen of "The Royal Moses." Their history is as follows: — When the late Queen Dowager was at Malvern, she frequently ascended the hills on donkey-back; and on all such occasions patronised a poor old woman, whose stud had been reduced, by a succession of misfortunes, to a solitary donkey, who answered to the name of "Moses." At the close of her visit, her majesty, with that kindness of heart which was such a distinguishing trait in her character, not only liberally rewarded the poor old woman, but asked her if there was anything that she could do for her which would be likely to bring back her former prosperity. The old woman turned the matter over in her mind, and then said, "Please your majesty to give a name to my donkey." This her Majesty did. "Moses" became "the Royal Moses;" every body wanted to ride him; the old woman's custom increased; and when the favoured animal died (for he is dead) he left behind him a numerous family, all of whom are called after their father, "the Royal Moses."

CUTHBERT BEDE, B.A.

LONGEVITY IN CLEVELAND, YORKSHIRE.

A cursory conversation with a lady in her eighty-fifth year, now living at Skelton in Cleveland, in the North Riding of Yorkshire, when she

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Upon this overture the first classis struck out their lines, and drew mostly by the portrait of Geneva. This draught was referred to the consideration of a second classis, who made no less than *six hundred* exceptions to it. The third classis quarrelled with the corrections of the second, and declared for a new model. The fourth refined no less upon the third. The treasurer advised all these reviews, and different committees, on purpose to break their measures and silence their clamours against the Church. However, since they could not come to any agreement in a form for divine service, he had a handsome opportunity for a release: for now they could not decently importune him any farther. To part smoothly with them, he assured their agents that, when they came to any unanimous resolve upon the matter before them, they might expect his friendship, and that he should be ready to bring their scheme to a settlement." Collier's *Hist.*, vol. viii. p. 16. See Cardwell's *Hist. of the Conference connected with the Revision of the Book of Common Prayer*, London, 1849, 8vo. See also *Quarterly Review*, vol. l. pp. 508—561., No. C. Jan. 1834. The present American Prayer Book is formed on the Comprehension scheme. Last year Pickering published a *Book of Common Prayer of the Church of England, adapted for General Use in other Protestant Churches*, which is well worth referring to.

Those who wished to "comprehend" at the Roman side of the *via media* were very few. Elizabeth and Laud are the most prominent instances. Charles I., and afterwards the Nonjurors, had schemes of communion with the Greek Church. A *History of Comprehension* would involve a historical notice of the Thirty-nine Articles, and the plan of Comprehension maintained by some to be the intention of their framers. It should include also distinctive sketches of the classes formerly denominated *Church Papists* and *Church Puritans*.

deprecated the notion that she was one of the *old* inhabitants, led me to inquire more particularly into the duration of life in that township. The minister, the Rev. W. Close, who has been the incumbent since the year 1813, and who has had the duties to perform, and the registers to keep, therefore, from about the period of the act which required the age to be stated, now forty years ago, was most willing to give me aid and extracts from the burial register, from the commencement of 1813 to August, 1852, during which period 799 persons were buried. The extracts show these extraordinary facts.

Out of the 799 persons buried in that period, no less than 263, or nearly one-third, attained the age of 70. Of these two, viz. Mary Postgate, who died in 1816, and Ann Stonehouse, who died in 1823, attained respectively the ages of 101. Nineteen others were 90 years of age and upwards, viz. one was 97, one was 96, one was 95, four were 94, one was 93, five were 92, three were 91, and three were 90. Between the ages of 80 and 90 there died 109, of whom thirty-nine were 85 and upwards, and seventy were under 85; and between the ages of 70 and 80 there died 133, of whom sixty-five were 75 years and upwards, and sixty-eight were between 70 and 75. In one page of the register containing eight names, six were above 80, and in another five were above 70.

In this parish of Skelton there is now living a man named Moon, 104 years old, who is blind now, but managed a small farm till nearly or quite 100; and a blacksmith named Robinson Cook, aged 98, who worked at his trade till May last.

In the chapelry of Brotton, which adjoins Skelton township, and has been also under the spiritual charge of Mr. Close, the longevity is even more remarkable. Out of 346 persons buried since the new register came into force in 1813, down to 1st October, 1853, no less than 121, or more than one-third, attained the age of 70. One Betty Thompson, who died in 1834, was 101; nineteen were more than 90, of whom one was 98, two were 97, three were 95, one was 93, four were 92, five were 91, and three were 90; there were forty-four who died between 80 and 90 years old, of whom nineteen were 85 and upwards, and twenty-five were between 80 and 85; and there were fifty-seven who died between the ages of 70 and 80, of whom no less than thirty-one were 75 and upwards. The average of the chapelry is increased from the circumstance that sixteen bodies of persons drowned in the sea in wrecks, and whose ages were not of course very great, are included in the whole number of 346 burials. That celibacy did not lessen the chance of life, was proved by a bachelor named Simpson, who died at 92, and his maiden sister at 91.

I am told that the neighbouring parish of Upleatham has also a high character for longevity, but I had not the same opportunity of examining the register as was afforded me by Mr. Close.

And now for a Query. What other, if any district in the north or south, will show like or greater longevity? WILLIAM DURRANT COOPER.

REV. JOSIAH PULLEN.

Every Oxford man regards with some degree of interest that goal of so many of his walks, Joe Pullen's tree, on Headington Hill. So at least it was in my time, now some thirty years since. Perhaps the following notices of him, who I suppose planted it, or at all events gave name to it, may be acceptable to your Oxford readers. They are taken from that most curious collection (alas! too little known) the Pocket-books of Tom Hearne, vol. liii. pp. 25–35., now in the Bodleian:

"Jan. 1, 1714-15. Last night died Mr. Josiah Pullen, A.M., minister of St. Peter's in the East, and Vice-Principal of Magdalen Hall. He had also a parsonage in the country. He was formerly domestick chaplain to Bishop Sanderson, to whom he administered the sacrament at his death. He lived to a very great age, being about fourscore and three, and was always very healthy and vigorous. He was regular in his way of living, but too close, considering that he was a single man, and was wealthy. He seldom used spectacles, which made him guilty of great blunders at divine service, for he would officiate to the last. He administered the Sacrament last Christmas Day to a great congregation at St. Peter's, which brought his illness upon him. He took his B. A. degree May 26, 1654. He became minister of St. Peter's in the East anno 1668, which was the year before Dr. Charlett was entered at Oxford."—P. 25.

"Jan. 7, Friday. This day, at four in the afternoon, Mr. Pullen was buried in St. Peter's Church, in the chapel at the north side of the chancell. All the parishioners were invited, and the pall was held up by six Heads of Houses, though it should have been by six Masters of Arts, as Dr. Radcliffe's pall should have been held up by Doctors in Physic, and not by Doctors of Divinity and Doctors of Law."—P. 32.

Dr. Radcliffe's funeral had taken place in the preceding month.

In Nichols's *Literary Anecdotes*, vol. iv. p. 181., is the following epitaph of Pullen, drawn up by Mr. Thomas Wagstaffe:

"Hic jacet reverendus vir Josia Pullen, A. M., Aulæ Magd. 57 annos vice principalis, necnon hujusce ecclesiæ Pastor 39 annos. Obiit 31° Decembris, anno Domini 1714, ætatis 84."

From the notice of Thomas Yalden, in Johnson's *Lives of the Poets*, it appears that Yalden was a pupil of Pullen. (See also Walton's *Life of Sanderson*, towards the end.) I hope this may elicit some farther account of a man whose name has survived so long in Oxford memory.

As to the tree, I have some recollection of having heard that it had a few years ago a narrow escape of being thrown down, sometime about the vice-chancellorship of Dr. Symons, who promptly came forward to the rescue. Was it ever in such peril? and, if so, was it preserved?

BALLIOLENSIS.

FOLK LORE.

Ancient Custom in Warwickshire. — In Sir William Dugdale's *Diary*, under the year 1658, is noted the following:

"On All Hallow Even, the master of the family antiently used to carry a bunch of straw, fired, about his corne, saying,

'Fire and red low,
Light on my teen low.'"

Can any of your readers learned in ancient lore explain the custom and the meaning of the couplet, as well as its origin? Does it now at all prevail in that county?

J. B. WHITBORNE.

Nottinghamshire Customs. — 1. The 29th of May is observed by the Notts juveniles not only by wearing the usual piece of oak-twig, but each young loyalist is armed with a nettle, as coarse as can be procured, with which instrument of torture are coerced those unfortunates who are unprovided with "royal oak," as it is called. Some who are unable to procure it endeavour to avoid the penalty by wearing "dog-oak" (maple), but the punishment is always more severe on discovery of the imposition.

2. On Shrove Tuesday, the first pancake cooked is given to Chanticleer for his sole gratification.

3. The following matrimonial custom prevails at Wellow or Welley, as it is called, a village in the heart of the county. The account is copied from the *Notts Guardian* of April 28, 1853:

"Wellow. It has been a custom from time immemorial in this parish, when the banns of marriage are published, for a person, selected by the clerk, to rise and say 'God speed them well,' the clerk and congregation responding, Amen! Owing to the recent death of the person who officiated in this ceremony, last Sunday, after the banns of marriage were read, a perfect silence prevailed, the person chosen, either from want of courage or loss of memory, not performing his part until after receiving an intimation from the clerk, and then in so faint a tone as to be scarcely audible. His whispered good wishes were, however, followed by a hearty Amen, mingled with some laughter in different parts of the church."

I do not know whether any notices of the above have appeared in "N. & Q.," and send to inquire respecting 1. and 3. whether a similar custom holds elsewhere; and whether 2. has any connexion with the disused practice of cock-shying?

FURVUS.

Minor Notes.

A Centenarian Couple.—The obituary of *Blackwood's Magazine* for August, 1821, contains the following:

"Lately, in Campbell, County Virginia, Mr. Chas. Layne, sen., aged 121 years, being born at Albemarle, near Buckingham county, 1700. He has left a widow aged 110 years, and a numerous and respectable family down to the fourth generation. He was a subject of four British sovereigns, and a citizen of the United States for nearly forty-eight years. Until within a few years he enjoyed all his faculties, and excellent health."

The above extract is followed by notices of the deaths of Anne Bryan, of Ashford, co. Waterford, aged 111; and Wm. Munro, gardener at Rose Hall, aged 104.

CUTHBERT BEDE, B.A.

"*Veni, vidi, vici.*" — To these remarkable and well-known words of the Roman general, I beg to forward two more sententious despatches of celebrated generals:

Suwarrow. "Slava bogu! Slava vam!
Krepost Vzala, yiatam."

"Glory to God and the Empress! Ismail's ours."

It is also stated, I do not know on what authority, that the old and lamented warrior, Sir Charles Napier, wrote on the conquest of Scinde, "Peccavi."

Perhaps some of your correspondents could add a few more pithy sentences on a like subject.

G. LLOYD.

Dublin.

Autumnal Tints. — Scarce any one can have failed to notice the unusual richness and brilliance of the autumnal tints on the foliage this year. I have more particularly remarked this in Clydesdale, the lake districts of Cumberland and Westmoreland, and in Somersetshire and Devonshire. Can any of the contributors to "N. & Q." inform me if attributable to the extraordinary wetness of the season?

R. H. B.

Variety is pleasing.—Looking over my last year's note-book, I find the following *morceau*, which I think ought to be preserved in "N. & Q.:"

"Nov. 30, 1851. Observed in the window of the Shakspeare Inn a written paper running thus:

'To be raffled for:
The finding of Moses, and six
Fat geeze (!!).
Tickets at the bar.'"

R. C. WARDE.

Kidderminster.

Rome and the Number Six.—It has been remarked lately in "N. & Q." that in English history, the reign of the second sovereign of the same name has been infelicitous. I cannot turn to the

note I read, and I forget whether it noticed the remarks in Aubrey's *Miscellanies* (London, 8vo., 1696), that "all the *second* kings since the Conquest have been unfortunate." It may be worth the while to add (what is remarked by Mr. Matthews in his *Diary of an Invalid*), that the number *six* has been considered at Rome as ominous of misfortune. Tarquinius Sextus was the very worst of the Tarquins, and his brutal conduct led to a revolution in the government; under Urban the Sixth, the great schism of the West broke out; Alexander the Sixth outdid all that his predecessors amongst the Tarquins or the Popes had ventured to do before him; and the presentiment seemed to receive confirmation in the misfortunes of the reign of his successor Pius VI., to whose election was applied the line:

"Semper sub sextis perdita Roma fuit."

W. S. G.

Newcastle-on-Tyne.

Zend Grammar. — The following fragment on Zend grammar having fallen in my way, I inclose you a copy, as the remarks contained in it may be of service to Oriental scholars.

I am unable to state the author's name, although I suspect the MS. to be from a highly important quarter. The subject-matter, however, is sufficiently important to merit publication.

"The *Zend*, of disputed authenticity, and the *Asmani Zuban*, a notoriously fictitious tongue, compared."

"It is well known that Sanscrit words abound in *Zend*; and that some of its inflexions are formed by the rules of the Vyacaran or *Sanscrit* grammar.

"It would therefore seem quite possible that by application of these rules a grammar might be written of the *Zend*. Would such a composition afford any proof of the disputed point — the authenticity of the *Zend?*

"I think it would not, and support my opinion by reasons founded on the following facts.

"The *Asmani Zuban* of the Desstù is most intimately allied to Persian. It is, in fact, fabricated out of that language, as is shown by clear internal evidence. Now the grammatical structure of this fictitious tongue is identical with that of Persian: and hence by following the rules of Persian grammar, a grammar of the *Asmani Zuban* might be easily framed. But would this work advance the cause of forgery, and tend to invest it with the quality of truth? No more, I answer, and for the same reason, than is a grammar of the *Zend*, founded on the Vyacaran, to be received in proof of the authenticity of that language."

Kenneth R. H. Mackenzie.

The Duke's first Victory. — Perhaps it may interest the future author of the life of the Duke of Wellington to be informed of his *first victory*. It was not in India, as commonly supposed, but on Donnybrook Road, near Dublin, that his first laurels were won. This appears from the *Freeman's Journal*, September 18th, 1789, where we learn that in consequence of a wager between him and Mr. Whaley of 150 guineas, the Hon. Arthur Wesley walked from the five-mile stone on Donnybrook Road to the corner of the circular road in Leeson Street, in fifty-five minutes, and that a number of gentlemen rode with the walker, whose horses he kept in a tolerable smart trot. When it is recollected that those were Irish miles, even deducting the distance from Leeson Street to the Castle, whence the original measurements were made, this walk must be computed at nearly six English miles. Omicron.

Straw Paper. — Various papers manufactured of straw are now in the market The pen moves so easily over any and all of them, that literary men should give them a trial. As there seems considerable likelihood of this manufacture being extensively introduced, on account of the dearness of rags, &c., it is to be hoped that it will not be *improved* into the resemblance of ordinary paper. Time was when ordinary paper could be written on in comfort, but that which adulterated Falstaff's sack spoiled it for the purpose, and converted it into limed twigs to catch the winged pen. M.

American Epitaph (Vol. viii., p. 273.). — The following lines are to be seen on a tombstone in Virginia:

"My name, my country, what are they to thee?
What whether high, or low, my pedigree?
Perhaps I far surpass'd all other men:
Perhaps I fell behind them all — what then?
Suffice it, stranger, that thou see'st a tomb,
Thou know'st its use; it hides — no matter whom."

W. W.

Malta.

Queries.

LAURIE (?) ON CURRENCY, ETC.

I have before me a bulky volume, apparently unpublished, treating of currency and of many other politico-economical affairs; the authorship of which I am desirous of tracing. If any reader of "N. & Q." can assist my search I shall feel greatly obliged to him.

This volume extends to 936 closely printed pages, and is altogether without divisions either of book, chapter, or section. It has neither title-page, conclusion, imprint, or date; and my copy seems to consist of revises or "clean sheets" as they came from the press. The main gist of the work is thus described, apparently by the author himself, in a MS. note which occupies the place of the title-page:

"It is here meant to show that in civilised nations money is an emanating circulable wealth and power,

without which individuals cannot go on in improvement on independent principles. It resolves wealth into the forms most conducive to this object, and prepares for the highest services both individuals and communities."

The book, however, is extremely discursive, and no small portion of it is devoted to foreign politics. Thus, of the "Eastern Question," the author disposes in this fashion:

"Austria, to answer its destination, ought to comprise Wallachia, Bessarabia, Moldavia, and, following the line of demarcation drawn by the Danube, the whole territory at its debouchment . . . Turkey cannot regard the sacrifices proposed as of much importance, when such security as that now in contemplation could be obtained. The whole strength of her immense empire is at present drained to support her contest on this very barrier with Russia. But that barrier, it is evident, would this way be effectually secured: for Austria has too many points of importance to protect, to dream of creating new ones on this feeble yet extended confine of her domains."—Pp. 835, 836.

From internal evidence, the book appears to have been written between 1812 and 1815. It is printed in half-sheets, from sig. A to sig. 6 B, and three half-sheets are wanting, viz. E, 5 Q, and 5 R. In place of the last two, the following MS. note is inserted:

"The speculations in the two following sheets included views that related to the disorganised state of Turkey, and the unhappy dependence of the Bourbon family; which are now, from the changes which have taken place, altogether unfit for publication."

The sole indication of the authorship which I have observed throughout the volume lies in the following foot-note, at p. 893.:

"This is all that seems to be necessary to say on the subject of education. In a treatise published by me a few years ago, entitled *Improvements in Glasgow*, I think I have exhausted," &c.*

The only treatise with such a title which I find in Watt's *Bibliotheca Britannica* is thus entered:

"Laurie, David. Proposed improvements in Glasgow. Glasg., 1810, 8vo.—Hints regarding the East India Monopoly, 1813. 2*s*."

My *Queries* then are these:

1. Is anything known of such a treatise on "circulable wealth," &c., as that which I have named?

2. Is any biographical notice extant of the "David Laurie" mentioned by Watt?

I may add that the volume in question was recently purchased along with about 1000 other pamphlets and books, chiefly on political economy: all of which appear to have formerly belonged to the late Lord Bexley, and to have been for the most part collected by him when Chancellor of the Exchequer. E.

Old Trafford, near Manchester.

* I find no mention of Mr. Laurie, or of his "Improvements in Glasgow," in Cleland's *Annals of Glasgow*, published in 1816; nor is he mentioned in Mr. M'Culloch's *Literature of Political Economy*.

"DONATUS REDIVIVUS."

Can you, or any of your correspondents, give me any information relative to the history or authorship of the following pamphlet?—

"Donatus Redivivus: or a Reprimand to a modern Church-Schismatick, for his Revival of the Donatistical Heresy of Rebaptization, in Defiance to the Judgment and Practice of the Catholick Church, and of the Church of England in particular. In a Letter to Himself. London, 1714."

The same tract (precisely identical, except in the title-page) is also to be found with the following title:

"Rebaptization condemned. Wherein is shown, 1. That to Rebaptize any Person that was once Baptiz'd, even by Laymen, in the name of the Sacred Trinity, is contrary to the Practice of the Catholick Church in all Ages. 2. That it is repugnant to the Principles and Practice of the Church of England. 3. The Pernicious Consequences of such a Practice. By the Author of Plain Dealing, or Separation without Schism," &c. London, 1716.

I am aware that, according to Dr. Watt, the author of *Plain Dealing* was Charles Owen, D.D., but he makes no mention of *Donatus Redivivus*, and I am unable to discover any account of Dr. Charles Owen or his writings elsewhere. There appears to have been a reply to *Donatus Redivivus*, purporting to be from the pen of a Mrs. Jane Chorlton. This I have never seen, and have only learned of its existence from a subsequent pamphlet with the following title:

"The Amazon Disarm'd: or, the Sophisms of a Schismatical Pamphlet, pretendedly writ by a Gentlewoman, entituled An Answer to Donatus Redivivus, exposed and confuted; being a further Vindication of the Church of England from the scandalous imputation of Donatism or Rebaptization. London, 1714."

The dedication of this last tract begins as follows:

"To the Reverend Mr. L—ter, and the Demi-reverend Mr. M—l—n.

"Gentlemen,

"This letter belongs to you upon a double account, as you were the chief Actors in the late Rebaptization, and are the supposed Vindicators of it, in the Answer to Donatus; a Treatise writ in Defence of the Sentiments of the Church, which you father upon a Dissenting Minister, and disingenuously point out to Mr. O——n by Name," &c.

The point which I wish particularly to ascertain is, whether Dr. Charles Owen was really the

author of either of the tracts I have mentioned; and if so, who he was, and where I can find an account of him and his writings. Ἁλιεύς.

Dublin.

Minor Queries.

Henry Scobell. — Henry Scobell, compiler of a well-known Collection of Acts, was for several years clerk to the Long Parliament. I should be glad to learn what became of him after the dissolution of that assembly. A Leguleian.

The Court House. — This place is situated in Painswick, in Gloucestershire, and has been described to me as an old out-of-the-way place. Where can I meet with a full description of it? Is the tradition that a king—supposed to be either the first or second Charles—ever slept there true? F. M.

Ash-trees attract Lightning. — Is it true that ash-trees are more attractive to lightning than any others? and the reason, because the surface of the ground around is drier than round other trees? C. S. W.

Symbol of Sow, &c. — A sow suckled by a litter of young pigs is a common representation carved on the bosses of the roofs of churches. What is this symbolical of? F. G. C.

Ottery St. Mary.

Passage in Blackwood. —

"I sate, and wept in secret the tears that men have ever given *to the memory of those that died before the dawn*, and by the treachery of earth our mother." — *Blackwood's Magazine*, December, 1849, p. 72., 3rd line, second column.

Will some of your readers give information respecting the above words in Italic? D. N. O.

Rathband Family. — Can any of your readers assist me in distinguishing between the several members of this clerical family, which flourished during the period of the Commonwealth, and immediately preceding? From Palmer's *Nonconformist Mem.* (vol. i. p. 520.), there was a Mr. William Rathband, M.A., ejected from Southwold, a member of Oxford University, who was brother to Mr. Rathband, sometime preacher in the Minster of York, and son of an old Nonconformist minister, Mr. W. Rathband, who wrote against the Brownists. — I should feel obliged by any information which would identify them with the livings they severally held. Oliver.

Encaustic Tiles from Caen. — In the town of Caen, in Normandy, is an ancient Gothic building standing in the grounds of the ancient convent of the Benedictines, now used as a college. This building, which is commonly known as the "Salle des Gardes de Guillaume le Conquerant," was many years ago paved with glazed emblazoned earthenware tiles, which were of the dimensions of about five inches square, and one and a quarter thick; the subjects of them were said to be the arms of some of the chiefs who accompanied William the Conqueror to England. Some antiquaries said these tiles were of the age of William I.; others that they could only date from Edward III. I find it stated in the *Gentleman's Magazine* for March, 1789, vol. lix. p. 211., that twenty of the tiles above spoken of were taken up by the Benedictine monks, and sent as a present to Charles Chadwick, Esq., Healey Hall, Lancashire, in 1786. The rest of the tiles were destroyed by the revolutionists, with the exception of some which were fortunately saved by the Abbé de la Rue and M. P. A. Lair, of Caen. What I wish to inquire is, firstly, who was Charles Chadwick, Esq.? and secondly, supposing that he is no longer living, which I think from the lapse of time will be most probable, does any one know what became of the tiles which he had received from France in 1786? George Boase.

P.S. — The *Gentleman's Magazine* gives a plate of these tiles, as well as a plate of some others with which another ancient building, called "Grand Palais de Guillaume le Conquerant," was paved.

Alverton Vean, Penzance.

Artificial Drainage. — Can any of your correspondents refer me to a work, or works, giving a history of draining marshes by machines for raising the water to a higher level? Windmills, I suppose, were the first engines so used, but neither Beckmann nor Dugdale informs us when first used. I have found one mentioned in a conveyance dated 1642, but they were much earlier. Any information on the history of the drainage of the marshes near Great Yarmouth, of which Dugdale gives a passing notice only, would also be very acceptable to me. E. G. R.

Storms at the Death of great Men. — Your correspondent at Vol. vi., p. 531., mentions "the storms which have been noticed to take place at the time of the death of many great men known to our history."

A list of these would be curious. With a passing reference to the familiar instance of the Crucifixion, as connected with all history, we may note, as more strictly belonging to the class, those storms that occurred at the deaths of "The Great Marquis" of Montrose, 21st May, 1650; Cromwell, 3rd September, 1658; Elizabeth Gaunt, who was burnt 23rd October, 1685, and holds her reputation as the last female who suffered death for a political offence in England; and Napoleon, 5th May, 1821; as well as that which solemnised

the burial of Sir Walter Scott, 26th September, 1832. W. T. M.

Hong Kong.

Motto on Wylcotes' Brass. — In the brass of Sir John Wylcotes, Great Tew Church, Oxfordshire, the following motto occurs:

"IN . ON . IS . AL."

I shall feel obliged if any one of your numerous correspondents will enlighten my ignorance by explaining it to me. W. B. D.

Lynn.

"*Trail through the leaden sky*," *&c.* —

"Trail through the leaden sky their bannerets of fire."

Where is this line to be found, as applied to the spirits of the storm? R. C. WARDE.

Kidderminster.

Lord Audley's Attendants at Poictiers. — According to the French historian Froissart, four knights or esquires, whose names he does not supply, attended the brave Lord Audley at the memorable battle of Poictiers, who, some English historians say, were Sir John Delves of Doddington, Sir Thomas Dutton of Dutton, Sir Robert Fowlehurst of Crewe (all these places being in Cheshire), and Sir John Hawkstone of Wrinehill in Staffordshire; whilst others name Sir James de Mackworth of Mackworth in Derbyshire, and Sir Richard de Tunstall *alias* Sneyde of Tunstall in Staffordshire, as *two of such knights or esquires*. The accuracy of Froissart as an historian has never been questioned; and as he expressly names only *four* attendants on Lord Audley at the battle of Poictiers, it is extremely desirable it should be ascertained if possible which of the six above-named knights really were the companions of Lord Audley Froissart alludes to; and probably some of your learned correspondents may be able to clear up the doubts on the point raised by our historians.

T. J.

Worcester.

Roman Catholic Bible Society. — About the year 1812, or 1813, a Roman Catholic Bible Society was established in London, in which Mr. Charles Butler, and many other leading gentlemen, took a warm part. How long did it continue? Why was it dissolved? Did it publish any annual *reports*, or issue any book or tract, besides an edition of the New Testament in 1815? Where can the fullest account of it be found?

Will any gentleman be kind enough to *sell*, or even to *lend*, me Blair's *Correspondence on the Roman Catholic Bible Society*, a pamphlet published in 1813, which I have not been able to meet with at a bookseller's shop, and am very desirous to see. HENRY COTTON.

Thurles, Ireland.

Minor Queries with Answers.

"*Vox Populi Vox Dei.*" — Lieber, in the last chapter of his *Civil Liberty*, treating of this dictum, ascribes its origin to the Middle Ages, acknowledging, however, that he is unable to give anything very definite. Sir William Hamilton, in his edition of the *Works* of Thomas Reid, gives the concluding words of Hesiod's *Works and Days* thus:

"The word proclaimed by the concordant voice of mankind fails not; for in man speaks God."

And to this the great philosopher adds:

"Hence the adage (?), 'Vox Populi vox Dei.'"

The sign of interrogation is Sir William Hamilton's, and he was right to put it; for whatever the psychological connexion between Hesiod's dictum and V. P. V. D. may be, there is surely no historical. "Vox Populi vox Dei" is a different concept, breathing the spirit of a different age.

How far back, then, can the dictum in these very words be traced?

Does it, as Lieber says, originally belong to the election of bishops by the people?

Or was it of Crusade origin?

America begs Europe to give her facts, not speculation, and hopes that Europe will be good enough to comply with her request. Europe has given the serious "V. P. V. D." to America, so she may as well give its history to America too.

AMERICUS.

[As this Query of AMERICUS contains some new illustration of the history of this phrase, we have given it insertion, although the subject has already been discussed in our columns. The writer will, however, find that the earliest known instances of the use of the saying are, by William of Malmesbury, who, speaking of Odo yielding his consent to be Archbishop of Canterbury, A. D. 920, says: "Recogitans illud Proverbium, *Vox Populi Vox Dei*;" and by Walter Reynolds, Archbishop of Canterbury, who, as we learn from Walsingham, took it as his text for the sermon which he preached when Edward III. was called to the throne, from which the people had pulled down Edward II. AMERICUS is farther referred to Mr. G. Cornewall Lewis' *Essay on the Influence of Authority in Matters of Opinion* (pp. 172, 173., and the accompanying notes) for some interesting remarks upon it. See farther, "N. & Q.," Vol. i., pp. 370. 419. 492.; Vol. iii., pp. 288. 381.]

"*Lanquettes Cronicles.*" — Of what date is the earliest printed copy of these Chronicles? The oldest I am acquainted with is 1560, in quarto (continued up to 1540 by Bishop Cooper). Is this edition rare? R. C. WARDE.

Kidderminster.

[The earliest edition is that printed by T. Berthelet, 4to., 1549. The first two parts of this Chronicle,

and the beginning of the third, as far as the seventeenth year after Christ, were composed by Thomas Lanquet, a young man of twenty-four years of age. Owing to his early death, Bishop Cooper finished the work; and his part, which is the third, contains almost thrice as much as Lanquet's two parts, being taken from Achilles Pyrminius. When it was finished, a surreptitious edition appeared in 1559, under the title of Lanquet's *Chronicle;* whereupon the bishop protested against "the vnhonest dealynge" of this book, edited by Thomas Crowley, in the next edition, entitled Cooper's *Chronicle,* "printed in the house late Thomas Berthelettes," 1560. The running title to the first and second parts is, "Lanquet's Chronicle;" and to the third, "The Epitome of Chronicles." The other editions are, "London, 1554," 4to., and "London, 1565," 4to. We should think the edition of 1560 rare: it was in the collections of Mr. Heber and Mr. Herbert. In this work the following memorable passage occurs, under the year 1542:—"One named Johannes Faustius fyrste founde the crafte of printynge in the citee of Mens in Germanie."]

"*Our English Milo.*"—Bishop Hall extols in his *Heaven upon Earth* the valour of a countryman in a Spanish bull-fight (see p. 335., collected ed. *Works*, 1622). Of whom does he speak?

R. C. Warde.

Kidderminster.

[If we may offer a conjecture, in the passage cited the bishop seems to refer to that "greatest scourge of Spain" Sir Walter Raleigh, and not so much to a bull-fight as to the Spanish Armada. The bishop is prescribing Expectation as a remedy for Crosses, and says, "Is it not credible what a fore-resolved mind can do—can suffer? Could our English Milo, of whom Spain yet speaketh, since their last peace, have overthrown that furious beast, made now more violent through the rage of his baiting, if he had not settled himself in his station, and expected?" Sir Walter's "fore-resolved and expectant mind" was shown in the publication of his treatise, *Notes of Direction for the Defence of the Kingdom*, written three years before the Spanish invasion of 1588.]

"*Delights for Ladies.*"—I lately picked up a small volume entitled—

"Delights for Ladies; to adorne their Persons, Tables, Closets, and Distillatories, with Beauties, Bouquets, Perfumes, and Waters. Reade, practise, and censure." London, Robert Young, 1640.

Who is the author of this interesting little work? Some one has written on the fly-leaf, "See Douce's *Illustrations of Shakspeare*, vol. i. p. 69., where there is a reference to this curious little book;" but as I cannot readily lay my hand on Douce, I will feel obliged for the information sought for from any of your valued correspondents.

George Lloyd.

Dublin.

[The author was Sir Hugh Plat, who, says Harte, "not to mention his most excellent talents, was the most ingenious husbandman of the age he lived in. In a word, no man ever discovered, or at least brought into use, so many new sorts of manure." The *Delights for Ladies* first appeared in 1602, and passed through several editions. Douce merely quotes this work. Plat was the author of several other works: see Watt and Lowndes.]

Burton's Death.—Did Burton, author of *Anatomy of Melancholy*, commit suicide? C. S. W.

[The supposition that Robert Burton committed suicide originated from a statement found in Wood's *Athenæ*, vol. ii. p. 653. (Bliss). Wood says, "He, the said R. Burton, paid his last debt to nature in his chamber in Christ Church, at or very near that time which he had some years before foretold from the calculation of his own nativity; which, being exact, several of the students did not forbear to whisper among themselves that, rather than there should be a mistake in the calculation, he sent up his soul to heaven through a slip about his neck."]

Joannes Audoënus.—I shall be obliged by any notices of the personal or literary history of John Owen, the famous Latin epigrammatist, in addition to those furnished by the *Athenæ Oxonienses*. Wood remarks, that "whereas he had made many epigrams on several people, so few were made on or written to him. Among the few, one by Stradling, and another by Dunbar, a Scot." I have met with one allusion to him among the epigrams of T. Bancroft, 4to., Lond. 1639, signat. A 3.:

"*To the Reader.*

Reader, till Martial thou hast well survey'd,
Or Owen's wit with Jonson's learning weighed,
Forbeare with thanklesse censure to accuse
My writ of errour, or condemne my Muse."

As translators of Audoënus, Wood mentions, in 1619, Joh. Vicars, usher of Christ's Hospital school, as having rendered some select epigrams, and Thomas Beck six hundred of Owen's, with other epigrams from Martial and More, under the title of *Parnassi Puerperium*, 8vo., Lond. 1659. In addition to these I find, in a catalogue of Lilly, King Street, Covent Garden, No. 4., 1844:

"Hayman, Robert. Certaine Epigrams out of the First Foure Bookes of the excellent Epigrammatist Master John Owen, translated into English at Harbor Grace in Bristol's Hope, anciently called Newfoundland, 4to., unbound; a rare poetical tract, 1628, 10s. 6*d*."

Balliolensis.

[The personal and literary history of John Owen (*Audoënus*) is given in the *Biographia Britannica*, vol. v., and in Chalmers' and Rose's Biographical Dictionaries.]

Hampden's Death.—Was the great patriot Hampden actually slain by the enemy on Chalgrove Field? or was his death, as some have asserted,

caused by the bursting of his own pistol, owing to its having been incautiously overcharged? T. J.

Worcester.

[See the *Gentleman's Magazine* for May, 1815, p. 395., for "A true and faithfull Narrative of the Death of Master Hambden, who was mortally wounded at Challgrove Fight, A.D. 1643, and on the 18th of June." From this narrative we learn, that whilst Hampden was fighting against Prince Rupert at Chalgrove Field, he was struck with two carbine-balls in the shoulder, which broke the bone, and terminated fatally.]

Replies.

"PINECE WITH A STINK."

(Vol. viii., pp. 270. 350.)

I would not have meddled with this subject if R. G., getting on a wrong scent, had not arrived at the very extraordinary conclusion that Bramhall meant a "pinnace," and an "offensive composition well known to sailors!"

The earliest notice that I have met with of the *pinece* in an English work, is in the second part of the *Secrets of Maister Alexis of Piemont*, translated by W. Warde, Lond. 1568. There I find the following secrets — worth knowing, too, if effective:

"*Against stinking vermin called Punesies.* — If you rub your bedsteede with squilla stamped with vinaigre, or with the leaves of cedar tree sodden in oil, you shall never feel punese. Also if you set under the bed a payle full of water the puneses will not trouble you at all."

Butler, in the first canto of the third part of *Hudibras*, also mentions it thus:

"And stole his talismanic louse —
His flea, his morpion, and punaise."

If the Querist refers to his French dictionary he will soon discover the meaning of *morpion* and *punaise* — the latter without doubt the *pinece* of Bishop Bramhall. Cotgrave, in his *French-English Dictionary*, London, 1650, defines *punaise* to be "the noysome and stinking vermin called the bed punie."

It may be bad taste to dwell any longer on this subject; but as it illustrates a curious fact in natural history, and as it has been well said, that whatever the Almighty has thought proper to create is not beneath the study of mankind, I shall crave a word or two more.

The *pinece* is not originally a native of this country; and that is the reason why, so many years after its first appearance in England, it was known only by a corruption of its French name *punaise*, or its German appellation *wandlaus* (wall-louse). Penny, a celebrated physician and naturalist in the reign of Henry VII., discovered it at Mortlake in rather a curious manner. Mouffet, in his *Theatrum Insectorum* (Lond. 1634), thus relates the story:

"Anno 1503, dum hæc Pennio scriptitaret, Mortlacum Tamesin adjacentem viculum, magna festinatione accersebatur ad duas nobiles, magno metu ex cimicum vestigiis percussas, et quid nescio contagionis valde veritas. Tandem recognita, ac bestiolis captis, risu timorem omnem excussat."

Mouffet also tells us that in his time the insect was little known in England, though very common on the Continent, a circumstance which he ascribes to the superior cleanliness of the English:

"Munditiem frequentemque lectulorum et culcitrarem lotionem, cum Galli, Germani, et Itali minus curant, pariunt magis hanc pestem, Angli autem munditei et cultus studiosissimi rarius iis laborant."

Ray, in his *Historia Insectorum*, published in 1710, merely terms it the *punice* or wall-louse; indeed, I am not aware that the modern name of the insect appears in print previous to 1730, when one Southal published *A Treatise of Buggs*. Southal appears to have been an illiterate person; and he erroneously ascribes the introduction of the insect into this country to the large quantities of foreign fir used to rebuild London after the Great Fire.

The word *bug*, signifying a frightful object or spectre, derived from the Celtic and the root of *bogie*, bug-aboo, bug-bear — is well known in our earlier literature. Spenser, Shakspeare, Milton, Beaumont and Fletcher, Holinshed and many others, use it; and in Matthew's *Bible*, the fifth verse of the ninety-first psalm is rendered:

"Thou shalt not nede to be afraid of any bugs by night."

Thus we see that a real "terror of the night" in course of time, assumed, by common consent, the title of the imaginary evil spirit of our ancestors.

One word more. I can see no difficulty in tracing the derivation of the word *humbug*, without going to Hamburg, Hume of the Bog, or any such distant sources. In Grose's *Dictionary of the Vulgar Tongue*, I find the word *hum* signifying to deceive. Peter Pindar, too, writes:

"Full many a trope from bayonet and drum
He threaten'd; but behold! 'twas all a hum."

Now, the rustic who frightens his neighbour with a turnip lanthorn and a white sheet, or the spirit-rapping medium, who, for a consideration, treats his verdant client with a communication from the unseen world, most decidedly humbugs him; that is, hums or deceives him with an imaginary spirit, or bug. W. PINKERTON.

Ham.

I take it that the editor of Archbishop Bramhall's *Works* was judicious in not altering the

word *pinece* to *pinnace*, as an object very different from the latter was meant; *i. e.* a *cimex*, who certainly *revenges* any attack upon his person with *a stink*. *Pinece* is only a mistaken orthography of *punese*, the old English name of the obnoxious insect our neighbours still call a *punaise* (see Cotgrave *in voce*). Florio says "Cimici, a kinde of vermine in Italie that breedeth in beds and biteth sore, called *punies* or wall-lice." We have it in fitting company in *Hudibras*, III. 1.:

> "And stole his talismanic louse,
> His flea, his morpion, and punese."

This is only one more instance of the danger of altering the orthography, or changing an obsolete word, the meaning of which is not immediately obvious. The substitution of *pinnace* would have been entirely to depart from the meaning of the Archbishop. S. W. S.

MONUMENTAL BRASSES ABROAD.

(Vol. vi., p. 167.)

A recent visit to the cathedral of Aix-la-Chapelle enables me to add the following Notes to the list already published in "N. & Q."

The brasses are five in number, and are all contained in a chapel on the north-west side of the dome:

1. Arnoldus de Meroide, 1487, is a mural, rectangular plate (3′ · 10″×2′ · 4″), on the upper half of which are engraved the Virgin and Child, to whom an angel presents a kneeling priest, and St. Bartholomew with knife and book.

2. Johannes Pollart, 1534, is also mural and rectangular (5′ · 2½″×2′ · 4″), but is broken into two unequal portions, now placed side by side. The upper half of the larger piece has the following engraving:—In the centre stands the Virgin, wearing an arched imperial crown. Angels swing censers above her head. St. John Baptist, on her right hand, presents a kneeling priest in surplice and alb; and St. Christopher bears "the mysterious Child" on her left. The lower half contains part of the long inscription which is completed on the smaller detached piece.

3. Johannes et Lambertus Munten, 1546. This is likewise mural and rectangular (2′ · 11½″×2′ · 1″). It is *painted* a deep blue colour, and has an inscription in gilt letters, at the foot of which is depicted an emaciated figure, wrapped in a shroud and lying upon an altar-tomb: large worms creep round the head and feet.

4. Johannes Paiel, 1560. Mural, rectangular (3′ · 4″×2′ · 4¼″). This is *painted* as the last-mentioned plate, and represents the Virgin and Child in a flaming aureole. Her feet rest in a crescent, around which is twisted a serpent; on her right hand stand St. John Baptist and the Holy Lamb, each bearing a cross; and to her left is St. Mary Magdalene, who presents a kneeling priest.

5. Henricus de . . . . This in on the floor in front of the altar-rails, and consists of a rectangular plate (2′ · 9″×2′ · 1″), on which is represented an angel wearing a surplice and a stole semée of crosses fitchée, and supporting a shield bearing three fleurs-de-lis, with as many crosses fitchée. A partially-effaced inscription runs round the plate, within a floriated margin, and with evangelistic symbols at the corners.

In the centre of the choir of Cologne Cathedral lies a *modern* rectangular brass plate (8′ · 10″ × 3′ · 11″) to the memory of a late archbishop, Ferdinandus Augustus, 1835.

Beneath a single canopy is a full-length picture of the archbishop in eucharistic vestments (the stole unusually short), a pall over his shoulders, and an elaborate pastoral staff in his hand.

JOSIAH CATO.

Kennington.

MILTON'S "LYCIDAS."

(Vol. ii., p. 246.; Vol. vi., p. 143.)

Your correspondent JARLTZBERG, at the first reference, asks for the sense of the passage, —

> "Besides what the grim wolf with privy paw
> Daily devours apace, and nothing sed:
> But that two-handed engine at the door
> Stands ready to smite once, and smite no more."

My own view of this passage strongly testifies against the interpretation of another passage at the second reference.

The *two-handed engine*, I am positive, is St. Michael's sword. Farther on in the poem the bard addresses the angel St. Michael (according to Warton), who is conceived as guarding the Mount from enemies with a drawn sword, for in this form I apprehend does tradition state the vision to have been seen; and he bids him to desist from looking out for enemies towards the coast of Spain, and to "look homeward," at one of his own shepherds who is being washed ashore, in all probability upon this very promontory. Milton elsewhere (*Par. Lost*, book vi. 251.) speaks of the "huge two-handed sway" of this sword of St. Michael; and here, in *Lycidas*, he repeats the epithet to identify the instrument which is to accomplish the destruction of the wolf. St. Michael's sword is to smite off the head of Satan, who at the door of Christ's fold is, "with privy paw," daily devouring the hungry sheep. Note here that, according to some theologians, the archangel Michael, in prophecy, means Christ himself. (See the authorities quoted by Heber, *Bampton Lectures*, iv. note *l*, p. 242.) Hence it is His business to preserve *His own* sheep. In the Apocalypse the final blow of St. Michael's (or Christ's) two-edged sword, which

is to cleave the serpent's head, is made a distinct subject of prophecy. (See Rev. xii. 7—10.)

While on this subject allow me to ask, Can a dolphin waft? Can a shore wash?

C. Mansfied Ingleby.

Birmingham.

SCHOOL LIBRARIES.

(Vol. viii., pp. 220. 395.)

In returning thanks to those of your correspondents who replied to my Query, I ought, perhaps, to have begged to learn such of our public schools that were *without* libraries, as the best means of obtaining for them bequests or gifts that would form a nucleus of a good library. For example, a correspondent informs me that the governors of Queen Elizabeth's Grammar School, Wimborne, Dorset, are laying by 10*l.* a year towards the purchase of books for that purpose: that having no library at present, there now is a favourable opportunity for either a gift or a bequest: but I should in any case prefer a selection of works likely to prove readable for young people, as history, biography, travels, and the popular works of science.

I can quite imagine that Eton, Winchester, Westminster, Harrow, Shrewsbury, and other similar great schools, would have such libraries, but these are not half the number of our public foundations; the wealthy schools above mentioned, and the rich men's children who go to them, would be in a sad plight indeed were they not amply provided for in such matters. But there are others whose mission is not less important, perhaps more so; and on this head none would be better pleased than I to find I laboured under an "erroneous impression," as remarked by Etonensis. The English public appeared to have an "erroneous impression" that they were better provided with books than any other people a short time ago, till it was disproved when the agitation respecting parochial libraries was set on foot, the facts appearing on the institution of the Marylebone public library.

It has been shown that in France and Germany the public libraries, and the volumes in them, far exceed any that we possess; a strange fact, when we are better provided with standard authors than any other language in the world. I should much wish these brief parallels answered. The city of Lyons has a magnificent public library of 100,000 vols., open to all; how many has her rival Manchester? Boulogne has a public library of 16,000 vols.; how many has Southampton? From the obliging notices of correspondents in "N. & Q.," we have had several articles on parochial libraries, and the sum of the whole appears to be most miserable; surely some bad system has prevailed either in not having proper places for them, or in some other fault. In one place the resident clergyman sells them: surely if they were combined under some enlarged plan, people desirous of making bequests or gifts would do so very willingly when they knew they would be cared for and made use of; for it is probably the case that private libraries are more numerous here than abroad, and that there are altogether more books in the country. I am told by a correspondent that in his time there were no books at Christ's Hospital, therefore the bequest made is, I presume, a late one; and if such is the case, it will be a favourable opportunity for the governors of that school to enlarge the collection and make it available to the scholars.

If, therefore, our schools are no better provided than our public libraries, the inquiry may be of service; but if they are, it cannot do harm to know their condition. It is true I have heard of but one public school hitherto that has no library and wants one, but I shall remain unsatisfied till other returns make their appearance in "N. & Q." or privately, when, if it should appear I have taken a wrong opinion, I shall be as pleased as anybody else to find myself mistaken.

Weld Taylor.

Bayswater.

In answer to your correspondent Mr. Weld Taylor's Query on this subject, may I be allowed to say that at Tonbridge School, where I was educated, there is a very good general library, consisting of the best classical works in our own language, travels, chronicles, histories, and the best works of fiction and poetry, and I believe all modern periodicals.

This library is under the care of the head boy for the time being, and he, with the other monitors, acts as librarian. Books are given out, I believe, daily; the library is maintained by the boys themselves, and few leave the school without making some contribution to its funds, or placing some work on its shelves.

The head master, the Rev. Dr. Welldon, approves of all books before they are added to the library.

There is also what is called the "Sunday Library," consisting of standard works of theology and church history, and other works, chiefly presented by the head and other masters, to induce a taste for such reading.

I am sorry that Mr. Weld Taylor should have to complain of the *general* ignorance of public schoolboys; but I know I may on behalf of the head boy of Tonbridge say, he will be happy to acknowledge any contribution from Mr. Weld Taylor, which he may be disposed to give, towards the removal of this charge.

G. Brindley Acworth.

Star Hill, Rochester.

CAWDRAY'S "TREASURIE OF SIMILIES," AND SIMILE OF MAGNETIC NEEDLE.

(Vol. viii., p. 386.)

There can be no doubt as to the authorship of the *Store-house of Similies*. The work is now before me, and the title-page is as follows:

"A Treasurie or Store-house of Similies; both Pleasaunt, Delightfull, and Profitable for all Estates of Men in Generall: newly collected into Heades and Common Places. By Robert Cawdray. London: printed by Thomas Creede, 1609."

The only reference to his Life, which I can find, is in "The Epistle Dedicatorie;" and two ancestors of mine, "Sir John Harington, Knight, and the Worshipful James Harington, Esquire, his brother," in which, when assigning his reasons for the "Dedication," he says:

"Calling to mind (right worshipfuls) not only the manifold curtesies and benefits, which I found and received, now more than thirty years ago, *when I taught the grammar schoole at Okeham in Rutland*, and sundry times since, of the religious and virtuous lady, Lucie Harington," &c.

The "Dedication" is subscribed "Robert Cawdray." Cawdray was also the author of a work *On the Profit and Necessity of Catechising*, London, 1592, 8vo. E. C. HARINGTON.

The Close, Exeter.

The "Epistle Dedicatorie," as well as the title-page, appears to be wanting in J. H. S.'s copy of Robert Cawdray's *Store-house*, which was "printed by Thomas Creede, London, 1609." From this we find that it was dedicated to "his singular benefactors, Sir John Harington, Knight, as also to the Worshipfull James Harington, Esquire, his brother," whose "great kindness and favourable good will (during my long trouble, and since)" the author afterwards "calls to mind," and also the "manifold curtesies and benefites which I found and received, now more than thirtie years agoe (when I taught the Grammar School at Okeham in Rutland, and sundrie times since) of the religious and vertuous lady, *Lucie Harington* your Worship's Mother, and my especial friend in the Lord." Would this be the "lady, a prudent woman," who "had the princess Elizabeth committed to her government" (vide Fuller's *Worthies*, Rutlandshire)?

J. H. S.'s Query recalls two examples of the "magnetic needle simile" (Vol. vi. and vii. *passim*), which Cawdray has garnered in his *Store-house*, and which fact would probably account for their appearance in many sermons of the period, as the book being expressly intended to "lay open, rip up, and display in their kindes," "verie manie most horrible and foule vices and dangerous sinnes of all sorts;" and the "verie fitte similitudes" being for the most part "borrowed from manie kindes and sundrie naturall things, both in the Olde and New Testament," and being as the writer says "for preachers profitable," would find a place on many a clerical shelf; and its contents be freely used to "learnedly beautifie their matter, and brauely garnish and decke out" their discourses. I fear that I have already encroached too much on your valuable space, but send copies for use at discretion. In the first, the "Sayler's Gnomon" is used as an emblem of the constancy which ought to animate every "Christian man;" and in the second, of steadfastness amidst the temptations of the world. I shall be glad to know more of Cawdray than the trifles I have gathered from his book:

"Euen as the Sayler's Gnomon, or rule, which is commonly called the mariner's needle, doth alwayes looke towards the north poole, and will euer turne towards the same, howsoeuer it bee placed: which is maruellous in that instrument and needle, whereby the mariners doo knowe the course of the windes: Euen so euerie Christian man ought to direct the eyes of his minde, and the wayes of his heart, to Christ; who is our north poole, and that fixed and constant north starre, whereby we ought all to bee governed: for hee is our hope and our trust; hee is our strength, whereupon wee must still relie."

"Like as the Gnomon dooth euer beholde the north starre, whether it be closed and shutte uppe in a coffer of golde, siluer, or woode, neuer loosing his nature: So a faithfull Christian man, whether hee abound in wealth, or bee pinched with pouertie, whether hee bee of high or lowe degree in this worlde, ought continually to haue his faith and hope surely built and grounded uppon Christ: and to haue his heart and minde fast fixed and settled in him, and to follow him through thicke and thinne, through fire and water, through warres and peace, through hunger and colde, through friendes and foes, through a thousand perilles and daungers, through the surges and waues of enuie, malice, hatred, euill speeches, rayling sentences, contempt of the worlde, flesh, and diuell: and, euen in death itselfe, bee it neuer so bitter, cruell, and tyrannicall; yet neuer to loose the sight and viewe of Christ, neuer to giue ouer our faith, hope, and trust in him."

SIGMA.

Stockton.

Robert Cawdray, the author of *A Treasurie or Store-house of Similies*, was a Nonconformist divine of learning and piety. Having entered into the sacred function about 1566, he was presented by Secretary Cecil to the rectory of South Luffenham in Rutlandshire. After he had been employed in the ministry about twenty years, he was cited before Bishop Aylmer and other high commissioners, and charged with having omitted parts of the Book of Common Prayer in public worship,

and with having preached against certain things contained in the book. Having refused, according to Strype, to take the oath to answer all such articles as the commissioners should propose, he was deprived of his ministerial office. Mr. Brook, however, in his *Lives of the Puritans*, states that though he might at first have refused the oath, yet that he afterwards complied, and gave answers to the various articles which he proceeds to detail at length. He was cited again on two subsequent occasions; and, on his third appearance, being required to subscribe, and to wear the surplice, he refused, and was imprisoned, and ultimately deprived. He applied to Lord Burleigh to intercede on his behalf, and his lordship warmly espoused his cause, and engaged Attorney Morrice to undertake his defence, but his arguments proved ineffectual. Mr. Cawdray, refusing to submit, was brought before Archbishop Whitgift, and other high commissioners, May 14, 1590, and was degraded and deposed from the ministry and made a mere layman. The above account is abridged from Brook's *Lives of the Puritans*, London, 1813, pp. 430–43. Ἁλιεύς.

Dublin.

P. S. Besides the *Treasurie of Similies*, I find the following work under his name in the Bodleian Catalogue:

"A Table Alphabeticall; conteyning and teaching the True Writing and Vnderstanding of hard vsuall English Wordes, borrowed from the Hebrew, Greeke, Latine, or French, &c. London. 8vo. 1604."

The title of this work is—

"A Treasurie or Store-house of Similies; both Pleasant, Delightfull, and Profitable for all Estates of Men in Generall: newly collected into Heades and Common Places. By Robert Cawdray. Thomas Creed, London, 1609, 4to."

Cawdray was rector of South Luffenham, in Rutland; and was deprived by Bishop Aylmer for nonconformity in 1587. He appealed to the Court of Exchequer, and his case was argued before all the judges in 1591. A report of the trial is in Coke's *Reports*, inscribed "De Jure Regis Ecclesiastico." There is a Life of Cawdray in Brook's *Lives of the Puritans* (vol.i. pp.430—443.), which contains an interesting account of his examination before the High Commission, extracted from a MS. register. Notices of him will also be found in Neal's *Puritans*, 1837 (vol. i. pp.330. 341.); and Heylin's *History of the Presbyterians*, 1672 (fol. p. 317.). John I. Dredge.

"MARY, WEEP NO MORE FOR ME."

(Vol. viii., p. 385.)

For the following information respecting the author, and the original, I am indebted to the *Lady's Magazine* of 1820, from which I copied it several years ago.

Mr. Joseph Lowe, born at Kenmore in Galloway, 1750, the son of a gardener, at fourteen apprenticed to a weaver, by persevering diligence in the pursuit of knowledge, was enabled in 1771 to enter himself a student in Divinity in the University of Edinburgh. On his return from college he became tutor in the family of a gentleman, Mr. M'Ghie of Airds, who had several beautiful daughters, to one of whom he was attached, though it never was their fate to be united. Another of the sisters, Mary, was engaged to a surgeon, Mr. Alexander Miller. This young gentleman was unfortunately lost at sea, an event immortalised by *Mary's Dream*. The author was unhappy in his marriage with a lady of Virginia, whither he had emigrated, and died in 1798. This poem was originally composed in the Scottish dialect, and afterwards received the polished English form from the hand of its author.

"MARY'S DREAM.

"The lovely moon had climb'd the hill,
Where eagles big aboon the Dee,
And, like the looks of a lovely dame,
Brought joy to every body's ee:
A' but sweet Mary deep in sleep,
Her thoughts on Sandy far at sea;
A voice drapt saftly on her ear —
'Sweet Mary, weep nae mair for me!'

"She lifted up her waukening een,
To see from whence the sound might be,
And there she saw young Sandy stand,
Pale, bending on her his hollow ee.
'O Mary dear, lament nae mair!
I'm in death's thraws aneath the sea:
Thy weeping makes me sad in bliss,
Sae Mary, weep nae mair for me!

"'The wind slept when we left the bay,
But soon it waked and raised the main;
And God he bore us down the deep —
Wha strave wi' him, but strave in vain.
He stretch'd his arm and took me up,
Tho' laith I was to gang but thee:
I look frae heaven aboon the storm,
Sae Mary, weep nae mair for me!

"'Take aff thae bride-sheets frae thy bed,
Which thou hast faulded down for me,
Unrobe thee of thy earthly stole —
I'll meet in heaven aboon wi' thee.'
Three times the gray cock flapp'd his wing,
To mark the morning lift his ee;
And thrice the passing spirit said,
'Sweet Mary, weep nae mair for me!'"

J. W. Thomas.

Dewsbury.

PHOTOGRAPHIC CORRESPONDENCE.

Clouds in Photographs (Vol. viii., p. 451.). — Your correspondent on this subject may easily produce clouds on paper negatives by drawing in the lights on the back with common writing ink. There is usually some tint printed with all negatives, therefore the black used will stop it out.

It is at the same time unfair and untrue to the art, because clouds cannot be represented in the regular mode of practice. If they appear, as they do sometimes by accident, it is well to leave them; but in no art is any trick so easily detected as in photography, and it cannot add to any operator's credit in expertness to practise them. W. T.

Albumenized Paper.—In a late Number of "N. & Q." you published an account of albumenizing paper for positives by Mr. Shadbolt. Having considerable experience in the manipulation of photographical art, I have bestowed great pains in testing the process he recommends; and, I regret to say, the results are by no means satisfactory. I well know the delicacy which is required in applying the albumen *evenly* to the surface of the paper, and am therefore not surprised to find that each of his "longitudinal strokes" remains clearly indicated, thereby entirely destroying the effect of the picture.

He also advises that the paper should not be afterwards *ironed*, as it is apt to produce flaws and spots on the albumenized surface; and he believes that the chemical action of the nitrate of silver alone is sufficient to coagulate the albumen, without the application of heat. This I have found *in practice* to be incorrect: for when I have excited albumenized paper, to which a sufficient heat has not been applied, I have invariably observed that a portion of the albumen becomes detached into the silver solution, making it viscid, and favouring its decomposition. Consequently, the sheets *last* excited seldom retain their colour so long as those which are first prepared. But even laying aside the question of the coagulation of the albumen, the paper, unless it is ironed, remains so "cockled up," that it is not only unsightly, but very difficult to use. 100-grain solution of nitrate of silver (I presume to the ounce) is also recommended. In a late Number, I find Dr. Diamond uses a 40-grain solution with perfect success; and my own experience enables me to verify this formula as being sufficiently powerful:—no additional intensity of colour being obtained by these strong solutions, it is a mere waste of material. Therefore I think your correspondent fails in effecting either economy of material or time.

However painful it may be to me to offer remarks at variance with the opinions of your kind and intelligent correspondents, yet I consider it a duty that yourself and readers should not be misled, and so interesting and elegant an art as photography brought into disrepute by experiments which, however well intentioned, plainly indicate a want of experience. K. N. M.

[Mr. Shadbolt's scientific acquirements appeared to us to demand that we should give insertion to his plan of albumenizing paper: although *we* felt some doubts whether it did not contain the disadvantages which our correspondent now points out. We had met with such complete success in following out the process recommended by Dr. Diamond in our 205th Number, that we did not think it advisable to make any alteration. For our own experience has shown us the wisdom, in photography as in other matters, of holding fast that which is good. — Ed.]

Stereoscopic Angles.—Notwithstanding the space you have devoted to this subject, I find little practical information to the photographer: will you therefore allow me to presume to offer you my mode, which, regardless of all scientific rules, I find to be perfectly successful in obtaining the desired results?

My focussing-glass is ruled with a few perpendicular and horizontal lines with a pencil, and I also cross it from corner to corner, which marks the centre of the glass. These lines always allow me to place my camera level, because the perpendicular lines being parallel with any upright line secures it.

Having taken a picture, I note well the spot of some object near the centre of the picture: thus, if a window or branch of a tree be upon the spot where the lines cross ×, I remove the camera in a straight line about one foot for every ten yards distance from the subject, and bring the same object to the same spot: I believe it is not very important if the camera is moved more or less. This may be known and practised by many of your friends; but I am sure others make a great difficulty in effecting those satisfactory results which, as I have shown, may be so easily obtained. H. W. D.

Photographic Copies of MSS.—I am glad to find from your Notices to Correspondents in Vol. viii., p. 456., that the applicability of photography to the copying of MSS., or printed leaves, is beginning to excite attention. The facility and cheapness of thus applying it (as I have been informed by a professional photographer) is so great, that I have no doubt but that we shall shortly have it used in our great public libraries; so as to supersede the present slow, expensive, and uncertain process of copying by hand. And it is in order to help to bring about so desirable a state of things, that I send these few lines to your widely-circulated journal. M. D.

Replies to Minor Queries.

Lord Cecil's "Memorials" (Vol. viii., p. 442.). — Cecil's "First Memorial" is printed in Lord Somers's *Tracts*. It appears that Primate Ussher, and, subsequently, Sir James Ware and his son Robert, had the benefit of extracts from Lord Burleigh's papers. Mr. Bruce may find the "Examination" of the celebrated Faithfull Comine, and "Lord Cecyl's Letters," together with other interesting documents, entered among the Clarendon MSS. in *Pars altera* of the second volume of *Catal. Lib. Manuscr. Angl. et Hib.*, Oxon. 1697. R. G.

Foreign Medical Education (Vol. viii., pp. 341. 398.). — In addition to the previous communications on this subject, I beg to refer your correspondent Medicus to Mr. Wilde's *Austria; its Literary, Scientific, and Medical Institutions, with Notes on the State of Science, and a Guide to the Hospitals and Sanitary Institutions of Vienna*, Dublin: Curry and Co., 1842. J. D. M'K.

Encyclopædias (Vol. viii., p. 385.). — Surely there must be many persons who sympathise with Encyclopædicus in wishing to have a work *not* encumbered and swollen by the heavy and bulky articles to which he refers: perhaps there may be as many as would make it worth the while of some publisher to furnish one. Of course copyright, and all sorts of rights, must be respected; but that being done, there would be little else to do than to cut out and wheel away the heavy articles from a copy of any encyclopædia, and put the rest into the hands of a printer. The residuum (which is what we want) would probably be to a considerable extent the same. When necessary additions had been made, the work would still be of moderate size and price. N. B.

Pepys's Grammar (Vol. viii., p. 466.). — I am unable to answer Mr. Keightley's Query, not having the slightest knowledge of short-hand; but I always understood that the original spelling of every word in the *Diary* was carefully preserved by the gentleman who decyphered it.

No estimate, however, of Pepys's powers of writing can be formed from the hasty entries recorded in his short-hand journal, and, as I conceive, they derive additional interest from the quaint terms in which they are expressed.

Braybrooke.

"*Antiquitas Sæculi Juventus Mundi*" (Vols. ii. and iii. *passim*). — The following instances of this thought occur in two writers of the seventeenth century:

"Those times which we term vulgarly the Old World, were indeed the youth or adolescence of it . . . if you go to the age of the world in general, and to the true length and longevity of things, we are properly the older cosmopolites. In this respect the cadet may be termed more ancient than his elder brother, because the world was older when he entered into it. Nov. 2, 1647." — Howell's *Letters*, 11th edit.: London, 1754, p. 426.

Butler, in his *character* of "An Antiquary," observes:

"He values things wrongfully upon their antiquity, forgetting that the most modern are really the most ancient of all things in the world; like those that reckon their pounds before their shillings and pence, of which they are made up." — Thyer's edit., vol. ii. p. 97.

Jarltzberg.

Napoleon's Spelling (Vol. viii., p. 386.). — The fact inquired after by Henry H. Breen is proved by the following extract from the *Mémoires* of Bourrienne, Napoleon's private secretary for many years:

"Je préviens une fois pour toutes que dans les copies que je donnerai des écrits de Bonaparte, je rétablirai l'orthographe, qui est en général *si extraordinairement estropiée* qu'il serait ridicule de les copier exactement." — *Mém.* i. 73.

C.

Black as a mourning Colour (Vol. viii., p. 411.). — Mourning habits are said first to appear in England in the time of Edward III. Chaucer and Froissart are the first who mention them. The former, in *Troylus and Creseyde*, says:

"Creseyde was in widowe's habit *black*."

Again:

"My clothes everichone
Shall *blacke* ben, in tolequyn, herte swete,
That I am as out of this world gone."

Again, in the *Knights Tale*, Palamon appeared at a funeral

"In clothes *black* dropped all with tears."

Froissart says, the Earl of Foix clothed himself and household in *black* on the death of his son. At the funeral of the Earl of Flanders black gowns were worn. On the death of King John of France, the King of Cyprus wore black. The very mention of these facts would suggest that black was not then universally worn, but being gradually adopted for mourning. B. H. C.

Chanting of Jurors (Vol. vi., p. 315.). — No answer has yet been given to J. F. F.'s Query on this, yet the expression "to chant" was not an unusual one, if we may believe Lord Strafford:

"They collected a grand jury in each county, and proceeded to claim a ratification of the rights of the crown. The gentlemen on being empanelled were informed that the case before them was irresistible, and that no doubts could exist in the minds of reasonable

men upon it. His majesty was, in fact, indifferent whether they found for him or no. 'And there I left them,' says Strafford, '*to chant* together, as they call it, over their evidence.' The counties of Roscommon, Sligo, and Mayo instantly found a title for the king."

This extract is from a very eloquent article on Lord Strafford in the *British Critic*, No. LXVI. p. 485. W. Fraser.

Tor-Mohun.

Aldress (Vol. v., p. 582.).—Your correspondent Cowgill gives an instance of the use of this obsolete word in an epitaph in St. Stephen's, Norwich, and asks where else it may be met with. I have just found it in a manuscript diary, under date 1561, and also as used in the same city:

"A Speech made after Mr. Mayor Mingay's Dinner.

"Master Mayor of Norwich; an it please your worship you have feasted us like a kinge. God bless the Queen's grace. We have fed plentifully, and now whilom I can speak plain English, I heartily thank you Master Mayor, and so do we all. Answer, boys, answer! Your beere is pleasant and potent, and soon catches us by the caput and stops our manners, and so Huzza for the Queen's Majesty's Grace, and all her bonny brow'd dames of honour! Huzza for Master Mayor and our good dame Mayoress, the Alderman and his faire *Aldress*; there they are, God save them and all this jolly company. To all our friends round country who have a penny in their purse, and an English heart in their bodies, to keep out Spanish Dons and Papists with their faggots to burn our whiskers. Shove it about. Twirl your cup-cases, handle your jugs, and huzza for Master Mayor and his good dame!"

How long is it since the ladies of our civic dignitaries relinquished the distinction here given to one of their order? What was the cup-case?

Charles Reed.

Paternoster Row.

Huggins and Muggins (Vol. viii., p. 341.).—In the edition of Mallet's *Northern Antiquities*, edited by J. A. Blackwell, Esq., and published by Bohn (*Antiquarian Library*, 1847), the following conjectural etymology of the words Huggins and Muggins is given by the editor in a note on the word *Munimn*, in the glossary to the Prose Edda:

"We cannot refrain for once from noticing the curious coincidence between the names of Odin's ravens, Hugin and Munin — Mind and Memory — and those of two personages who figure so often in our comic literature as Messrs. Huggins and Muggins. *Huggins*, like *Hugh*, appears to have the same root as *Hugin*, viz. *hugr*, mind, spirit; and as Mr. Muggins is as invariably associated with Mr. Huggins, as one of Odin's ravens was with the other (as mind is with memory), the name may originally have been written *Munnins*, and *nn* changed into *gg* for the sake of euphony. Should this *conjecture*, for it is nothing else, be well founded, one of the most poetical ideas in the whole range of mythology would, in this plodding, practical, spinning-jenny age of ours, have thus undergone a most singular metamorphosis."

Jno. N. Radcliffe.

Dewsbury.

Camera Lucida (Vol. viii., p. 271.).—With my camera lucida I received a printed sheet of instructions, from which the following extract is made, in answer to Caret:

"Those who cannot sketch comfortably, without perfect distinctness of both the pencil and object, must observe, that the *stem* should be drawn out to the mark D, for all distant objects, and to the numbers 2, 3, 4, 5, &c. for objects that are at the distances of only 2, 3, 4, or 5 feet respectively, the stem being duly inclined according to a mark placed at the bottom; but, after a little practice, such exactness is wholly unnecessary. The farther the prism is removed from the paper, that is, the longer the stem is drawn out, the larger the objects will be represented in the drawing, and accordingly the less extensive the view.

"The nearer the prism is to the paper, the smaller will be the objects, and the more extensive the view comprised on the same piece of paper.

"If the drawing be two feet from the prism, and the paper only one foot, the copy will be half the size of the original. If the drawing be at one foot, and the paper three feet distant, the copy will be three times as large as the original: and so for all other distances."

T. B. Johnston.

Edinburgh.

"*When Orpheus went down*" (Vol. viii., pp. 196. 281.).—This seems to be rightly attributed to Dr. Lisle. See Dodsley's *Collection of Poems*, vol. vi. p. 166. (1758), where it is stated to have been imitated from the Spanish, and set to music by Dr. Hayes. It is not quite correctly given in "N. & Q." J. Kelway.

The Arms of De Sissone (Vol. viii., p. 243.).—I beg to refer J. L. S. to *Histoire Généalogique et Chronologique de la Maison Royale de France, &c.*, tom. viii. p. 537., Paris, 1733; and also to *Livre d'Or de la Noblesse*, p. 429., Paris, 1847.

Clericus (D).

Oaths of Pregnant Women (Vol. v., p. 393.).—Women of the humbler classes in the British Islands appear to have an objection, when pregnant, to take an oath. I have not observed any attempt to explain or account for this prejudice. The same objection exists among the Burmese. Indeed, pregnant women there are, by long-observed custom, absolved from taking an oath, and affirm to their depositions, "remembering their pregnant condition." The reason of this is as follows: The system of Budhism, as it prevails in the Indo-Chinese countries, consists essentially in the negation of a Divine Providence. The oath of Budhists is an imprecation of evil on the swearer,

addressed to the innate rewarding powers of nature, animate and inanimate, if the truth be not spoken. This evil may be instantaneous, as sudden death from a fit, or from a flash of lightning; the first food taken may choke the false swearer; or on his way home, a tiger by land, or an alligator by water, may seize and devour him. I have known an instance of this occur, which was spoken of by hundreds as a testimony to the truth of the system. Now it is supposed by Budhists that even an unconscious departure from truth may rouse jealous nature to award punishment. In the case of pregnant women this would involve the unborn offspring in the calamity. Hence women in that condition do not take an oath in Burmah. PH.

Rangoon.

Lepel's Regiment (Vol. vii., p. 501.).—J. K. may rest assured that no trace can now be discovered of a regiment thus named, which existed in the year 1707. I have searched the lists of cavalry and infantry regiments at the battle of Almanza, fought April 25th of that year, and do not find this regiment mentioned. May I substitute for "Lepel's" regiment, "Pepper's" regiment? The colonelcy of that corps, now the 8th Royal Irish Hussars, became vacant by the fall of Brigadier-General Robert Killigrew at Almanza, and it was immediately conferred on the lieutenant-colonel of the corps, John Pepper, who held it until March 23, 1719. G. L. S.

Editions of the Prayer Book prior to 1662 (Vol. vi., pp. 435. 564.; Vol. vii. *passim*).—I have recently met with the following editions, which have not, I think, been yet recorded in your pages:

1630. folio, London.

1639. 4to. Barker and Bill.

1661. 8vo. London, Duporti, Latin.

The first and third are in Mr. Darling's *Encyc. Bibl.*, see columns 366, 367; the second I saw at Mr. Straker's, Adelaide Street, Strand.

Will some of your readers kindly tell me in what edition of the Prayer Book the "Prayers at the Healing" are last met with? I have them in a Latin Prayer Book, 12mo. London, 1727.*

W. SPARROW SIMPSON.

Creole (Vol. vii., p. 381.; Vol. viii., p. 138.).—I have never met with any satisfactory explanation of the origin of this word; its meaning has undergone various modifications. At first it was limited in its application to the descendants of Europeans born in the colonies. By degrees it came to be extended to all classes of the population of colonial descent; and now it is indiscriminately employed to express things as well as persons, of local origin or growth. We say a *creole* negro, as contra-distinguished from a negro born in Africa or elsewhere; a *creole* horse, as contra-distinguished from an English or an American horse; and we speak "Creole" when we address the uneducated classes in their native jargon.

HENRY H. BREEN.

St. Lucia.

Daughter pronounced "Dafter" (Vol. viii., p. 292.).—This pronunciation is universal in North Cornwall and North-west Devonshire. J. R. P.

Richard Geering (Vol. viii., p. 340.).—If Y. S. M. will favour me with the parentage of "Richard Geering, one of the six clerks in chancery in Ireland," I shall be better able to judge whether he was of the family of Geering, Gearing, or Geary, of South Denchworth in the co. of Berks, of which family I have a pedigree. I can also supply their coat of arms and crest. Any information of the Geerings, ancestors of the said Richard, the chancery clerk, will be acceptable to your occasional correspondent H. C. C.

If this Richard Geering is related to the Geerings of South Denchworth, in Berkshire, I refer Y. S. M. to Clarke's *Hundred of Wanting*, Parker, Oxford, 1824.

The Geerings bought the manor of Viscount Cullen. It was formerly in the possession of the Hydes: several of the Geering monuments are in the church. Their arms, Or, on two bars gules six mascles of the field, on a canton sable a leopard's face of the first. The Geerings were long tenants of a part of the estate which they purchased; they are extinct in the male line. A grandson, John Bockett, Esq. (by the female line), of the last heir, possessed a small farm in the parish which was sold by him some years ago. The manor now belongs to Worcester College, Oxford, who purchased it of Gregory Geering, gent., in 1758. The name is spelt Gearing and Geary in the early registers.

The books in the small study (mentioned in "N. & Q." some time ago) were given by Gregory Geering, Esq., Mr. Ralph Kedden, vicar of Denchworth, and Mr. Edward Brewster, stationer, of London, most of which are attached by long chains to the cases. JULIA R. BOCKETT.

Southcote Lodge.

Island (Vol. viii., p. 279.).—H. C. K. is quite right in saying that the *s* has been inserted in this word: not, however, as he thinks, "to assimilate

[* It appears from a note in Pepys's *Diary*, June 23, 1660, that the library of the Duke of Sussex contained four several editions of the Book of Common Prayer, all printed after the accession of the House of Hanover, and all containing, as an integral part of the service, "The Office for the Healing."—ED.]

the Saxon and French terms," but from a fancied French or Latin derivation, just as *rime* is spelt *rhyme*, because it was fancied that it came from *ῥυθμὸς;* and as critics and editors will print *cœlum* instead of *cælum*, contrary to all authority, because they have taken it into their heads that it comes from *κοῖλον*. We have also *spright*, *impregnable*, and other misspelt words, for which it is difficult to assign a reason. But I think H. C. K. is altogether mistaken in connecting the A.-S. *ig* (pr. *ee*), an island, with *eye*. It is evidently one of the original underived nouns of the Teutonic family, being *ig* A.-S., *ey* Icel., whence *ö* Swed., *ö* or *öe* Dan., and which also appears in the German and Dutch *eiland;* while in the words for *eye* the *g* is radical, as *eage* A.-S., *auga* Icel., *auge* Germ., *oog* Dutch. T. K.

Miscellaneous.

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Notes.

THE STATE PRISON IN THE TOWER.

A paragraph has lately gone the round of the newspapers, in which, after mentioning the alterations recently made in the Beauchamp Tower and the opening of its "written walls" to public inspection, it is stated that this Tower was formerly the place of confinement for state prisoners, and that "Sir William Wallace and Queen Anne Boleyn" were amongst its inmates.

Now, I believe there is no historical authority for saying that "the Scottish hero" was ever confined in the Tower of London; and it seems certain that the unfortunate queen was a prisoner in the royal apartments, which were in a different part of the fortress. But so many illustrious persons are known to have been confined in the Beauchamp Tower, and its walls preserve so many curious inscriptions — the undoubted autographs of many of its unfortunate tenants — that it must always possess great interest.

Speaking from memory, I cannot say whether the building known as the Beauchamp (or Wakefield) Tower was even in existence in the time of Edward I.; but my impression is, that its architecture is not of so early a time. It is, I believe, supposed to derive its name from the confinement in it of Thomas de Beauchamp, Earl of Warwick, in 1397. Of course it was not the only place of durance of state prisoners, but it was the prison of most of the victims of Tudor cruelty who were confined in the Tower of London; and the walls of the principal chamber, which is on the first storey, and was, until lately, used as a mess-room for the officers, are covered in some parts with those curious inscriptions by prisoners which were first described in a paper read before the Society of Antiquaries in 1796, by the Rev. J. Brand, and published in the thirteenth volume of *The Archæologia*.

Mr. P. Cunningham, in his excellent *Handbook*, says:

"William Wallace was lodged as a prisoner on his first arrival in London in the house of William de Leyre, a citizen, in the parish of All Hallows Staining, at the end of Fenchurch Street."

Mr. Cunningham, in his notice of the Tower, mentions Wallace first among the eminent persons who have been confined there. The popular accounts of the Tower do the like. It was about the Feast of the Assumption (Aug. 15) that Wallace was taken and conducted to London; and it seems clear that he was forthwith imprisoned in the citizen's house:

"He was lodged," says Stow, "in the house of William Delect, a citizen of London, in Fenchurch Street. On the morrow, being the eve of St. Bartholomew (23rd Aug.), he was brought on horseback to Westminster . . . the mayor, sheriffs, and aldermen of London accompanying him; and in the Great Hall at Westminster . . . being impeached," &c.

The authorities cited are, Adam Merimuth and Thomas de La More. His arraignment and condemnation on the Vigil of St. Bartholomew are also mentioned by Matthew Westminster, p. 451. Neither these historians, or Stow or Holinshed, afford any farther information. The latter chronicler says that Wallace was "condemned, and thereupon hanged" (*Chron.*, fol., 1586, vol. ii. p. 313.). He was executed at Smithfield; and it is not improbable that, if, after his condemnation, he was taken to any place of safe custody, he was lodged in Newgate. The following entry of the expenses of the sheriffs attending his execution is on the Chancellor's Roll of 33 Edw. I. in the British Museum:

"Et in expens̄ t̄ misis f̄cis p̄ eosd̄ Vicet̄es p̄ Willo le Walleys Scoto latr̄one predone puplico utlagato inimico et rebellione ℞ qui in contemptu ℞ p̄ Scociam se Regem Scocie falso fecāt nōiare t̄ t̄ ministros ℞ in p̄tibus Scocie intf̄ecit atq; duxt excercitū hostilit̄ contrā Regē p̄ judiciū Cur̄ ℞ apud Westm̄ distr̄hendo suspendendo dcollando ej̄ viscera concremando ac ej̄ corpus q̄rterando cuj̄ corpis quartia ad iiij majores villas Scocie tr̄nsmittebantur hoc anno . . . . £xj *s.* x*d.*"

The day of the trial, August 23, is generally given as the date of his execution. It therefore appears that the formidable Scot never was a prisoner in the Tower.

The unfortunate Queen Anne Boleyn occupied the royal apartments while she was a prisoner in the Tower. From Speed's narrative, it appears that she continued to occupy them after she was condemned to death. On May 15 (1536) she was (says Stow)

"Arraigned in the Tower on a scaffold made for the purpose in the King's Hall; and after her condemnation, she was conveyed to ward again, the Lady Kingston, and the Lady Boloigne her aunt, attending on her."

On May 19, the unfortunate queen was led forth to "the green by the White Tower" and beheaded.

In the record of her trial before the Duke of Norfolk, Lord High Steward (see *Report of Deputy Keeper of Public Records*), she is ordered to be taken back to "the king's prison within the Tower;" but these are words of form. The oral tradition cannot in this case be relied upon, for it pointed out the Martin Tower as the place of her imprisonment because, as I believe, her name was found rudely inscribed upon the wall. The Beauchamp Tower seems to have been named only because it was the ordinary state prison at the time. The narrative quoted by Speed shows, however, that the place of her imprisonment was the queen's lodging, where the fading honours of royalty still surrounded Anne Boleyn.

William Sidney Gibson.

Newcastle-upon-Tyne.

INEDITED LETTER FROM HENRY VIII. OF ENGLAND TO JAMES V. OF SCOTLAND.

I lately transcribed several very interesting original manuscripts, chiefly of the seventeenth century, but some of an earlier date, and now send you a literal specimen of one evidently belonging to the sixteenth century; although, notwithstanding the day of the month is given, the year is not. If you think it worthy of a place in your very excellent publication, you are quite at liberty to make use of it, and I shall be happy to send you some of the others, if you choose to accept them. They chiefly relate to the period when the Duke of Lauderdale was commissioner for Scotch affairs at the English Court; and one appears to be a letter addressed by the members of the Scottish College at Paris to James I. on the death of his mother.

Thos. Nimmo.

Right excellent right high and mighty prince, our most dereste brother and nephew, we recommende us unto you in our most hertec and affectuous maner by this berer, your familyar servitor, David Wood. We have not only receyved your most loving and kinde letr̄ declaring how moch ye tendre and regarde the conservation and mayntennance of good amytie betwene us, roted and grounded as well in proximitie of blood as in the good offices, actes, and doyngs shewed in our partie, whiche ye to our greate comforte afferme and confesse to be daylly more and more in your consideration and remembraunce (but also two caste of fair haukes, whiche presented in your name and sent by youe we take in most thankfull parte), and give youe our most hertie thanks for the same, taking greate comforte and consolacion to perceyve and understande by your said letters, and the credence comitted to your said familyar servitor David Wood, which we have redd and considered (and also send unto youe with these our letters answer unto the same) that ye like a

good and uertuous prince, have somoche to herte and mynde the good rule and order uppon the borders (with redresse and reformacion of such attemptats as have been comytted and done in the same), not doubting but if ye for your partie as we intende for ours (doe effectually persiste and contynue in so good and uertuose purpose and intente), not only our realmes and subjectts shall lyue quyetly and peasably without occasion of breche, but also we their heddes and gouernors shall so encrease and augment our syncere love and affecōn as shall be to the indissoluble assurammente of good peace and suretie to the inestimable benefit, wealth, and comoditie of us our realmes and subjectts hereafter.

Right excellent right high and mightie prynce, our most dercst brother and nephew, the blessed Trynytie have you in his government.

Given under our signet at Yorke place besides Westminster, the 7th day of December.

Your lovyng brother and unele,

HENRY VIII.

[This letter, which is not included in the *State Papers*, "King Henry VIII.," published by the Record Commissioners, was probably written on the 7th December, 1524–25, as in the fourth volume of that collection is a letter from Magnus to Wolsey, in which he says, p. 301.: "Davy Wood came hoome about the same tyme, and sithenne his hider comming hath doone, and continually dooth myche good, making honourable reaport not oonly to the Quenes Grace, but also to all other. He is worthy thankes and gramerces." This David Wod, or Wood, was a servant of the queen, Margaret of Scotland.]

HANDBOOK TO THE LIBRARY OF THE BRITISH MUSEUM.

In the *Report* of the royal commissioners on the British Museum, printed in 1850, we read —

"We are of opinion that, with reference to such a measure as the one now suggested [giving information to persons at a distance as to the existence of works in the library], and to other measures and regulations generally affecting the use of the library, it is desirable to prepare and publish a compendious *Guide to the reading-room*, as described and *suggested* by lord Seymour at Q. 9521."

The reference is erroneous. At Q. 9521. there is not a word on the subject! At Q. 9522. we read —

"(*Lord Seymour* — to Antonio Panizzi, Esq.) You have heard also *some witnesses* state that it would be a great advantage to those who frequent the reading-room if they had put into their hands some short printed guide to the reading-room, to tell them what books of reference there were, and to tell them how they were to proceed to get books, and other information, from the want of which they state they have been at a great loss? (*Mr. Panizzi.*) I do not believe that it is often the case that persons are at a loss for want of such a guide, but *it might be done*," etc.

Now, the suggestion of a *short printed guide to the reading-room* was evidently considered as of some importance. The principle of SUUM CUIQUE is also of some importance. We observe that lord Seymour the examiner ascribes the suggestion to *some witnesses* — but lord Seymour the reporter claims the credit of it for himself! It is the after-thought of his lordship of which I have to complain.

If we turn to the evidence, it will appear that Mr. Peter Cunningham suggested a printed "catalogue of the books in the reading-room," Q. 4800. — I must now speak of myself. When summoned before the commissioners as a witness, I took with me the printed *Directions respecting the reading-room* for the express purpose of pointing out their inconsistency and insufficiency, and of advocating the preparation of a guide-book.

I cannot repeat my arguments. It would occupy too much space. I can only refer to the questions 6106—6116. The substance is this: — I contended that every person admitted to the reading-room should be furnished with instructions *how to proceed* — instructions as to the *catalogues which he should consult* — and instructions for *asking for the books*. On that evidence rests my claim to the credit of having suggested a *Guide to the reading-room*. Its validity shall be left to the decision of those who venerate the motto of Tom Hearne — SUUM CUIQUE.

The trustees of the British Museum seem to have paid no attention to the recommendation of the royal commissioners. They issue the same *Directions* as before. *After* you have obtained admission to the reading-room, you are furnished with instructions as to the mode of obtaining it! — but you have no guide to the numerous catalogues.

What Mr. Antonio Panizzi, the keeper of the department of printed books, says *might be done*, Mr. Richard Sims, of the department of manuscripts, says *shall be done*. His *Handbook to the library of the British Museum* is a very comprehensive and instructive volume. It is a triumphant refutation of the opinions of those who, to the vast injury of literature, and serious inconvenience of men of letters, slight common sense and real utility in favour of visionary schemes and pedantic elaboration.

There is no want of precedents for a work of this class, either abroad or at home. As to the public library at Paris — I observe, in my own small collection, an *Essai historique sur la bibliothèque du roi*, par M. le Prince; a *Histoire du cabinet des médailles*, par M. Marion du Mersan; a *Notice des estampes*, par M. Duchesne, &c.

For a precedent at home, I shall refer to the *Synopsis of the contents of the British Museum*. The *first* edition of that interesting work, with the

valued autograph of *G. Shaw*, is now before me. It is dated in 1808. I have also the *sixtieth* edition, printed in this year. I cannot expect to see a sixtieth edition of the *Handbook*, but it deserves to be placed by the side of the *Synopsis*, and I venture to predict for it a wide circulation.

BOLTON CORNEY.

FOLK LORE.

Derbyshire Folk Lore. — Many years ago I learned the following verses in Derbyshire, with reference to magpies:

"One is a sign of sorrow; two are a sign of mirth;
Three are a sign of a wedding; and four a sign of a birth."

The opinion that a swarm of bees settling on a dead tree forebodes a death in the family also prevails in Derbyshire.

In that county also there is an opinion that a dog howling before a house is an indication that some one is dying within the house; and I remember an instance where, as I heard at the time, a dog continued howling in a street in front of a house in which a lady was dying.

It is also a prevalent notion that if the sun shines through the apple-trees on Christmas Day, there will be an abundant crop the following year.

I never heard the croaking of a raven or carrion crow mentioned as an indication of anything, which is very remarkable, as well on account of its ill-omened sound, as because it was so much noticed by the Romans. S. G. C.

Weather Superstitions. — If it rains much during the twelve days after Christmas Day, it will be a wet year. So say the country people.

"If there is anything in this, 1853 will be a wet year, for it has rained *every* day of the twelve." So wrote I under date January 9.

No one, I think, will deny that for once the shaft has hit the mark. R. C. WARDE.

Kidderminster.

Weather Rhymes, &c. — The following are very common in Northamptonshire:

"Rain before seven,
Fine before eleven."

"Fine on Friday, fine on Sunday.
Wet on Friday, wet on Sunday."

"The wind blows cold
On Burton Hold (Wold).
Can you spell *that* with four letters?
I can spell *it* with two."

Burton Hold, or Wold, is near Burton Latimer.

B. H. C.

Folk Lore in Cambridgeshire (Vol. viii., p. 382.). — The custom referred to by MR. MIDDLETON, of ringing the church bell early in the morning for the gleaners to repair to the fields, and again in the evening for their return home, is still kept up not only at Hildersham, but also in most of the villages in this neighbourhood. I have heard this "gleaners' bell" several times during this present autumn; the object of course being to give all parties a fair and equal chance. Upon one occasion, where the villages lie rather close together, I heard four of these bells sounding their recall from different church towers; and as I was upon an eminence from whence I could see the different groups wending their way to their respective villages, it formed one of the most striking pastoral pictures I have ever witnessed, such, perhaps, as England alone can furnish. NORRIS DECK.

Cambridge.

RAPPING NO NOVELTY.

It may be interesting to the believers in modern miracles to learn that at all events "rapping" is no new thing. I now send you the account of an incident in the sixteenth century, which bears a strong resemblance to some of those veracious narrations which have enlightened mankind in the nineteenth century.

Rushton Hall, near Kettering in Northamptonshire, was long the residence of the ancient and distinguished family of Treshams. In the reign of Queen Elizabeth, the mansion was occupied by Sir Thomas Tresham, who was a pedant and a fanatic; but who was an important character in his time by reason of his great wealth and powerful connexions. There is a lodge at Rushton, situate about half a mile from the old hall, now in ruins; but covered all over, within and without, with emblems of the Trinity. This lodge is known to have been built by Sir Thomas Tresham; but his precise motive for selecting this mode of illustrating his favourite doctrine was unknown until it appeared from a letter written by himself about the year 1584, and discovered in a bundle of books and papers inclosed, since 1605, in a wall in the old mansion, and brought to light about twenty years ago. The following relation of a "rapping" or "knocking" is extracted from this letter:

"If it be demanded why I labour so much in the Trinity and Passion of Christ to depaint in this chamber, this is the principal instance thereof; That at my last being hither committed*, and I usually having my servants here allowed me, to read nightly an hour to me after supper, it fortuned that Fulcis, my then servant, reading in the *Christian Resolution*, in the treatise of *Proof that there is a God, &c.*, there was upon a wainscot table at that instant three loud knocks

* This refers to his commitments for recusancy, which had been frequent.

(as if it had been with an iron hammer) given; to the great amazing of me and my two servants, Fuleis and Nilkton."

D. JARDINE.

Minor Notes.

Bond a Poet, 1642, *O. S.*—In the *Perfect Diurnall*, March 29, 1642, we have the following curious notice:

"Upon the meeting of the House of Lords, there was complaint made against one Bond, a poet, for making a scandalous letter in the queen's name, sent from the Hague to the king at York. The said Bond attended upon order, and was examined, and found a delinquent; upon which they voted him to stand in the pillory several market days in the new Palace (Yard), Westminster, and other places, and committed him to the Gatehouse, besides a long imprisonment during the pleasure of the house: and they farther ordered that as many of the said letter as could be found should be burnt."

His recantation, which he afterwards made, is in the British Museum. E. G. BALLARD.

The late Harvest.—In connexion with the present late and disastrous harvest, permit me to contribute a distich current, as an old farmer observed to-day, "when I was a boy:"

"When we carry wheat o' the fourteenth of October,
Then every man goeth home sober."

Meaning that the prospect of the "yield" was not good enough to permit the labourers to get drunk upon it. R. C. WARDE.

Kidderminster.

Misquotation.—In an article entitled "Popular Ballads of the English Peasantry," a correspondent of "N. & Q." (Vol. v., p. 603.) quotes as "that spirit-stirring stanza of *immortal John*," the lines:

"Jesus, the name high over all," &c.

These lines were not written by *John*, but by *Charles* Wesley. Here is the proof:

1st. A hymn of which the stanza quoted is the first, appears (p. 40.) in the *Collection of Hymns* published by John Wesley in 1779; but in the preface he says, "but a small part of these hymns are of my own composing."

2nd. In his *Plain Account of Christian Perfection*, he says:

"In the year 1749, my brother printed two volumes of *Hymns and Sacred Poems*. As I *did not see them* before they were published, there were some things in them which I did not approve of; but I quite approved of the main of the hymns on this head."—*Works*, vol. xi. p. 376., 12mo. ed. 1841.

3rd. The lines quoted by your correspondent form the ninth stanza of a hymn of twenty-two stanzas (which includes the six in John Wesley's *Collection*), written "after preaching (in a church)," and published in "*Hymns and Sacred Poems*. In two volumes. By Charles Wesley, M.A., Student of Christ Church, Oxford. Bristol: printed and sold by Felix Farley, 1749." A copy is in my possession. The hymn is No. 194.; and the stanza referred to will be found in vol. i. p. 306.

J. W. THOMAS.

Dewsbury.

Epitaph in Ireland.—The following lines were transcribed by me, and form part of an epitaph upon a tombstone or mural slab, which many years past was to be found in (if I mistake not) the churchyard of Old Kilcullen, co. Kildare:

"Ye wiley youths, as you pass by,
Look on my grave with weeping eye:
Waste not your *strenth* before it blossom,
For if you do *yous* will *shurdley* want it."

J. F. FERGUSON.

Dublin.

Reynolds (Sir Joshua's) Baptism.—I have been favoured by the incumbent of Plympton S. Maurice with a copy of the following entry in the Register of Baptisms of that parish, together with the appended note; which, if the fact be not generally known, may be of interest to your correspondent A. Z. (Vol. viii., p. 102.) as well as to others among the readers of "N. & Q.":

"1723. Joseph, son of Samuel Reynolds, clerk, baptized July the 30th."

On another page is the following memorandum:

"In the entry of baptisms for the year 1723, the person by mistake named *Joseph*, son of Samuel Reynolds, clerk, baptized July 30th, was *Joshua* Reynolds, the celebrated painter, who died February 23, 1792."

Samuel Reynolds, the father, was master of Plympton Grammar School from about 1715 to 1745, in which year he died. During that period his name appears once in the parish book, in the year 1742, as "minister for the time being" (not incumbent of the parish): the Rev. Geo. Langworthy having been the incumbent from 1736 to 1745, both inclusive.

Query, Was Sir Joshua by mistake *baptized Joseph?* or was the mistake made after baptism, in *registering the name?* J. SANSOM.

Oxford.

Tradescant.—The pages of "N. & Q." have elicited and preserved so much towards the history of John Tradescant and his family, that the accompanying extract from the register of St. Nicholas Cole Abbey, in the city of London, should have a place in one of its Numbers:

"1638. *Marriages.*—John Tradeskant of Lambeth, co. Surrey, and Hester Pooks of St. Bride's, London, maiden, married, by licence from Mr. Cooke, Oct. 1."

This lady erected the original monument in Lambeth churchyard upon the death of her husband in 1662. She died 1678. G.

Queries.

GRAMMAR IN RELATION TO LOGIC.

Dr. Latham (*Outlines of Logic*, p. 21., 1847, and *English Language*, p. 510., 2nd edition) defines the conjunction to be a part of speech that connects *propositions*, not *words*. His doctrine is so palpably and demonstrably false, that I am somewhat at a loss to understand how a man of his penetration can be so far deceived by a crotchet as to be blind to the host of examples which point to the direct converse of his doctrine. Let the learned Doctor try to resolve the sentence, *All men are either two-legged, one-legged, or no-legged*, into three constituent propositions. It cannot be done; *either* and *or* are here conjunctions which connect words and not propositions. In the example, *John and James carry a basket*, it is of course quite plain that the *logic* of the matter is that *John carries one portion of the basket, and James carries the rest*. But to identify these two propositions with the first mentioned, is to confound grammar with logic. The former deals with the method of expression, the latter with the method of stating (in thought) and syllogising. To take another example, *Charles and Thomas stole all the apples*. The fact probably was, that Charles' pockets contained some of the apples, and Thomas' pockets contained all the rest. But the business of grammar in the above sentence is to regulate the *form* of the expression, not to reason upon the *matter* expressed. A little thought will soon convince any person accustomed to these subjects that *conjunctions always connect words, not propositions*. The only work in which I have seen Dr. Latham's fundamental error exposed, is in Boole's *Mathematical Analysis of Logic;* the learned author, though he seems unsettled on many matters of logic and metaphysics, has clearly made up his mind on the point now under discussion. He says:

"The proposition, every animal is *either* rational *or* irrational, cannot be resolved into, *Either* every animal is rational, *or* every animal is irrational. The former belongs to pure categoricals, the latter to hypotheticals [Query *disjunctives*]. In *singular* propositions such conversions would seem to be allowable. This animal is *either* rational *or* irrational, is equivalent to, *Either* this animal is rational, *or* it is irrational. This peculiarity of *singular* propositions would almost justify our ranking them, though truly universals, in a separate class, as Ramus and his followers did." — P. 59.

This certainly seems unanswerable.

If Dr. Latham is a reader of "N. & Q.," I should be glad if he would give his reasons for adhering to his original doctrine in the face of such facts as those I have instanced.

C. Mansfield Ingleby.

Birmingham.

THE CORONET [CROWN] OF LLEWELYN AP GRIFFITH, PRINCE OF WALES.

A notice, transferred to *The Times* of the 5th instant from a recent number of *The Builder*, on the shrine of Edward the Confessor, after mentioning that "to this shrine Edward I. offered the Scottish regalia and the coronation chair, which is still preserved," adds, "Alphonso, about 1280, offered it the golden coronet of Llewelyn, Prince of Wales, and other jewels."

Who was Alphonso? And would the contributor of the notice favour the readers of "N. & Q." with the authority *in extenso* for the offering of this coronet?

The period assigned for the offering is certainly too early; Llewelyn ap Griffith, "the last sovereign of one of the most ancient ruling families of Europe" (*Hist. of England*, by Sir James Mackintosh, vol. ii. p. 254.), having been slain at Builth, Dec. 11, 1282. Warrington (*Hist. of Wales*, vol. ii. p. 271.), on the authority of Rymer's *Fœdera*, vol. ii. p. 224., says: "Upon stripping Llewelyn there were found his Privy Seal; a paper that was filled with dark expressions, and a list of names written in a kind of cypher;" omitting, it will be observed, any reference to Llewelyn's coronet. That monarch's crown was probably obtained and transmitted to Edward I. on the capture, June 21, 1283, or shortly after, of his brother David ap Griffith, Lord of Denbigh, who had assumed the Welsh throne on the demise of Llewelyn; the Princess Catherine, the daughter and heir of the latter, and *de jure* sovereign Princess of Wales, being then an infant. Warrington states (vol. ii. p. 285.) that when David was taken, a relic, highly venerated by the Princes of Wales, was found upon him, called *Crosseneych*, supposed to be a part of the real cross brought by St. Neots into Wales from the Holy Land; and he adds that, besides the above relic, which was voluntarily delivered up to Edward by a secretary of the late Prince of Wales, "the crown of the celebrated King Arthur, with many precious jewels, was about this time presented to Edward," citing as his authorities *Annales Waverleienses*, p. 238.; Rymer's *Fœdera*, vol. ii. p. 247.

There are some particulars of these relics in the *Archæologia Cambrensis;* but neither that periodical, nor the authorities referred to by Warrington, are at the moment accessible to me.

Cambro-Briton.

Minor Queries.

Monumental Brass at Wanlip, Co. Leicester, and Sepulchral Inscriptions in English. — In the church of Wanlip, near this town, is a fine brass of a knight and his lady, and round the margin the following inscription, divided at the corners of the slab by the Evangelistic symbols:

"Here lyes Thomas Walssh, Knyght, lorde of Anlep, and dame Kat'ine his Wyfe, whiche in yer tyme made the Kirke of Anlep, and halud the Kirkyerd first, in Wirchip of God, and of oure lady, and seynt Nicholas, that God haue yer soules and mercy, Anno Dni millmo CCCmo nonagesimo tercio."

Mr. Bloxam states, in his *Mon. Arch. of Great Britain*, p. 210., that —

"There are, perhaps, no sepulchral inscriptions in that tongue (English) *prior to the fifteenth century*; yet at almost the beginning of it, some are to be met with, and they became more common as the century drew to a close."

Is there any monumental inscription in English, earlier than the above curious one, known to any of your correspondents? WILLIAM KELLY.

Leicester.

Influence of Politics on Fashion. — Can any one of the numerous readers of "N. & Q." explain the meaning of the following passage of the note of p. 305. of Alison's *History of Europe*, 7th edition? —

"A very curious work might be written on the influence of political events and ideas on the prevailing fashions both for men and women; there is always a certain analogy between them. Witness the shepherd-plaid trousers for gentlemen, and coarse shawls and muslins worn by ladies in Great Britain during the Reform fervour of 1832–4."

HENRI VAN LAUN.

King William's College, Isle of Man.

Rev. W. Rondall. — Can any of your correspondents give information respecting the Rev. William Rondall, Vicar of Blackhampton, Devonshire (1548), who translated into English a portion of the writings of the learned Erasmus?

HISTORICUS.

Henry, third Earl of Northumberland. — The above nobleman fell on the battle field of Towton (Yorkshire), 29th March, 1461, and was interred in the church of St. Denys, or Dionisius, in York, where his tomb, denuded of its brass, is still pointed out. Pray does an account exist, in any of our old historians, as to the removal of the body of the above nobleman from that dread field of slaughter to his mansion in Walmgate in the above city, and of his interment, which doubtless was a strictly private one? Again, does any record exist of the latter event in any book of early registers belonging to the above church? Doubtless many readers of "N. & Q." will be able to answer these three Queries.

M. AISLABIE DENHAM.

Piersebridge, Darlington.

"*When we survey*," *&c.*—Where are the following lines to be found?

"When we survey yon circling orbs on high,
Say, do they only grace the spangled sky?
Have they no influence, no function given
To execute the awful will of Heaven?
Is there no sympathy pervading all
Between the planets and this earthly ball?
No tactile intercourse from pole to pole,
Between the ambient and the human soul?
No link extended through the vast profound,
Combining all above, below, around?"

ALLEDIUS.

Turnbull's Continuation of Robertson. — Some years ago, a continuation of Robertson's work on *Scottish Peerages* was announced by Mr. Turnbull, Advocate of Edinburgh. — I shall be glad to be informed whether it was published; and by whom or where. FECIALIS.

An Heraldic Query. — Will any one of your contributors from Lancashire or Cheshire, who may have access to ancient ordinaries of arms, whether in print or in manuscript, favour me by saying whether he has ever met with the following coat: Per *pale*, argent and sable, a fess embattled, between three falcons counterchanged, belled or? It has been attributed to the family of Thompson of Lancashire, by Captain Booth of Stockport, and an heraldic writer named Saunders; but what authority attaches to either I am not aware. Is it mentioned in Corry's *Lancashire?*

HERALDICUS.

Osborn filius Herfasti. — Were Osborn, son of Herfast, abbot of S. Evroult, and Osborn de Crepon (filius Herfasti patris Gunnoris comitissæ), *brothers?* or were there two Herfasts?

J. SANSOM.

Jews in China. — A colony of Jews is known to exist in the centre of China, who worship God according to the belief of their forefathers; and the aborigines of the northern portion of Australia exercise the rite of circumcision. Can these colonists and aborigines be traced to any of the nations of the lost tribes? HISTORICUS.

Derivation of "Mammet." — The Rev. R. Chenevix Trench, in his book on the *Study of Words*, 4th edition, p. 79., gives the derivation of the old English word *mammet* from "Mammetry or Mahometry," and cites, in proof of this, Capulet calling his daughter "a whining *mammet*." Now Johnson,

in his *Dictionary*, the folio edition, derives *mammet* from the word *maman*, and also from the word *man;* and mentions Shakspeare's

"This is no world to play with *mammets*, or to tilt with lips."—*Henry IV.* (First Part), Act II. Sc. 3.

As both Dr. Johnson, the Rev. Ch. Trench, and many others, agree that *mammet* means "puppet," why not derive this word from the French *marmot*, which means a puppet.—Can any of the readers of the "N. & Q." give me a few examples to strengthen my supposition? HENRI VAN LAUN.

King William's College, Isle of Man.

Non-recurring Diseases. — Among the many diseases to which humanity is subject, there are some which we are all supposed to have once, and but once, in our lifetime. Is this an unquestioned fact? and if so, has anything like a satisfactory explanation of it been offered? D.

Warville. — There being no *w* in the French language, whence did Brissot de Warville derive the latter word of his name? UNEDA.

Philadelphia.

Dr. Doddridge.—A poem entitled "To my Wife's Bosom," and beginning

"Open, open, lovely breast,
Let me languish into rest!"

occasionally appears with the name of the Rev. Dr. Doddridge as the author. Is it his? M. E.

Philadelphia.

Pelasgi.—In an article which appeared some time ago in Hogg's *Instructor*, Thomas de Quincey, speaking of the Pelasgi, characterises them as a race sorrowful beyond conception.—What is known of their history to lead to this inference? T. D. RIDLEY.

West Hartlepool.

Huc's Travels. — I was lately told, I think on the authority of a writer in the *Gardener's Chronicle*, that the travels of Messrs. Huc and Gabet in Thibet, Tartary, &c., was a pure fabrication, concocted by some Parisian *littérateur*. Can any of your readers confirm or refute this statement? C. W. B.

The Mousehunt. — I should feel much obliged to any reader of "N. & Q." who would refer me to any mention of in print, or give me any information from his own personal experience, respecting a small animal of the weasel tribe called the mousehunt, an animal apparently but little known; it is scarcely half the size of the common weasel, and of a pale mouse-colour. It is said to be well known in Suffolk, whence, however, after some trouble, I have been unsuccessful in obtaining a specimen; young stoats or weasels having been sent me instead of it. I could not find a specimen in the British Museum. Some years ago I saw two in Glamorganshire; one escaped me; the other had been killed by a ferret, but unfortunately I neglected to preserve it. Near the same spot last year a pair of them began making their nest, but being disturbed by some workmen employed in clearing out the drain in which they had ensconced themselves, were lost sight of and escaped.

Mr. Colquhoun, in *The Moor and the Loch*, ed. 1851, says:

"The English peasantry assert that there are two kinds of weasel, one very small, called a 'cane,' or 'the mousekiller.' This idea, I have no doubt, is erroneous, and the 'mousekillers' are only the young ones of the year, numbers of these half-grown weasels appearing in summer and autumn."

The only description I have met with in print is in *Bell's Life* of Dec. 7, 1851, where "Scrutator," in No. 15. of his Letters "On the Management of Horses, Hounds, &c.," writes:

"I know only of one species of stoat, but I have certainly seen more than one species of weasel. . . . . There is one species of weasel so small that it can easily follow mice into their holes; and one of these, not a month ago, I watched go into a mouse's hole in an open grass field. Seeing something hopping along in the grass, which I took for a large long-tailed field mouse, I stood still as it was approaching my position, and when within a foot or two of the spot on which I was standing, so that I could have a full view of the animal, a very small weasel appeared, and quickly disappeared again in a tuft of grass. On searching the spot I discovered a mousehole, in which Mr. Weasel had made his exit."

W. R. D. SALMON.

Lockwood, the Court Jester. — In some MS. accounts temp. Edw. VI., Mary, and Elizabeth, now before me, payments to "Lockwood, the king's jester," or "the queen's jester, whose name is Lockwood," are of almost annual occurrence. He appears to have travelled about the country like the companies of itinerant players.

Are any particulars known respecting him, and where shall I find the best account of the ancient court jesters? I am aware of Douce's work, and the memoirs of Will. Somers, the fool of Henry VIII. WILLIAM KELLY.

Leicester.

Right of redeeming Property. — In some country or district which I have formerly visited, there exists, or did recently exist, a right of redeeming property which had passed from its owner's hands, somewhat similar to that prescribed to the Jews in Leviticus xxvi. 25. &c., and analogous to the custom in Brittany, with which Sterne's beautiful story has made us fa-

miliar. Can you help me to remember where it is? C. W. B.

Minor Queries with Answers.

Dictionary of Zingari. — Can you direct me to a glossary or dictionary of this language? I have seen Borrow's *Lavengro*, and am not aware whether either of his other works contains anything of the sort. I should imagine it cannot be a perfect language, since the Rommanies located in our locality invariably use the English articles and pronouns; but knowing nothing more of it than what I glean from casual intercourse, I am unable to decide to my own satisfaction. R. C. Warde.

Kidderminster.

[A dictionary of the Zincali will be found in the first three editions of the following work: *The Zincali; or, an Account of the Gypsies of Spain;* with an original Collection of their Songs and Poetry, and a copious Dictionary of their Language. By George Borrow, 2 vols., 1841. This dictionary is omitted in the fourth edition of 1846; but some "Specimens of Gypsy dialects" are added. Our correspondent may also be referred to the two following works, which appear in the current number of Quarritch's Catalogue: "Pott, Die Zigeuner in Europa und Asien, vol. i. Einleitung und Grammatik, ii. Ueber Gaunersprachen, Wörterbuch und Sprachproben, 2 vols. 8vo. sewed, 15*s.* Halle, 1844–45." "Rotwellsche Grammatik oder Sprachkunst; Wörterbuch der Zigeuner-Sprache, 2 parts in 1, 12mo. half-bound morocco, 7*s.* 6*d.* Frankfurt, 1755."]

Sir Robert Coke. — Of what family was Sir Robert Coke, referred to in *Granger*, vol. iii. p. 212., ed. 1779, as having collected a valuable library bestowed by George, first Earl of Berkeley, on Sion College, London, the letter of thanks for which is in Collins? T. P. L.

Manchester.

[Sir Robert Coke was son and heir to Sir Edward Coke, Lord Chief Justice of the King's Bench. The Cokes had been settled for many generations in the county of Norfolk. Camden has traced the pedigree of the family to William Coke of Doddington in Norfolk, in the reign of King John. They had risen to considerable distinction under Edward III., when Sir Thomas Coke was made Seneschal of Gascoigne. From him, in the right male line, was descended Robert Coke, the father of Sir Edward. See Campbell's *Lives of Chief Justices*, vol. i. p. 240.]

Regium Donum. — What is the origin and history of the "Regium Donum?" Henri van Laun.

King William's College, Isle of Man.

[In the year 1672, Charles II. gave to Sir Arthur Forbes the sum of 600*l.*, to be applied to the use of the Presbyterian ministers in Ireland. He professed not to know how to bestow it in a better manner, as he had learnt that these ministers had been loyal, and had even suffered on his account; and as that sum remained undisposed of in "the settlement of the revenue of Ireland," he gave it in his charity to them. This was the origin of the *Regum donum*. As the dissenters approved themselves strong friends to the House of Brunswick, George I., in 1723, wished too to reward them for their loyalty, and, by a retaining fee, preserve them stedfast. A considerable sum, therefore, was annually lodged with the heads of the Presbyterians, Independents, and Baptists, to be distributed among the necessitous ministers of their congregations.]

Who was the Author of "Jerningham" and "Doveton?" (Vol. viii., p. 127.).—Mr. Anstruther begs to decline the compliment; perhaps the publisher of the admirable *History of the War in Affghanistan* can find a head to fit the cap.

Oswestry.

[On a reference to our note-book, we find our authority for attributing the authorship of these works to Mr. Anstruther is the *Gentleman's Magazine* for September, 1837, p. 283. In the review of *Doveton* the writer says, "There is in it a good deal to amuse, and something to instruct, but the whole narrative of *Mr. Anstruther* is too melodramatic," &c. However, as he declines the compliment, perhaps some of our readers will be able to find the right head to fit the cap.]

Alma Mater. — In Ainsworth's *Latin Dictionary* I observed he limits the use of that expression to Cambridge. I have been accustomed to see it used for Oxford, or any other university. What is his reason for applying it to Cambridge alone? Ma. L.

[Bailey, too, in his *Dictionary*, applies the epithet exclusively to Cambridge, *Alma mater Cantabrigia:* so that it seems to have originated with that university. It is now popularly applied to Oxford, and other universities, by those who have imbibed the milk of learning from these places. The epithet has lately been transplanted to the United States of America.]

Replies.

ALEXANDER CLARK.

(Vol. viii., p. 18.)

In communicating a few particulars about Alexander Clark, I must disappoint your correspondent Perthensis; *my* subject answering in no respect to Peter Buchan's "drucken dominie," the author of the *Buttery College*. Alexander Clark, who has fallen in my way, belongs to the class of "amiable enthusiasts;" a character I am somewhat fond of, believing that in any pursuit a dash of the latter quality is essential to success.

Clark was by profession a gardener; and as my friends in the north always seek to localise their worthies, I venture to assign him to Annandale. My first acquaintance with him arose from his

Emblematical Representation falling into my hands; and, pursuing my inquiries, I found this was but one of some half-dozen visionary works from the same pen. In his *View of the Glory of the Messiah's Kingdom*, we have the origin of his taking upon himself the prophetic character; it is entitled:

"A Brief Account of an Extraordinary Revelation, and other Things Remarkable, in the Course of God's Dealings with Alexander Clark, Gardener, at Dumcrief, near Moffat, Anandale, in the Year 1749."

"In the month of August, 1749," says he, "at a certain time when the Lord was pleased to chastise me greatly in a bed of affliction, and in the midst of my great trial, it pleased the Almighty God wonderfully to surprise me with a glorious light round about me; and looking up, I saw straight before me a glorious building in the air, as bright and clear as the sun: it was so vastly great, so amiable to behold, so full of majesty and glory, that it filled my heart with wonder and admiration. The place where this sight appeared to me was just over the city of Edinburgh; at the same instant I heard, as it were, the musick bells of the said city ring for joy."

From this period, Clark's character became tinged with that enthusiasm which ended in his belief that he was inspired; and that in publishing his —

"Signs of the Times: showing by many infallible Testimonies and Proofs out of the Holy Scripture, that an extraordinary Change is at Hand, even at the very Door,"—

he was merely "emitting what he derived directly, by special favour, from God!"

"The Spirit of God," he says on another occasion, "was so sensibly poured out upon me, and to such a degree, that I was thereby made to see things done in secret, and came to find things lost, and knew where to go to find those things which were lost!"

This *second sight*, if I may so call it, set our author upon drawing aside the veil from the prophetic writings; and his view of their mystical sense is diffused over the indigested and rambling works bearing the following titles:

"A View of the Glory of the Messiah's Kingdom." 1763.

"Remarks upon the Accomplishment of Scripture Prophecy."

"A Practical Treatise on Regeneration." 1764.

"The Mystery of God opened," &c. Edinburgh. 1768.

"An Emblematical Representation of the Paradise of God, showing the Nature of Spiritual Industry in the Similitude of a Garden, well ordered, dressed, and kept, with Sundry Reflections on the Nature of Divine Knowledge, 1779."

In his *Address to the Friendly Society of Gardeners*, Clark gives some account of his worldly condition; of his early training in religious habits; his laborious and industrious devotion to his profession, with which he seems to have been greatly enamoured, although poorly paid, and often in straits. Subsequently to the great event of his life —his vision—our subject appears to have come south, and to have been in the employment of Lord Charles Spencer at Hanworth in Middlesex. Like most of the prophets of his day, Clark was haunted with the belief that the last day was approaching; and considering himself called upon to announce to his acquaintance and neighbours that this "terrible judgment of God was at hand," he got but contempt and ridicule for his pains:—more than that, indeed, for those raising the cry that he was a madman, they procured the poor man's expulsion from his situation. Under all these discouraging circumstances, he maintained his firm conviction of the approaching end of time: so strongly was his mind bent in this direction, that "I opened the window of the house where I then was," says he, "thinking to see Christ coming in the clouds!"

"I was three days and three nights that I could not eat, drink, nor sleep; and when I would close my eyes, I felt something always touching me; at length I heard a voice sounding in mine ears, saying 'Sleep not, lest thou sleep the sleep of death:' and at that I looked for my Bible, and at the first opening of it I read these words, which were sent with power, 'To him that overcometh,'" &c.

Poor Clark, like his prototype Thomas Newans, laboured hard to obtain the sanction of the hierarchy to his predictions:

"I desire no man," he says, "to believe me without proof; and if the Reverend the Clergy would think this worth their perusal, I would very willingly hear what they had to say either for or against."

The orthodoxy of the "Reverend the Clergy" was not, however, to be moved; and Alexander Clark and his books now but serve the end of pointing a moral. With more real humility and less presumption, there was much that was good about him; but letting his heated fancies get the better of the little judgment he possessed, our *amiable enthusiast* became rather a stumbling-block than a light to his generation. J. O.

AMCOTTS PEDIGREE.

(Vol. viii., p. 387.)

Although I may not be able to furnish your inquirer with a full pedigree of this family, my Notes may prove useful in making it out.

From a settlement after marriage in 1663, of Vincent Amcotts of Laughton, in the county of Lincoln, gentleman, I find his wife's name to be Amy; but who she was is not disclosed. It appears she survived her husband, and was his

widow and relict and executrix living in 1687. Their eldest daughter Elizabeth married John Sheffield, Esq., of Croxby; and I have noted three children of theirs, viz. Vincent, who died s.p.; Christopher, who, with Margaret, his wife, in 1676 sold the Croxby estate; and Sarah. What farther as to this branch does not appear, although my next Vincent Amcotts may be, and probably was, a descendant. This Vincent Amcotts was of Harrington, in the county of Lincoln, Esq.; and who, from his marriage settlement dated May 16 and 17, 1720, married Elizabeth, the third of the four daughters of John Quincy of Aslackby, in the county of Lincoln, gentleman: and I find the issue of this marriage to be Charles Amcotts of Kettlethorpe, in the county of Lincoln, Esq., who died in 1777 s.p.; Anna Maria, who married Wharton Emerson; Elizabeth, who died previous to her brother Charles; and Frances, who married the Rev. Edward Buckworth of Washingborough, in the county of Lincoln, Clerk, Doctor of Laws.

After the death of Charles Amcotts, we find Wharton Emerson at Kettlethorpe, having assumed the name of Amcotts: he was created a baronet in 1796, the title being limited in remainder to the eldest son of his daughter Elizabeth. Sir Wharton Amcotts married a second wife, Amelia Campbell, by whom he had a daughter, but what became of her does not appear. Elizabeth, the daughter and heir of Sir Wharton Amcotts by his first wife Anna Maria Amcotts, married in 1780 John Ingilby, Esq., of Ripley, who in the next year was created a baronet: and they appear to have had eleven children, viz. John, Charles Amcotts, the present Sir William Amcotts Ingelby, in whom both titles are vested, Elizabeth, Augusta, Anna Maria, and Ann; which last three died in infancy; Diana, Vincent Bosville, who died at a year old; and Julia and Constance. Thus far my Notes extend. W. S. Hesleden.

Barton-upon-Humber.

SIR RALPH WINWOOD.

(Vol. viii., p. 272.)

I have an original letter of Sir Ralph Winwood's, in French, addressed "A Monsieur Monsr Charles Huyghens, Secrétaire du Conseil d'estat de Messrs les Estats à la Haye," which, as it may possibly be interesting to your correspondent H. P. W. R., I here transcribe:

"Monsr.—Vos dernières m'ont rendu tesmoignage de vostre bonn' affection en mon endroict. Car je m'asseure que vous n'eussiez jamais recommendé vostre filz à ma protection si mon nom n'eust esté enregistré au nombre de vos meilleurs et plus affectionnés amys. Je m'en vay, dans peu de jours, trouver Sa Matté en son retour d'Escoce, et j'espere sur la fin du moys de 7bre de me rendre à ma maison à Londres. Sur ce temps-là, s'il vous plaira d'envoyer vre filz vers moy, il sera le bien venu. Son traittement rendra tesmoinage de l'estime que je fais de vostre amitié. De vous envoyer des nouvelles, ce seroyt d'envoyer *Noctuas Athenas*. Tout est coÿ icy. La mort de Concini a rendu la France heureuse. Mais l'Italie est en danger d'estre exposée à la tirannie d'Espagne. Je vous baise les mains, et suis, Monsr, vostre plus affectionné servitr,

Rodolphe Winwood.

"De Londres, le 7me de Juillet."

The year is not indicated, but the allusion to the death of Concini (the celebrated Maréchal d'Ancre, who was assassinated by order of Louis XIII.) proves that this letter was written in 1617, and very shortly before the death of the writer, which occurred on the 27th of October in that year.

M. Charles Huyghens, to whom the letter is addressed, was probably the father of Constantine Huyghens, the Dutch poet-politician, who was secretary and privy counsellor to the Stadtholders Frederick Henry, and William I. and II., and who, not improbably, was the son here mentioned as recommended to the protection of Sir R. Winwood, and who, at that date, would have been twenty-one years of age.

Constantine was himself the father of the still more celebrated Christian Huyghens, the astronomer and mathematician. The seal on the letter, which is in excellent preservation, is a shield bearing the following arms: 1. and 4. a cross botonné, 2. and 3. three fleurs-de-lis. W. Sneyd.

Denton.

TRENCH ON PROVERBS.

(Vol. viii., p. 387.)

I hope that neither Mr. Trench nor his critic E. M. B. will consider me interfering by my making an observation or two on the correct rendering of the latter part of Ps. cxxvii. 2. Mr. Trench is perfectly correct by supposing an ellipsis in the sentence alluded to, and the words

יִתֵּן לִידִידוֹ שֵׁנָא

should have been translated, "He will give to his beloved whilst he [the beloved] is asleep." The translation of the authorised version of that sacred affirmation is unintelligible. Mr. Trench has the support of Luther's version, which has the sentence thus:

"Seinen Freunden giebt er es schlafend."

The celebrated German Jewish translator of the Old Testament agrees with Mr. Trench. The following is Dr. Zunz's rendering:

"Das giebt er seinem Liebling im Schlaf."

The following is the Hebrew annotation in the far-famed Moses Mendelsohn's edition of the Book of Psalms:

יתנהו הקב״ה לידידו אשר הוא חפץ בו בעודנו ישן ובלי טרחה:

"The holy and blessed One will give it to his beloved, in whom He delights, whilst he is yet asleep and without fatigue."

I need not adduce passages in the Hebrew Psalter, where such ellipsises do occur. E. M. B. evidently knows his Hebrew Bible well, and a legion of examples will immediately occur to him.

MOSES MARGOLIOUTH.

Wybunbury, Nantwich.

If E. M. B. will refer to Hengstenberg's *Commentary on the Psalms*, he will find that Mr. Trench is not without authority for his translation of Ps. cxxvii. 2. I quote the passage from Thompson and Fairbairn's translation, in Clark's *Theological Library*, vol. iii. p. 449.:

"שנא for שנה is not the accusative, but the preposition is omitted, as is frequently the case with words that are in constant use. For example, ערב, בקר, to which שנה here is poetically made like. The exposition *He gives sleep*, instead of *in sleep*, gives an unsuitable meaning. For the subject is not about the sleep, but the gain."

C. I. E.

Winkfield.

Has the translation of Ps. cxxvii. 2., which Mr. Trench has adopted, the sanction of any version but that of Luther? N. B.

ON PALINDROMES.

(Vol. vii., p. 178. &c.)

Several of your correspondents have offered Notes upon these singular compositions, and AGRICOLA DE MONTE adduces

"NIΨON ANOMHMATA, MH MONAN OΨIN"

as an example. As neither he nor MR. ELLACOMBE give it as found *out* of this country, allow me to say that it was to be seen on a benitier in the church of Notre Dame at Paris. If it were not for the substitution of the adjective MONAN for the adverb MONON, the line would be one of the best specimens of the recurrent order.

I notice that a correspondent (Vol. vii., p. 336.) describes the palindrome as being universally *sotadic*. Now, this term was only intended to apply to the early samples of this fanciful species of verse in Latin, the production of Sotades, a Roman poet, 250 B.C. The lines given by BŒOTICUS (Vol. vi., p. 209.),

"Roma tibi subito motibus ibit amor?"

owe their authorship to his degraded Muse, and many others which would but pollute your pages.

The hexameter "Sacrum pingue," &c. given by Ω. Φ. (Vol. vi., p. 36.), is to be found in Misson's *Voyage to Italy*, copied from an old cloister wall of Santa Marca Novella at Florence. These ingenious verses are Leoline*, and it is noted that "the sacrifice of Cain was not a living victim."

I have seen it stated that the English language affords but *one* specimen of the palindrome, while the Latin and Greek have many. The late Dr. Winter Hamilton, the author of *Nugæ Literariæ*, gives this solitary line, which at the best is awkwardly fashioned:

"Lewd did I live & evil did I dwel."

Is any other known?

Some years since I fell in with that which, after all, is the most wonderful effort of the kind; at least I can conceive of nothing at all equal to it.

It is to be found in a poem called Ποίημα Καρκινεκδν, written in ancient Greek by a modern Greek called Ambrosius, printed in Vienna in 1802, and dedicated to the Emperor Alexander. It contains 455 lines, every one of which is a literal palindrome.

I have some hesitation in giving even a quotation; and yet, notwithstanding the forced character of some of the lines, your readers will not fail to admire the classic elegance of this remarkable composition.

"Εδ 'Ελισάβετ, Ἄννα τ' ἐξασίλενε.
Ἔλαβε τὰ κακὰ, καὶ ἄκακα κατέβαλε.
Ἀρετὰ πήγασε δὲ σᾶ γῆ πατέρα.
Σώματι σῶ φένε φένε φῶς ἰταμῶς.
Σὺ δὴ Ἥρως οἷος ὦ Ῥῶς οἷος ὥρη ἡδύς:
Νοὶ σὺ λαῷ ἀλαῷ ἀλύσιον.
Νέμε ἦθη λαῷ τῷ ἀληθῆ ἔμεν.
Σὺ ἔσο ἔθνει ἐκεῖ ἔνθεος εἶς.
Ὦ Ῥῶς ἔλε τί σὺ λυσιτελὲς ὥρω.
Ἀλλὰ τὰ ἐν νῷ βάλε, λαβῶν νέα τ' ἄλλα
Σωτὴρ σὺ ἔσο ὦ ἔλεε δέε λεῶ, δς εὖς ῥητῶς
Σὸν ἄδε σωτῆρα ἰδιὰ ῥητῶς ἐδανδς."

CHARLES REED.

Paternoster Row.

Here is a palindrome that surrounds a figure of the sun in the mosaic pavement of Sa. Maria del Fiori at Florence:

"En giro torte sol ciclos et rotor igne."

Could any of your correspondents translate this enigmatical line? MOSAFFUR.

E. I. Club.

Replies to Minor Queries.

The Claymore (Vol. viii., p. 365.).—I believe there is no doubt that the true Scottish claymore is the heavy two-handed sword, examples of which are preserved at Dumbarton Castle, and at Haw-

* Leo was a poet of the twelfth century.

thornden, and respectively attributed to William Wallace, and to Robert the Bruce. The latter is a very remarkable specimen, the grip being formed either of the tusk of a walrus or of a small elephant, considerably curved; and the guard is constructed of two iron bars, terminated by trefoils, and intersecting each other at right angles. The blade is very ponderous, and shorter than usual in weapons of this description.

The claymore of modern times is a broadsword, double or single-edged, and provided with a basket hilt of form peculiar to Scotland, though the idea was probably derived from Spain. Swords with basket hilts were commonly used by the English cavalry in the reigns of Charles I. and II., but they are always of a different type from the Scotch, though affording as complete a protection to the hand. I possess some half-dozen examples, some from Gloucestershire, which are of the times of the civil wars. There are many swords said to have been the property of Oliver Cromwell; one is in the United Service Museum: all that I have seen are of this form.

W. J. BERNHARD SMITH.

Temple.

Temple Lands in Scotland (Vol. viii., p. 317.).—Your correspondent ABREDONENSIS, upon a reference to the undernoted publications, will find many interesting particulars as to these lands, viz.:

1. "Templaria: Papers relative to the History, Privileges, and Possessions of the Scottish Knights Templars, and their Successors the Knights of Saint John of Jerusalem, &c. Edited by James Maidment. Sm. 4vo. 1828–29."

2. "Abstract of the Charters and other Papers recorded in the Chartulary of Torphichen, from 1581 to 1596; with an Introductory Notice and Notes, by John Black Gracie. Sm. 4to. 1830."

3. "Notes of Charters, &c., by the Right Hon. Thomas Earl of Melrose, afterwards Earl of Haddington, to the Vassals of the Barony of Drem, from 1615 to 1627; with an Introductory Notice, by John Black Gracie. Sm. 4to. 1830."

4. "Fragmenta Scoto-Monastica: Memoir of what has been already done, and what Materials exist, towards the Formation of a Scottish Monasticon: to which are appended, Sundry New Instances of Goodly Matter, by a Delver in Antiquity (W. B. Turnbull). 8vo. 1842."

The "Introductory Notices" prefixed to Nos. 2. and 3. give full particulars of the various sales and purchases of the Superioritus, &c., by Mr. Gracie and others.

T. G. S.

Edinburgh.

Lewis and Sewell Families (Vol. viii., p. 388.).—Your correspondent may obtain, in respect to the Lewis family, much information in the *Life and Correspondence of Matthew Gregory Lewis*, two vols. 8vo., London, 1839, particularly at pp. 6. and 7. of vol. i. He will there find that Matthew Lewis, Esq., who was Deputy Secretary of War for twenty-six years, married Frances Sewell, youngest daughter of the Right Hon. Sir Thos. Sewell; that Lieut.-Gen. Whitelocke and Gen. Sir Thos. Brownrigg, G.C.B., married the other two daughters of Sir Thos. Sewell; and that Matthew Gregory Lewis, who wrote the *Castle Spectre*, &c., was son of Matthew Lewis, Esq., the Deputy Secretary at War.

With regard to the Sewell family. The Right Hon. Sir Thos. Sewell, who was Master of the Rolls for twenty years, died in 1784; and there is, I believe, a very correct account of his family connexions in the *Gentleman's Magazine* for 1784, p. 555. He died intestate, and his eldest son, Thos. Bailey Heath Sewell, succeeded to his estate of Ottershaw and the manors of Stannards and Fords in Chobham, Surrey. This gentleman was a magistrate for the county of Surrey; and in the spring of 1794, when this country was threatened by both foreign and domestic enemies, he became Lieut.-Col. of a regiment of Light Dragoons (fencibles), raised in Surrey (at Richmond) by George Lord Onslow, Lord-Lieut. of the county, in which he served six years, till the Government not requiring their services they were disbanded. Lieut.-Col. Sewell died in 1803, and was buried in the church at Chobham, where there is a monument to his memory. Of his family we have no farther knowledge than that he had a son, Thos. Bermingham Heath Sewell, who was a cornet in the 32nd Light Dragoons, and lieutenant in the 4th Dragoon Guards during the war of the French Revolution. The *History and Antiquities of Surrey*, by the Rev. Owen Manning and Wm. Bray, in three vols. folio, 1804, has in the third volume much concerning the Sewell family.

D. N.

Pharaoh's Ring (Vol. viii., p. 416.).—The mention of the ring conferred on, or confided to, Joseph by the Pharaoh of Egypt, as stated in Genesis xli. 42., reminds me of a ring being shown to me some years ago, which was believed by its then possessor to be the identical ring, or at all events a signet ring of the very Pharaoh who promoted Joseph to the chief office in his kingdom.

It was a ring of pure gold, running through a hole in a massive wedge of gold, about the size, as far as I recollect, of a moderate-sized walnut. On one of its faces was cut the hieroglyphic (inclosed as usual with the names of Egyptian kings in an oval), as I was assured, of the king, the friend of Joseph, as was generally supposed by the readers of hieroglyphics: I pretend to no knowledge of them myself.

The possessor of the ring, who showed it to me, was Mr. Sams, one of the Society of Friends, a bookseller at Darlington. Since railroads have

whirled me past that town, I have lost my means of periodical communication with him. He had, not long before I saw him last, returned from the Holy Land, where he assured me he had visited every spot that could be identified mentioned in the New Testament. He had also been some time in Egypt, and had brought home a great quantity of Egyptian antiquities. The lesser ones he had in the first floor of a carver and gilder's in Great Queen Street, between the Freemason's Tavern and Lincoln's Inn Fields. He was then anxious that these should be bought for the British Museum, and I think that at his request I wrote to the Earl of Aberdeen to mention this, and that the answer was that there was already so large a collection in the Museum, that more, as they must most of them be duplicates, would be of no use.

What has become of them I know not. I was told that a number of his larger antiquities, stone and marble, were for some time placed on Waterloo Bridge, that being a very quiet place, where people might view them without interruption. I did not happen to be in London that season, and therefore did not see them. J. Ss.

[The whole of Mr. Sams's collection of Egyptian antiquities were bought by Joseph Mayer, Esq., F.S.A., of Liverpool, about two years ago, to add to his previous assemblage of similar monuments, and are placed by him, with a very valuable collection of mediæval antiquities, in the Egyptian Museum, 8. Colquitt Street, Liverpool. The small charge of sixpence for each visit opens the entire collection to the public; but it is a lamentable fact, that the curiosity or patriotism of the inhabitants does not cover Mr. Mayer's expenses by a large annual amount.]

"*Could we with ink,*" *&c.* (Vol. viii., pp. 127. 180. 257. 422.).—Have not those correspondents who have answered this Query overlooked the concluding verse of the gospel according to St. John, of which it appears to me that the lines in question are an amplification without improvement? Mahomet, it is well known, imitated many parts of the Bible in the Koran. E. G. R.

"*Populus vult decipi*" (Vol. vii., p. 578.; Vol. viii., p. 65.).—As an illustration of this expression the following anecdote is given. When my father was about thirteen years old, being in London he was, on one occasion in company with Dr. Wolcot (Peter Pindar), who, calling him to him, laid his hand on his head, and said, "My little boy, I want you to remember one thing as long as you live—the people of this world love to be cheated." Uneda.

Philadelphia.

Red Hair (Vol. vii., p. 616.; Vol. viii., p. 86.).—It is frequently stated that the Turks are admirers of red hair. I have lately met with a somewhat different account, namely, that the Turks consider red-haired persons who are fat as "first-rate" people, but those who are lean as the very reverse. M. E.

Philadelphia.

"*Land of Green Ginger*" (Vol. viii., p. 227.).—The authority which I am able to afford Mr. Richardson is simply the tradition of the place, which I had so frequently heard that I could scarcely doubt the truth of it; this I intended to be deduced, when I said I did not recollect that the local histories gave any derivation, and that it was the one "generally received by the inhabitants."

To my mind the solution brought forward by Mr. Buckton (Vol. viii., p. 303.) carries the greatest amount of probability with it of any yet proposed; and should any of your correspondents have the opportunity of looking through the unpublished history of Hull by the Rev. De la Pryme, "collected out of all the records, charters, deeds, mayors' letters, &c. of the said town," and now placed amongst the Lansdowne MSS. in the British Museum, I am inclined to think it is very likely it would be substantiated.

In Mr. Frost's valuable work on the town, which by the way proves it to have been "a place of opulence and note at a period long anterior to the date assigned to its existence by historians," he differs materially from Mr. Richardson, in considering that Hollar's plate was "engraved about the year 1630," not in 1640 as he states. There is also another which appeared between the time of Hollar and Gent, in Meisner's *Libellus novus politicus emblematicus Civitatum*, published in 1638, which though not "remarkable for accuracy of design," is well worthy of notice. It bears the title "Hull in Engellandt," and also the following curious inscriptions, which I copy for the interest of your readers:

"Carcer nonnunquam firmum propugnaculum. Noctua clausa manet in carcere firmo; Insidias volucrum vetat enim cavea."

"Wann die Eull eingesperret ist,
Schadet ihr nicht der Feinde list,
Der Kefig ist ihr nicht unnütz,
Sondern gibt wieder ihr Feind schütz."

These lines refer to a curious engraving on the left side of the plan, representing an owl imprisoned in a cage with a quantity of birds about, endeavouring to assail it. R. W. Elliot.

Clifton.

"*I put a spoke in his wheel*" (Vol. viii., p. 351.).—Does not this phrase mean simply interference, either for good or evil? I fancy the metaphor is really derived from putting the bars, or spokes, into a capstan or some such machine. A number

of persons being employed, another puts his spoke in, and assists or hinders them as he pleases. Can a *stick* be considered a *spoke* before it is put into its place, in the nave of the wheel at least? We often hear the observation, "Then I put in my spoke," &c. in the relation of an animated discussion. May I venture to suggest a pun on the preterite of the verb *to speak?*

G. William Skyring.

Pagoda (Vol. viii., p. 401.). — May not the word *pagoda* be a corruption of the Sanscrit word "Bhagovata," sacred? Bishop of Brechin.

Dundee.

Passage in Virgil (Vol. viii., p. 270.). — On this part of Johnson's letter, Mr. Croker observes:

"I confess I do not see the object, nor indeed the meaning, of this allusion."

The allusion is to Eclogue viii. 43.:

"Nunc scio, quid sit Amor: duris in cotibus illum
Aut Tmarus, aut Rhodope, aut extremi Garamantes,
Nec generis nostri puerum nec sanguinis, edunt."

As the shepherd in Virgil had found Love to be not the gentle being he expected, but of a savage race — "a native of the rocks" — so had Johnson found a patron to be "one who looked with unconcern on a man struggling for life," instead of a friend to render assistance.

Supposing Johnson's estimate of Lord Chesterfield's conduct to be correct, I cannot help thinking the allusion to be eminently happy.

J. Kelway.

To speak in Lutestring (Vol. viii., p. 202.). — *Lutestring*, or *lustring*, is a particular kind of silk, and so is *taffeta;* and thus the phrase may be explained by Shakspeare's *Love's Labour's Lost*, Act V. Sc. 8.:

"Taffeta phrases, silken terms precise."

Junius intended to ridicule such kind of affectation by persons who were, or ought to have been, grave senators. J. Kelway.

Dog Latin (Vol. viii., p. 218.). — A facetious friend, alluding particularly to law Latin with its curious abbreviations, says that it is so called because it is *cur-tailed!* J. Kelway.

Longevity (Vol. viii., p. 113.). — I recollect seeing an old sailor in the town of Larne, county Antrim, Ireland, in the year 1826-27, of the name of Philip Lake, aged 110, who was said to have been a cabin boy in Lord Anson's vessel, in one of his voyages. If any of your correspondents can furnish the registry of his death it would be interesting. Fras. Crossley.

Mary Simondson, familiarly known as "Aunt Polly," died recently at her cottage near Shippensburg, Pennsylvania, at the advanced age of 126 years. M. E.

Philadelphia.

Definition of a Proverb (Vol. viii., p. 243.). — C. M. Ingleby inquires the source of the following definition of a proverb, viz. "The wisdom of many, and the wit of one."

"To Lord John Russell are we indebted for that admirable definition of a proverb: 'The wisdom,' &c."— See Notes to Rogers's *Italy*, 1848.

The date is added since, in an edition of 1842; this remark makes no part of the note on the line, "If but a sinew vibrate," &c. Q. T.

Ireland a bastinadoed Elephant (Vol. viii., p. 366.). — I venture to suggest whether this expression may not be something more than a bull, as Ct. inclines to call it. If any one will look at a physical map of Ireland at some little distance, a very slight exercise of the "mind's eye" will serve to call up in the figure of that island the shape of a creature kneeling and in pain. Lough Foyle forms the eye; the coast from Bengore Head to Benmore Head the nose or snout; Belfast Lough the mouth; the coast below Donaghdee the chin; County Wexford the knees. The rest of the outline, according to the imagination of the observer, may assume that of an elephant, or something, perhaps, "very like a whale." Some fanciful observation of this kind may have suggested the otherwise unaccountable simile to Curran. Polonius.

Ennui (Vol. vii., p. 478.; Vol. viii., p. 377.). — The meaning of this admirable word is best gleaned from its root, viz. *nuit.* It is somewhat equivalent to the Greek ἀγρυπνία, and signifies the sense of weariness with doing nothing. It gives the lie to the *dolce far niente:* vide Ps. cxxx. 6., and Job vii. 3, 4. *Ennui* is closely allied to our *annoy* or *annoyance*, through *noceo*, *noxa*, and their probable root *nox*, νύξ. It is precisely equivalent to the Latin *tædium*, which may be derived from *tæda*, which in the plural means a torch, and through that word may have a side reference to night, the *tædarum horæ:* cf. Ps. xci. 5. The subject is worthy of strict inquiry on the part of comparative philologists. C. Mansfield Ingleby.

Birmingham.

Belle Sauvage (Vol. viii., p. 388.). — Your Philadelphian correspondent asks whether Blue Bell, Blue Anchor, &c., are corruptions of some other emblem, such as that which in London transformed *La Belle Sauvage* into the *Bell Savage.*

This is not the fact. The Bell Savage on Ludgate Hill was originally kept by one Isabella Savage. A cotemporary historian, writing of one of the leaders in a rebellion in the days of Queen

Mary, says, "He then sat down upon a stone opposite to Bell Savage's Inn."

JAMES EDMESTON.

Homerton.

History of York (Vol. viii., p. 125.).—There is a *History of York*, published in 1785 by Wilson and Spence, described to be an abridgment of Drake, which is in three volumes, and may be a later edition of the same work to which MR. ELLIOT alludes. F. T. M.

&c. Cannon Street.

Encore (Vol. viii., p. 387.).—If A. A. knows the meaning of "this French word" I am a little surprised at his Query. Perhaps he means to ask why a French word should be used? It probably was first used at concerts and operas (*ancora* in Italian), where the performers and even the performances were foreign, and so became the fashion. Pope says:

> "To the same notes thy sons shall hum or snore,
> And all thy yawning daughters cry *encore*."

It was not, I think, in use so early as Shakspeare's time, who makes Bottom anticipate that "the Duke shall say, Let him roar *again*, let him roar *again*," where the jingle of "encore" would have been obvious. It is somewhat curious that where we use the French word *encore*, the French audiences use the Latin word "bis." C.

"*Hauling over the Coals*" (Vol. viii., p. 125.).—This saying I conceive to have arisen from the custom prevalent in olden times, when every Baron was supreme in his own castle, of extracting money from the unfortunate Jews who happened to fall into his power, by means of torture. The most usual *modus operandi* seems to have been roasting the victims over a slow fire. Every one remembers the treatment of Isaac of York by Front-de-Bœuf, so vividly described in Sir Walter Scott's *Ivanhoe*. Although the practice has long been numbered amongst the things that were, the fact of its having once obtained is handed down to posterity in this saying, as when any one is taken to task for his shortcomings he is *hauled over the coals*. JOHN P. STILWELL.

Dorking.

The Words "Cash" and "Mob" (Vol. viii., p. 386.).—MR. FOX was right: *mob* is not genuine English—teste Dean Swift! A lady who was well known to Swift used to say that the greatest scrape she ever got into with him was by using the word *mob*. "Why do you say that?" he exclaimed in a passion; "never let me hear you say that again!" "Why, sir," she asked, "what am I to say?" "The rabble, to be sure," answered he. (Sir W. Scott's *Works of Swift*, vol. ix.) The word appears to have been introduced about the commencement of the eighteenth century, by a process to which we owe many other and similar barbarisms—"beauties introduced to supply the want of wit, sense, humour, and learning." In a paper of *The Tatler*, No. 230., much in the spirit, and possibly from the pen, of Swift, complaint is made of the "abbreviations and elisions" which had recently been introduced, and a humorous example of them is given. By these, the author adds,

> "Consonants of most obdurate sound are joined together without one softening vowel to intervene; and all this only to make one syllable of two, directly contrary to the example of the Greeks and Romans, and a natural tendency towards relapsing into barbarity. And this is still more visible in the next refinement, which consists in pronouncing the first syllable in a word that has many, and dismissing the rest. Thus we cram one syllable and cut off the rest, as the owl fattened her mice after she had bit off their legs to prevent their running away; and if ours be the same reason for maiming our words, it will certainly answer the end, for I am sure no other nation will desire to borrow them."

I have only to add (see *Blackwood's Magazine*, vol. ii., 1842) that "mob is *mobile*."

Cash appears to be from the French *caisse*, a chest, cash. J. W. THOMAS.

Dewsbury.

Cash is from the French *caisse*, the money-chest where *specie* was kept. So *caissier* became "cashier," and *specie* "cash."

Mob, Swift tells us (*Polite Conversation*, Introd.), is a contraction for *mobile*.

CLERICUS RUSTICUS has not, I fear, Johnson's *Dictionary*, where both these derivations are given. C.

Ampers & (Vol. ii., pp. 230. 284.; Vol. viii. *passim*).—MR. INGLEBY may well ask what "and-per-se-and" can mean. The fact is, this is itself a corruption. In old spelling-books, after the twenty-six letters it was customary to print the two following symbols with their explanations:

> &c. et cetera.
> & (per se), and.

Children were taught to read the above "et-cee, et cetera" and "et-per-se, and." Such, at least, was the case in a Dublin school, some ninety years ago, where my informant, now many years deceased, was educated. As *se* was not there pronounced like *cee*, but like *say*, there was no danger of confounding the two names. In England, where a different pronunciation of the Latin word prevailed, such confusion would be apt to occur; and hence, probably, English teachers substituted *and* for *et;* from which, in course of time, the other corruptions mentioned by MR. LOWER were developed. E. H. D. D.

The Keate Family, of the Hoo, Herts (Vol. viii., p. 293.). — The following account is taken from Burke's *Extinct and Dormant Baronetcies of England*, Lond. 1841:

"William Keate of Hagbourne, in Berkshire, left five sons. The second son, Ralph Keate of Whaddon, in Wiltshire, married Anne, daughter of John Clarke, Esq., of Ardington, in Berkshire, and had with other issue Gilbert Keate, Esq., of London, who married, first, John, daughter of Nicholas Turbervile, Esq., of Crediton, in Devon, and, secondly, Elizabeth, daughter of William Armstrong, Esq., of Remston, Notts, and by her had another son, Jonathan Keate, Esq., of the Hoo, in the county of Hertford, which estate he acquired with his first wife, Susannah, daughter of William, and sister and heir of Thomas Hoo, of the Hoo and Kimpton, both in Hertfordshire. Mr. Keate was created a baronet by King Charles II., 12th June, 1660. Sir Jonathan was sheriff of the county of Hertford, 17 Charles II., and knight of the same shire in Parliament, in the thirtieth of the same reign. By his first wife he had issue, Gilbert Hoo, his heir, Jonathan, Susan, Elizabeth: all died *sine prole*. He married, secondly, Susanna, daughter of John Orlebar, citizen of London, but by her had no issue. He died 17th September, 1700. The baronetcy became extinct in the person of Sir William Keate, D.D., who died 6th March, 1757."

Ἀλιεύς.

Hour-glasses (Vol. viii., p. 454.). — In the church of Wiggenhall, St. Mary the Virgin, the iron frame of an hour-glass, affixed to a wooden stand, immediately opposite the pulpit, still remains. W. B. D.

An iron hour-glass stand still remains near the pulpit in the church of Ashby-Folville, in this county (Leicester). It is fixed to the wall containing the staircase to the rood-loft.

In the old church of Anstey, recently pulled down and rebuilt, was an ancient hour-glass stand, consisting of a pillar of oak, about four feet high, the top of which is surmounted by a light framework of wood for the reception of the hour-glass. This specimen is preserved in the museum of this town. William Kelly.

Marriage of Cousins (Vol. viii., p. 387.). — If there is any foundation for such a statement as is contained in the Query of J. P. relative to the marriage of cousins, it consists rather in the marriage of first cousins once removed than of second cousins. It will be seen that the latter relationship belongs to the same generation, but it is not so with the former, which partakes more of the nature of uncle and aunt with nephew and niece. W. Sloane Sloane-Evans.

Cornworthy Vicarage, Totnes.

There is no legal foundation for the statement that marriage with a second cousin is valid, and with a first cousin invalid. The following quotation from Burn's *Ecc. Law* by Phill., vol. ii. p. 449., will probably be considered to explain the matter:

"By the civil law first cousins are allowed to marry, but by the canon law both first and second cousins (in order to make dispensations more frequent and necessary) are prohibited; therefore, when it is vulgarly said that first cousins may marry, but second cousins cannot, probably this arose by confounding these two laws, for first cousins may marry by the civil law, and second cousins cannot by the canon law."

J. G.

Exon.

Waugh, Bishop of Carlisle (Vol. viii., p. 271.), was the son of Thomas and Margaret Waugh, of Appleby, in Westmoreland; born there 2nd February, 1655; educated at Appleby school; matriculated at Queen's College, Oxford, 4th of April, 1679; took his degree of M.A. the 7th of July, 1687; and elected Fellow on the 18th of January following. He married Elizabeth, widow of the Rev. Mr. Fiddes, rector of Bridewell, in Oxford, who was the only surviving child of John Machen, Esq., of ——, in the county of Oxford, by whom he left a son, John Waugh, afterwards chancellor of the diocese of Carlisle.

Karleolensis.

Marriage Service (Vol. viii., p. 150.). — I have been many years in holy orders, and have always received the fee together with the ring on the Prayer Book, as directed in the Rubric. The ring I return to the bridegroom to place upon the bride's finger; the fee (or offering) I deposit in the offertory basin, held for that purpose by the clerk, and on going to the chancel (the marriage taking place in the body of the church) lay it on the altar. Note. — In the parish in which I first ministered, the marriages had always been commenced in the body of the church, as directed; in the second parish in which I ministered, that custom had only been broken by the present incumbent a few years since. A Rector.

I have seen the Rubric carried out in this particular, in St. Mary's Church, Kidderminster.

Cuthbert Bede, B.A.

Hoby, Family of (Vol. viii., p. 243.). — In answer to Mr. J. B. Whitborne, I beg to state that the Rev. Sir Philip Hoby, Baronet, was in the early part of the last century chancellor of the archdiocese of Dublin. He was an intimate friend of Archbishop Cobbe, and there is a picture of him in canonicals at Newbridge, co. Dublin.

T. C.

Cambridge Graduates (Vol. viii., p. 365.). — Your correspondent will find a list of B.A.'s of Cambridge University from the years 1500 to 1717 in Add. MS. 5885., British Museum.

Glaius.

"*I own I like not*," *&c.* (Vol. viii., p. 366.). — The lines —

"I own I like not Johnson's turgid style," &c.

are by Peter Pindar, whose works I have not, and so cannot give an exact reference. The extract containing them will be found in Chambers' *Cyclopædia of English Literature*, vol. ii. p. 298.

P. J. F. GANTILLON, B.A.

"*Topsy Turvy*" (Vol. viii., p. 385.). — This is ludicrously derived, in *Roland Cashel*, p. 104., from *top side t'other way*.

P. J. F. GANTILLON, B.A.

"*When the Maggot bites*" (Vol. viii., pp. 244. 304. 353.). — Another illustration of this phrase may be found in Swift (Introduction to *Tale of a Tub*):

"The two principal qualifications (says he) of a fanatic preacher are, his inward light, and his head full of *maggots*; and the two different fates of his writings are to be burnt or worm-eaten."

The word *maggot* is sometimes used for the whim or crotchet itself; thus Butler:

"To reconcile our late dissenters,
Our brethren though by different venters;
Unite them and their different *maggots*,
As long and short sticks are in faggots."

Hudibras, part III. canto 2.

So also it is used by Samuel Wesley (father of the founder of the Methodists) in his rare and facetious volume entitled *Maggots, or Poems on several Subjects never before handled*, 12mo., 1685.

WILLIAM BATES.

Birmingham.

"*Salus populi*," *&c.* (Vol. viii., p. 410.). — The saying "Salus populi suprema lex" is borrowed from the model law of Cicero, in his treatise *de Legibus*, III. 3. It is made one of the duties of the consuls, the supreme magistrates, to regard the safety of the state as their highest rule of conduct:

"Regio imperio duo sunto; iique præeundo, judicando, consulendo Prætores, Judices, Consules appellantor. Militiæ summum jus habento, nemini parento: *ollis salus populi suprema lex esto*."

The allusion appears to be to the formula used by the senate for conferring supreme power on the consuls in cases of emergency: "Dare operam, ne quid respublica detrimenti caperet." (See Sallust, *Bell. Cat.* c. 29.) L.

Aristotle regards the safety of the citizens as the great end of law (see his *Ethics*, b. I. ch. 4.); and Cicero (*de Finibus*, lib. ii. c. 5.) lays down a similar principle. B. H. C.

Theodoro Paleologus (Vol. viii., p. 408.). — The inscription referred to was printed in *Archæologia*, vol. xviii., and with some account of the Paleologi to which a Querist was referred in "N. & Q.," Vol. v., p. 280. (see also pp. 173. 357.). It is astonishing how much will be found in that "Californian mine," if the most excellent indices of the several volumes are only consulted. Your correspondent could in the present case have pointed out the errors of the inscription already in print had the indices to "N. & Q." attracted him. J.

Worm in Books (Vol. viii., p. 412.). — In reply to ALETHES I beg to acquaint him that I have tried various means for destroying the worm in old books and MSS., and the most effectual has been the chips of Russia leather; indeed, in but one instance have I known them fail.

NEWBURIENSIS.

The Porter Family (Vol. viii., p. 364.). — 1. The reason of the word *Agincourt* being placed above the inscription in Bristol Cathedral is, that the Porter family were descendants of Sir William Porter who fought at Agincourt.

2. Charles Lempriere Porter was the son of Dr. Porter.

3. This family was descended from Endymion Porter of classic and loyal memory.* J. R. W.

Bristol.

Buckle (Vol. viii., p. 304.). — This word is in common use by the artizans who work upon sheet-iron, to denote the curl which a sheet of iron acquires in passing through a pair of rollers. The word has been derived from the French *boucle*, a curl. The shoe-buckle has got its name from its curved form. In the days in which every man in this country, who was in easy circumstances, wore a wig, it was well known that to put a wig *in buckle*, meant to arrange its curls in due form.

"When Hopkins dies, a thousand lights attend
The wretch, who living sav'd a candle's end:
Should'ring God's altar a vile image stands,
Belies his features, nay, extends his hands;
That live-long wig which Gorgon's self might own,
Eternal *buckle* takes in Parian stone."

Pope, *Moral Essays*, Epistle III.

N. W. S.

The "*Forlorn Hope*" (Vol. viii., p. 411.). — This is no quotation; but the expression arose in the army from its leader or captain, who, being often a disappointed man, or one indifferent to consequences, now ran the "forlorn hope" either of ending his days or obtaining a tomb in Westminster Abbey. From the captain, after a time, the term descended to all the little gallant band. In no part of our community will you find such

[* The biographical notices of Endymion Porter are extremely scanty. Can our correspondent furnish any particulars respecting him? — ED.]

meaning expressions (often very slang ones) used as in the army. A lady, without hearing anything to shock "ears polite," might listen to the talk of a mess table, and be unable to understand clearly in what the conversation consisted. "He is gone to the bad" — meaning, he is ruined. "A wigging from the office" (a very favourite expression) — a reprimand from the colonel. "Wigging" naturally arising from tearing the hair in anger or sorrow, and the office of course substituting the place from whence it comes for the person who sent it. Besides many others, *quæ nunc*, &c.

A Dragoon.

Nightingale and Thorn (Vol. iv., p. 175., &c.).—

"If I had but a pottle of sack, like a sharp prickle,
To knock my nose against when I am nodding,
I should sing like a nightingale."

Fletcher, *The Lover's Progress*, Act III. Sc. 2.

W. J. Bernhard Smith.

Temple.

Burial in Unconsecrated Ground (Vol. vi., p. 448.; Vol. viii., p. 43.).—The following curious entry occurs in the parish register of Pimperne, Dorset:

"Anno 1627. Vicesimo quinto Octobris.

"Peregrinus quidam tempore pestes in communi campo mortuus eodem loco quo inventus sepultus."

There was a pestilence in England in 1625. In 1628 sixteen thousand persons died of the plague at Lyons. W. E.

I do not know whether the case recorded in *London Labour and the London Poor*, vol. i. p. 411. — by the way, is that work ever to be completed, and how far has it gone? — of a man buried at the top of a house at Foot's Cray, in Kent, has been noticed by any correspondent.

P. J. F. Gantillon, B.A.

Sangaree (Vol. iii., p. 141.). — I take it that the word ought to be spelled *sansgris*, being derived from the French words *sans*, without, and *gris*, tipsy, meaning a beverage that would not make tipsy. I have been a good deal in the French island of Martinique, and they use the term frequently in this sense as applied to a beverage made of white wine ("Vin de Grave"), syrup, water, and nutmeg, with a small piece of fresh lime-skin hanging over the edge of the glass. A native of Martinique gave me this as the derivation of the word. The beverage ought not to be stirred after the nutmeg is put in it, as the fastidious say it would spoil the flavour. T. B.

Point of Etiquette (Vol. viii., p. 386.).—The title *Miss*, without the Christian name, belongs to the eldest unmarried daughter of the representative of the family only. If he have lost his own children, his brother is *heir presumptive* merely to the family honours; and can neither assume nor give to his daughter the titles to which they are only expectants. The matter becomes evident, if you test the rule by a peerage instead of a squirage. Even the eldest daughter of a baronet or landed gentleman loses her title of Miss, when her brother succeeds to the representation, provided he have a daughter to claim the title. P. P.

Etymology of "Monk" and "Till," &c. (Vol. viii., pp. 291. 409.).—Will you allow me one word on these two cases? *Monk* is manifestly a Greek formative from *μονος*, and denotes a *solitaire*.

The proposed derivation of *till*, from *to-while*, is not new; but still clearly mistaken, inasmuch as the word *till* is found in Scotch, Swedish, Norwegian, Danish, and others of the family. A word thus compounded would be of less general use. Besides which, *to-while* would scarcely produce such a form as *till*; it would rather change the *t* into an aspirate, which would appear as *th*.

B. H. C.

Forrell (Vol. vii, p. 630.). — Your correspondent T. Hughes derives this word (applied in Devonshire, as he tells us, to the cover of a book) from *forrell*, "a term still used by the trade to signify an inferior kind of vellum." Is it not more natural to suppose it to be the same word which the French have made *fourreau*, a cover or sheath? (See Du Cange, vv. *Forellus*, *Forrellus*.)

J. H. T.

Dublin.

Parochial Libraries (Vol. vii., p. 507.; Vol. viii. *passim*). — There is a library at Wimborne Minster, in the Collegiate Church, which, on my visit two years since, appeared to contain some valuable volumes, and was neglected and in very bad condition. Θ.

Miscellaneous.

NOTES ON BOOKS, ETC.

Dr. Lardner has just published the third and concluding course of his *Handbook of Natural Philosophy and Astronomy*. The subjects treated of in the present volume are *Meteorology and Astronomy*, and they are illustrated with thirty-seven lithographic plates, and upwards of two hundred engravings on wood. The work was undertaken with the very popular object of supplying the means of acquiring a competent knowledge of the methods and results of the physical sciences, without any unusual acquaintance with mathematics; and in the methods of demonstration and illustration of this series of treatises, that principle has, as far as possible, been adopted; so that by means of the present volumes, persons who have not even a superficial knowledge of geometry and algebra may yet acquire with great facility a considerable acquaintance with the sciences of which they treat. The present volume contains a very elaborate index, which, com-

bined with the analytical tables of contents, give to the entire series all the usefulness of a compendious encyclopædia of natural philosophy and astronomy.

Willich's Income Tax Tables, Fourth Edition, 1853—1860, price *One Florin*, show at one view the amount of duty at the various rates fixed by the late act, and are accompanied by a variety of statistical information, tending to show that the wealth of the nation has increased in as great, if not a greater, ratio, than the population. The price at which the work is issued serves to lead our attention to a little pamphlet, published at sixpence, or 25 *mils*, by Mr. Robert Mears, entitled *Decimal Coinage Tables for simplifying and facilitating the Introduction of the proposed new Coinage.*

The Ecclesiastical History of England and Normandy by Ordericus Vitalis, translated with Notes, and the Introduction of Guizot, by Thomas Forrester, M.A. Vol. I., is a new volume of the interesting Series of Translations of the early *Church Historians of England* publishing by Mr. Bohn, to which we propose calling the especial attention of our readers at some future period. The importance which our French neighbours attach to the writings of Ordericus Vitalis is shown by the fact that the French Historical Society, after publishing a translation, are now issuing an edition of the original text, from a laborious collation of the best MSS., under the editorship of M. Auguste le Prevost. The present translation is based upon that edition.

We have on several occasions called the attention of our readers to the Collection of Proclamations in the possession of the Society of Antiquaries, and to the endeavours making by that learned body to secure as complete a series as possible of these valuable but hitherto little used materials for English History. Some contributions towards this object have, we believe, been the results of our notices; and we have now to state, that at the opening meeting on Thursday the 17th, it was announced that William Salt, Esq., F.S.A., had presented to the library two volumes of Proclamations of the reigns of Elizabeth and James I. Great as is the pecuniary value of this munificent donation, it is far exceeded by its importance in filling up a large gap in the existing Series. A *Catalogue Raisonnée* of the whole collection is in preparation by Robert Lemon, Esq., of the State Paper Office, a gentleman well qualified for the task; and its early publication may, we trust, be received as an evidence of the beneficial influence which the Society of Antiquaries is hereafter destined to exercise on the historical literature of England.

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"When found, make a note of." — CAPTAIN CUTTLE.

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Notes.

PETER BRETT.

Your correspondent T. K. seems to think that Scotchmen, and Scotch subjects, have an undue prominence in "N. & Q.:" let me therefore introduce to your readers a neglected *Irishman*, in the person of Peter Brett, the "parish clerk and schoolmaster of Castle-Knock." This worthy seems to have been a great author, and the literary oracle of the district over which he presided, and exercised the above-named important functions. His *magnum opus* appears to have been his *Miscellany;* a farrago of prose and verse, which, to distinguish it from the herd of books bearing that title, is yclept, *par excellence*, Brett's *Miscellany*. When Mr. Brett commenced to enlighten the world, and when his candle was snuffed out, I know not. My volume of the above work purports to be the fifth:

"Containing above a hundred useful and entertaining Particulars, Divine, Moral, and Historical; chiefly designed for the Improvement of Youth, and those who have not the Opportunity of reading large Volumes. Interspersed with several Entertaining Things never before printed. Dublin, 1762."

The parish clerk's *bill of fares* is of the most seductive kind. Under all the above heads he has something spicy to say, either in prose or verse; but the marrow of the book lies in the Preface. To say that a man, holding the important offices of parish clerk and schoolmaster, could be charged with conceit, would be somewhat rash; if, therefore, in remarking upon the rare instance of a parish clerk becoming an author, he lets out that "whatever cavillers may say about his performance, they must admit his extensive reading, and the great labour and application the concoction of these books has cost him," he is but indulging in a feeling natural to a man of genius, and a pardonable ebullition of the *amour propre*. Mr. Brett seems to have been twitted with the charge of taking up authorship as a commercial spec; he sullenly admits that his book-making leaves him something, but nothing like a recompense, and draws an invidious comparison between one Counsellor Harris and himself; the

former having received 200*l.* per annum for collecting materials for the *Life of King William III.*, while he, the schoolmaster of Castle-Knock, scarcely gets salt to his porridge for his *Collections and Observations for perpetuating the Honour and Glory of the King of Kings.*

Peter farther boasts that these his volumes

"Contain the juice and marrow of many excellent and learned authors, but compacted after such an ingenious manner, that the learned would find it a great difficulty to show in what authors they are to be found!"

A plan for which, I think, the learned would award him the *birch*. Mrs. Brett is no less a genius than her husband; and she takes advantage of the publication of the *Miscellany*, to stick the following little bill upon the back of the title

"Ann Brett, wife of the said Peter, at the sign of the *Shroud* in Christ Church Lane, opposite to the Church, makes and sells all Sorts of Shrouds, draws all Sorts of Patterns, does all manner of Pinking, and teaches Young Misses Reading and Writing, Arithmetic, and Plain Work. The Dublin Society," she adds, "was pleased to honour her with a handsome Present for her Curious Performance with the Pen."

J. O.

RICHARD'S "GUIDE THROUGH FRANCE."

(Translated from the French on the 12th edition. Paris: Audin, 25. Quai des Augustins.)

As we are not supposed to be sensible of our own failings, I should much wish to know whether any English-French exists equal to some French-English I know of, and inclose a specimen. Mr. P. Chasles has played the critic so well with the English tongue, that perhaps he can find us a few specimens. Without doubt, it will be a wholesome correction to the Malaprop spirit if she is shown up a little; and I regret extremely that Mr. P. Chasles was not invited to correct the proofs of the *Itinéraire de France*. Here we are posting with M. Richard:

"The courier à franc-étrier cannot use bridle of their own, they must not outrun the postilion who leads them, and the post master if they might arrive at, without their postillion, must not give them horse before this last is come. The supply-horses, according to the number of persons, shall be put to carriages as much as the disposition of the vehicles will admit. For example, three horses shall be put to cabriolets, and till six to the berline, but as it should not be possible, to put a horse en arbalête (cross-bow) without notable accidents, either to caleches with two horses or to the limonieres; they shall be obliged to pay the charge for supply horse."

Here we are in a steamer, p. 52.:

"The sea is smooth, the sky pure, the air calm, everything promises a happy navigation, our boat is in a very favourable position in the middle of the Seine, on the right hand the hills of Honfleur, on the left the coast of Ingouville, let us pause a little more on these shores we are going to leave: behold on the east the fortifications of Havre, small seats! clusters of trees! this is the village of l'Eure threatened by the sea of an entire destruction. We must not pass over this green hill so delightful to view, standing on the opposite shore seamen would not forgive my silence, among these high trees stands a chapel dedicated to Notre-Dame-de-Grace. Ingouville is of 4,800 inhabitants, among which a great many Englishmen live there as in their own country, having their particular churchyard, physicians, and many occasions of hearing from England, which they can perceive from their pavilions. The traveller can go to Elbeuf by land or water. The lover of the scenes of nature will enjoy very romantical prospects, a new kind of view will strike his sight, a long train of rocks called D'Orival, the most part steep, covered with evergreen trees, which seem shoot out, with difficulty, of their craggings."

He tells us Soissons (p. 102.) "has a college, a pretty theatre, and a bishoprick-see, from the cradle of Christianity into the Gauls." At Coulommières (Seine et Marne), "the sciences are not cultivated, but the inhabitants know pretty well how to play at nine pins." At Fontaines les Cornues, "the inhabitants of Paris with a small expense can procure to himself a scenery scarecely to be found in the other quarter of the globe!" At Chatillion-sur-Seine, "the streets are neat and well aired." At Arles, p. 361., a head of a goddess carved in marble:

"The way in which the neck and left shoulder are ended, points out that the head is *related* to a figure in drapery cut in another block."

"The merchant of Bordeaux is distinguished by his noble easy and pompous manner, he makes himself easily forgiven a sort of boasting, which is the foible of the country."

How the ladies bathe at Mont d'Or, p. 218.:

"At five in the morning bathing begins. Two hardy Highlanders go and fetch in a kind of deal boxes the fashionable lady, who when in town never quits her bed-down before noon, the annuitant, the rich man, are all brought in the same manner in these boxes. It is one of the most pleasant bathing establishments; it offers a peristyle, a small resting-room, a warming-place for linen, with partitions to prevent its mixture."

The work consists of 446 mortal pages, though I am bound to say a portion here and there is respectably written. Weld Taylor.

WOMEN AND TORTOISES.

I had intended sending you a paper on Bishop Taylor's *Similes*, with Illustrative Notes on some Passages in his Works; but I soon found that your utmost indulgence could not afford me a tithe of

the space I would require. Instead, therefore, I send you an illustration of a single simile, as it is short, and not the least curious in the lot:

"All *vertuous women, like tortoises,* carry their house on their heads, and their chappel in their heart, and their danger in their eye, and their souls in their hands, and God in all their actions." — *Life of Christ*, Part I. s. ii. 4.

"*Phidias made the statue of Venus at Elis with one foot upon the shell of a tortoise*, to signify two great duties of a virtuous woman, which are to keep home and be silent." — *Human Prudence*, by W. De Britaine, 12th edit.: Dublin, 1726, 12mo., p. 134.

"Vertuous women should keep house; and 'twas well performed and ordered by the Greeks:

'. . . mulier ne qua in publicum
Spectandam se sine arbitro præbeat viro:'

Which made Phidias, belike, at Elis paint *Venus treading on a tortoise:* a symbole of women's silence and housekeeping . . . I know not what philosopher he was, that would have women come but thrice abroad all their time, to be *baptized, married, and buried;* but he was too straitlaced." — Burton's *Anat. Mel.*, part iii. sec. 3. mem. 4. subs. 2.

"*Apelles us'd to paint a good housewife upon a snayl;* which intimated that she should be as slow from gadding abroad, and when she went she shold carry her house upon her back: that is, she shold make all sure at home. Now, to a good housewife, her house shold be as the sphere to a star (I do not mean a *wandring* star), wherin she shold twinckle as a star in its orb." — Howell's *Parly of Beasts:* Lond. 1660, p. 58.

The last passage reminds us of the fine lines of Donne (addressed to *both* sexes):

"Be then thine own home, and in thyself dwell;
Inn anywhere;
And seeing the *snail*, which everywhere doth roam,
Carrying his own home still, still is at home,
Follow (for he is easy-paced) this *snail:*
Be thine own palace, or the world's thy jail."

EIRIONNACH.

WEATHER RULES.

(Vol. vii., pp. 373. 522. 599. 627.)

J. A., Jun., being desirous of forming a list of weather rules, I send the following, in the hope that they may be acceptable to him, and interesting to those of your readers who have never met with the old collection from which they are taken.

English.

In April, Dove's-flood is worth a king's good.
Winter thunder, a summer's wonder.
March dust is worth a king's ransom.
A cold May and a windy, makes a fat barn and findy.

Spanish.

April and May, the keys of the year.
A cold April, much bread and little wine.
A year of snow, a year of plenty.
A red morning, wind or rain.
The moon with a circle brings water in her beak.
Bearded frost, forerunner of snow.
Neither give credit to a clear winter nor cloudy spring.
Clouds above, water below.
When the moon is in the wane do not sow anything.
A red sun has water in his eye.
Red clouds in the east, rain the next day.
An eastern wind carrieth water in his hand.
A March sun sticks like a lock of wool.
When there is a spring in winter, and a winter in spring, the year is never good.
When it rains in August, it rains wine or honey.
The circle of the moon never filled a pond, but the circle of the sun wets a shepherd.

Italian.

Like a March sun, which heats but doth not melt.
Dearth under water, bread under snow.
Young and old must go warm at Martlemas.
When the cock drinks in summer, it will rain a little after.
As Mars hasteneth all the humours feel it.
In August, neither ask for olives, chesnuts, nor acorns.
January commits the fault, and May bears the blame.
A year of snow, a year of plenty.

French.

When it thunders in March, we may cry Alas!
A dry year never beggars the master.
An evening red, and a morning grey, makes a pilgrim sing.
January or February do fill or empty the granary.
A dry March, a snowy February, a moist April, and a dry May, presage a good year.
To St. Valentine the spring is a neighbour.
At St. Martin's winter is in his way.
A cold January, a feverish February, a dusty March, a weeping April, a windy May, presage a good year and gay. W. WINTHROP.
Malta.

OCCASIONAL FORMS OF PRAYER.

I now send you a list of Occasional Forms of Prayer in my own possession, in the hope that the example may be followed by other individuals.

A Fourme to be used in Common Prayer twise a Weke, and also an Order of Publique Fast to be used every Wednesday, &c. during this time of Mortalitie, &c. London, 1563.

This was the first published occasional form of the reign of Elizabeth.

A Fourme to be used in Common Prayer every Sunday, Wednesday, and Friday throughout the whole Realme: to excite and stirre up all Godly People to pray for the Preservation of those Christians and their Countreys that are now invaded by the Turke in Hungary or elsewhere. Set fourthe by The Reverend Father in God, Matthew, Archbishop of Cantaburie. Imprinted by Richarde Jugge and John Cawood. 4to.

There is no date; but it is ascertained that this form was put forth in the year 1566.

The Order of Prayer and other Exercises upon Wednesdays and Fridays, &c. 4to. Christopher Barker. 1580.

This was put forth in consequence of an earthquake.

Prayers. 1584.

They consist of "A Prayer for all Kings," &c., "A Prayer for the Queene," &c., and "A Prayer in the Parliament onely." They are appended to *Treasons of Pary*, forming part of the volume.

An Order for Prayer and Thanksgiving for the Safety of Her Majesty. 1594.

Certaine Prayers set forth by Authoritie to be used for the Prosperous Successe of her Majesties Forces and Navy. 4to. The Deputies of Christopher Barker, 1597.

An Order for Prayer and Thanksgiving (necessary in these dangerous Times) for the Safety of her Majestie and the Realme. 4to. The Deputies of C. Barker. *No date.*

An Order for Publike Prayers within the Province of Canterbury. No date. By the Queen's Printer.

Prayers for the Queen's safe Deliverance. London, 1605.

Form of Prayer, &c. Nov. 5. London, 1605.

The original edition.

Form of Prayer, &c., Nov. 5. London, 1620.

Form, &c. for the 5th of August, being the Day of His Highnesse's happy Deliverance from the Earle of Gowry. London, 1623.

Form, &c. Fast during the Plague. 1625.

The "Prayer for the Parliament" appears for the first time in this form.

Form, &c. Fast. War and Pestilence. 1626.

Form, &c. Fast. War. 1628.

Forme of Prayer, &c. for averting God's heauy Visitation, &c. 1636.

This is the form which was attacked by Burton and Prynne, and on which a charge was raised against Laud.

Form, &c. Fast. Plague. 1640.

Form, &c. Fast. War. Oxford, 1643.

This is the form authorised by Charles I. to be used at the commencement of the war. It is frequently alluded to by the Parliamentary writers of the period. The House of Commons had ordered a monthly fast, and Charles commanded that the second Friday in every month should be set apart for the same purpose. This form was to be used on such occasions.

Form, &c. Fast. Oxford, 1643.

The same as the preceding, but a different edition, one being in black-letter, the other in Roman. Both were printed in Oxford, and in the same year.

A Collection of Prayers and Thanksgivings used in His Majesties Chapel and in his Armies, upon occasion of the late Victories against the Rebels. Oxford, 1643.

This was reprinted at York in 1644.

The Cavaliers' New Common Prayer Booke, unclasp't. Reprinted at London, with some briefe and necessary Obseruations to refute the Lyes and Scandalls that are contained in it. 1644.

This is a reprint of the preceding form, with a scurrilous preface and observations. The prayers are given as they stand in the Royal form, but with parenthetical sentences of a most abusive character after almost every paragraph. Thus, after the clause, "Pity a despised Church," the authors add, "You mean the prelates and their hierarchy." After the next clause, "and a distracted State," they add, "made so by your wicked party." In one of the thanksgivings, after "Glory be to God," we have, "Your mock prayers defraud Him of His glory." Then, after the words "We praise thee, we bless thee," &c., from the Communion Office, we have, "Softly, lest you want breath, and thank the old Common Prayer Book for that."

Private Forms for these Sad Times. Oxford, 1645.

A Form of Thanksgiving, to be used the Seventh Day of September, thorowout the Diocese of Lincoln, and in the Jurisdiction of Westminster.

This remarkable form has no date, but it was put forth by Williams, then Bishop of Lincoln and Dean of Westminster, in the year 1641. The House of Commons had ordered a day of Thanksgiving; but they were greatly offended with Williams, on account of this form, and, instead of going to St. Margaret's Church as usual, where it was ordered to be read, they attended divine service, after their own fashion, in the chapel of Lincoln's Inn.

A Supply of Prayers for the Ships of this Kingdom that want Ministers to pray with them agreeable to the Directory, &c. London. Published by authority.

A Presbyterian form, and the only one ever published by men who decried all forms. It was put forth, as the preface admits, because the sailors clung to the Book of Common Prayer.

Prayers to be used in the Armies. 1648.

A Form of Prayer used at His Majesties Chapel at the Hague. 1650.

Prayers for those who mourn, &c. 1659.

Form of Common Prayer, to be used on the Thirtieth of January, &c. 1661.

This form differs materially from that subsequently put forth by Convocation, with the revised Prayer Book of 1662. There was also another form still earlier, in the year 1661, in which some singular and obnoxious petitions relative to Charles I. were found.

A Form of Prayer with Thanksgiving, to be used on the 29th of May, 1661.

The original edition. It differs from that which was sanctioned by Convocation and published in 1662.

Form of Prayer, &c. June 12. Fast during a Dearth. 1661.

Form, &c. Fast during a Sickness. 1661.

Form, &c. Fast, to implore a Blessing on the Naval Forces. April 5, 1665.

Form, &c. Thanksgiving for Victory by Naval Forces. July 4, 1665.

Form, &c. Fast, on occasion of the Fire of London, 1666.

Form, &c. Thanksgiving for Victories at Sea. 1666.

Form, &c. Fast. 1674.

Form, &c. Fast. 1678.

Form, &c. Fast. Dublin, 1678.

Form, &c. Fast. Dublin, 1679. To seek Reconciliation with God, and to implore Him that he would infatuate and defeat the Counsels of the Papists our Enemies. By the Lord Lieutenant.

Form, &c. Fast. 1680.

Form, &c. Thanksgiving. 1683. For the discovery of Treason.

Form, &c. Thanksgiving. 1685.

Form of Prayer with Thanksgiving for 29th May, 1685.

First edition of this reign. It was altered by the authority of the Crown.

Form of Prayer, &c. January 30, 1685.

First edition of this reign.

Form of Prayer, &c. February 6, 1685.

The accession service of James II.

A Form or Order of Thanksgiving, to be used, &c. in behalf of the King, the Queen, and the Royal Family, upon occasion of the Queen's being with Child. 1687.

This form was the occasion of much comment at the time.

A Form of Prayer with Thanksgiving, &c., for the Birth of the Prince. 1688.

A Form, &c. Fast. 1689.

A Form, &c. Fast. 1690.

A Form, &c. Fast. 1694.

A Form, &c. Fast. 1714. Thanksgiving on the Accession of George I.

THOMAS LATHBURY.

Bristol.

Minor Notes.

Chair Moving. — Recent occurrences made me look back at Glanvill's *Blow at Modern Sadducism*, and I observed that in his account of the "Dæmon of Tedworth," who was supposed to haunt the house of Mr. Mompesson, and who was the original of Addison's "drummer," it is stated that on the 5th November, 1662, "in the sight and presence of the company, the chairs walked about the room," p. 124. N. B.

Epitaph on Politian in the Church of the Annunciation at Florence. —

"Politianus in hoc tumulo jacet Angelus, unum
Qui caput, et linguas (res nova) tres habuit."

From *Travels of Sir John Reresby.*

Y. B. N. J.

[The following translation of this epitaph is given in the *Ency. Britannica*, but it is there stated to be in St. Mark's, Florence:

"Here lies Politian, who, things strange indeed,
Had, when alive, three tongues, and but one head."]

Epitaph in Torrington Churchyard, Devon. —

"She was — my words are wanting to say what.
Think what a woman should be — she was that."

Which provoked the following reply:

"A woman should be both a wife and mother,
But Jenny Jones was neither one nor t'other."

BALLIOLENSIS.

The early Delights of Philadelphia.—In Gabriel Thomas's *Description of the Settlement of Philadelphia* occurs the following passage:

"In the said city are several good schools of learning for youth, for the attainment of arts and sciences, also reading and writing. Here is to be had, on any day in the week, cakes, tarts, and pies; we have also several cook-shops, both roasting and boiling, as in the city of London: happy blessings, for which we owe the highest gratitude to our plentiful Provider, the great Creator of heaven and earth."

Is not this a superb jumble? A LEGULEIAN.

Misapplication of Terms. — *Legend* is a thing "to be read" (*legendum*), but it is often improperly applied to traditions and *oral* communications. Of this there have been some instances in "N. & Q." One has just turned up, Vol. v., p. 196.: "I send you these legends *as I have heard them from the lips* of my nurse, a native of the parish." J. W. THOMAS.

Dewsbury.

"*Plantin*" *Bibles in* 1600. — While looking over the "Stackhouse Library" (see "N. & Q.," Vol. viii., p. 327.), I observed on the fly-leaf of an Hebrew Bible, 1600 (A. 100 in catalogue), a short MS. memorandum, which I think worth preserving. It ran as follows:

	£	s.	d.
"Plantin Heb. Bible, interlineing costes -	2	10	0
Plantin in octavo - - -	1	0	0
Buxtorf's Biblia in two vols. - -	2	10	0
Hebw Bible, 4to. 2 vols. - -	2	0	0
Inne 16° 8 vols. - - -	2	0	0"

R. C. WARDE.

Kidderminster.

Ancient Gold Collar found in Staffordshire. — It may probably interest some of your readers to

know that a very ancient golden collar was lately found in the village of Stanton, Staffordshire, which is about three miles north of Ashbourne.

A labourer digging up a field, which had not been ploughed or dug up in the memory of man, turned up the collar, which, being curled up at the time, sprang up, and the labourer taking it for a snake, struck it out of his way with his spade: the next morning it was discovered not to be a snake. Unfortunately the blow had broken off a small piece at one end. The collar is now in the possession of the person with whom the curate of Stanton lodges. The description given to me is, that it is about two feet long, and formed of three pieces of gold twined together, and, with the above exception, in a very good state of preservation.

I hear that there is a similar collar in the British Museum, that was found in Ireland, but none that was found in England; and that the authorities of the Museum have been informed of this collar, but have taken no steps to obtain possession of it. S. G. C.

[Our correspondent is under an erroneous impression as to gold torques not being found in England. Several are figured in the *Archæologia*, and we have some reason to believe that the torque now described, and of which we should be glad to receive any farther particulars, resembles one which formed part of the celebrated Polden find described by Mr. Harford in the fourteenth volume of the *Archæologia*, and figured at p. 90.; and also that found at Boyton in Suffolk in 1835, and engraved in the *Archæologia*, vol. xxvi. p. 471. — Ed.]

Queries.

PICTURES IN HAMPTON COURT PALACE.

There are two or three of these concerning which I should be obliged to any reader of your publication who would satisfy my Queries.

No. 119., "The Battle of Forty," by P. Snayers. This seems a kind of *combat à outrance* of knights *armés de pied en cap*. Where can I find any account or detail of it?

No. 314., "Mary of Lorraine, mother of Mary Queen of Scots." This is a very pleasing picture, in good preservation, and as it was not in its present position two years ago, I conclude it has recently been added. She was ninth child of Claude de Lorraine, first Duc de Guise, born in 1515, and married in 1538 to James V. of Scotland, and she died in the forty-fifth year of her age, 10th June, 1560. There are the arms of the Guise family in the right-hand corner, with a date of 1611. Pray by whom was it painted, and where can I find any notices respecting it?

No. 166., "George III. reviewing the 10th Light Dragoons, commanded by the Prince of Wales." This picture was considered the *chef d'œuvre* of Sir William Beechey, and was painted in 1798; and it has been supposed the likeness of the Duke of York was the best taken of that Prince. Could any reader inform me on what day this review took place?*

When one sees a picture of Shakspeare, No. 276., and more especially in the palace of his cotemporary sovereigns, one is naturally led to inquire into its authenticity. I am therefore desirous to obtain some information relative to it.

In "N. & Q.," Vol. vi., p. 197., you had several correspondents inquiring concerning the custom of royalty dining in public: perhaps it may interest them to know that there are two very attractive pictures of this ceremony in this collection, numbered 293 and 294: the first is of Charles I. and Henrietta Maria; the other Frederick V., Count Palatine and King of Bohemia, who married Elizabeth, daughter of James I. These two pictures are by Van Bassen, of whom, perhaps, some correspondent may be enabled to give an account.

Φ.

Richmond, Surrey.

Minor Queries.

Helmets. — What is the antiquity of the practice of placing helmets over the shields of armorial bearings; and what are the varieties of helmets in regard to the rank or degree of persons? S. N.

The Nursrow. — What is the origin of the word *Nursrow*, a name applied by Plott, in his *History of Staffordshire*, to the shrew mouse, and by the common people in Cheshire at the present day to the field-mouse; or rather, perhaps, indiscriminately to field and shrew mice? N. R.

City Bellmen. — When were city bellmen first established? By whom appointed? What were their duties? What and how were they paid? What have been their employment and duties down to the present day? Crito.

* George III. had one or two copies of this picture taken for him; and there is a curious circumstance relative to one of these, which Lady Chatterton mentions in her *Home Sketches*, published in three vols. 8vo., 1841: "In one respect the picture (which George III. gave to Lord Sidmouth, and which the latter had put up at the stone lodge in Richmond New Park) differs from the original at Hampton Court: it is singular enough that in this copy the figure of the Prince is omitted, *which was done by the King's desire*, and is a striking and rather comical proof of the dislike which he felt towards his son. When the Prince became King, he dined here, and remarked to Lord Sidmouth that his portrait had been omitted, and hinted that it ought to be restored. This, however, was evaded, and the copy remains in its original state." — Vol. i. pp. 18, 19.

Pope's Elegy on an Unfortunate Lady. — In the new edition of Pope's *Works*, in course of publication, edited by Mr. Carruthers, Inverness, it is conjectured that the poet threw "ideal circumstances" into his most pathetic and melodious elegy, and "when he came to publish his letters, put wrong initials, as in other instances, to conceal the real names" (Pope's *Poet. Works*, Ingram, Cook, and Co., vol. ii. p. 184.). The initials are Mrs. W., niece of Lady A. I have always thought that a clue might be obtained to the name of this lady, by following up the hints in Pope's printed correspondence. Mrs. or Miss W. is mentioned or alluded to by Craggs and Pope, in connexion with the characters in the *Rape of the Lock*. One suggests the other. Inquiry should be directed to the families of Fernor of Tusmore, Lord Petre, and Sir George Brown. But I have heard a tradition in a Catholic family in the north of England that the lady was a Blount; probably one of the Blounts of Soddington, or of some one of the numerous branches of that ancient family.

An Inquirer.

"*Too wise to err, too good to be unkind.*" — In what author may this passage be found?

"Too wise to err, too good to be unkind."

E. P. H.

Clapham.

Passage in the "Christian Year." — In the beautiful lines on Confirmation in this work, the following verse occurs:

"Steady and pure as stars that beam
In middle heaven, all mist above,
Seen deepest in the frozen stream: —
Such is their high courageous love."

I should be grateful for an explanation of the *third* line. A. A. D.

David's Mother. — I used to think it was impossible to ascertain from the Old Testament the name of David's mother. In the *Genealogies recorded in the Sacred Scriptures*, by J. S. (usually assumed to stand for John Speed, the historian and geographer), the name of the Psalmist's mother is given "Nahash." Can this be made out satisfactorily? Will the text 2 Sam. xvii. 25., as compared with 1 Chron. ii. 15., warrant it?

Y. B. N. J.

Emblems. — Can any of your readers inform me what are the emblematic meanings of the different precious stones, or of any of them? or in what work I shall find them described? N. D.

"*Kaminagadeyathooroosoomokanoogonagira.*" — In an appeal to the Privy Council from Madras, the above unparalleled long word occurs as the description of an estate. I believe that its extreme length and unpronounceable appearance is without an equal. Can any of your readers acquainted with Indian literature translate it? if so, it would greatly oblige F. J. G.

"*Quid facies,*" *&c.* — I have lately met with the following curious play on words in an old MS. book. Can any of your correspondents give any account of it?

"Quid facies, facies Veneris si veneris ante?
Ne pereas, per eas; ne sedeas, sed eas!"

Balliolensis.

Will of Peter the Great. — M. Lamartinière, in a French pamphlet on the Eastern question, gives a document in several articles containing advice with respect to the policy of his successors on the throne of Russia, in which he advises her to make great advances in the direction of Constantinople, India, &c., and advocates the partition of Poland. Upon what authority does this document rest? and who is M. Lamartinière? R. J. Allen.

H. Neele, Editor of Shakspeare. — In the preface to *Lectures on English Poetry, being the Remains of the late Henry Neele* (Lond. 1830), mention is made of a new edition of Shakspeare's dramatic works, "under the superintendence of Mr. Neele as editor, for which his enthusiastic reverence for the poet of 'all time' peculiarly fitted him, but which, from the want of patronage, terminated after the publication of a very few numbers." These very few numbers must have appeared about 1824—1827; yet the answer to my repeated inquiries after them in London is always "We cannot hear of them." Can any one give me farther information? — From the *Navorscher.* J. M.

MS. by Rubens on Painting. — May I inquire of M. Philarète Chasles whether he ever saw or heard of a manuscript said to be written in Latin by Rubens, and existing in the *Bibliothèque Nationale* at Paris? One or two fragments have occasionally been quoted: I think one may be found in Sir Joshua Reynolds' *Discourses*, and the same is used by Burnet in his work on painting; but no authority is given as to the source of the information.*

If such a work can be found, it would confer a great boon upon the profession of the fine arts, if it were brought to light without delay.

Weld Taylor.

Peter Allan. — Will some correspondent of "N. & Q." afford information as to the exact date and place of birth of the celebrated Peter Allan, whose cave at Sunderland is regarded as one of the principal curiosities of the north of England?

[* This may probably be Rubens's MS. Album, of which an account is given in Vertue's *Anecdotes of Painting*, vol. ii. pp. 185, 186. — Ed.]

What is known of his general history; and is any member of his family now living? E. C.

Haschisch or Indian Hemp.—I have been for some time trying to procure some of the *Haschisch*, or Indian hemp, about which Dr. Moreau has published such an amusing book, *Du Haschisch et de l'Aliénation Mentale*, Par. 1845.—Can any of your readers tell me where I can get any? The narcotic effects of the common hemp plant are well known in our country districts: where, under its ironical alias *Honesty*, the dried stalk is often smoked, but the tropical variety appears to be infinitely more powerful in its operation.

V. T. Sternberg.

Crieff Compensation.—During the rebellion in 1715, the village of Crieff, Perthshire, was burnt by the Highland army, on account of the attachment of its inhabitants to the royal cause. It has been stated that, some years ago, the descendants of the sufferers received from government a sum equivalent to a certain proportion of the loss which had been sustained.

Is there any official record in reference to this compensation? D.

Admission to Lincoln's Inn, the Temple, and Gray's Inn.—Have there ever been published, or do there exist anywhere in MSS., lists of the persons who have been from time to time matriculated as students of those inns of court?

A publication of them would be of the greatest value to the biographical department of literature. G.

Orders for the Household of Lord Montagu.—The second Viscount Montagu, grandson and heir of Anthony Browne, created Viscount in 1554, ob. 1592, compiled a detailed code of regulations for his family, thus entitled:

"A Booke of Orders and Rules established by me, Anthony, Viscount Mountague, for the better direction and government of my howsholde and family, togither with the generall dutyes and charges apperteyninge to myne officers and other servantes. Anno Dñi 1595."

Has this curious illustration of ancient domestic manners ever been published? Albert Way.

Minor Queries with Answers.

Cateaton Street.—I am anxious to ascertain the meaning and derivation of this word: the London Cateaton Street, I believe, is changed into Gresham Street. I have lately learnt that there is a Cateaton Street in Liverpool also.

Etymo.

[Cateaton Street, or "Catteten Street," says Stow, "is a corruption of Catte Street, which beginneth at the north end of Ironmonger Lane, and runneth to the west end of St. Lawrence Church." In 1845 this street was renamed Gresham Street.]

Portrait of Lee, Inventor of the Stocking-frame.—In Hatton's *History of London* (published in 1708), it is stated that a picture (by Balderston) of Lee, the inventor of the stocking-frame, hung in the hall of the Framework Knitters' Company. The inquirer wishes to ascertain whether the picture is yet in existence or not; and, if still in existence, where it can be seen. M. E.

[In Cunningham's *Handbook of London*, p. 527., s. v. *Weavers' Hall, Basinghall Street*, is a quotation from the *Quarterly Review* for January, 1816, in which the picture is spoken of as then existing in the Stocking Weavers' Hall.]

Cocker's Arithmetic (Vol. iv., pp. 102. 149.).—Some correspondence appears in "N. & Q." about the first edition of "Old Cocker." I should be glad to ascertain the date of the latest edition.

Tyro.

[The British Museum contains the following editions of Cocker's *Arithmetic*:—the 20th, Lond. 1700; the 37th, perused and published by John Hawkins (with MS. notes), Lond. 1720; 41st, Lond. 1724; 50th, corrected by Geo. Fisher, Lond. 1746. Watt notices one revised by J. Mair, Edinb. 1751. In Professor de Morgan's *Arithmetical Books*, p. 56., where a full history of Cocker's book is given, mention is made of an Edinburgh edition, 1765, and a Glasgow edition of 1777.]

Lyke Porch or Litch Porch.—What is the proper name for the porch found, not unfrequently, at the churchyard gate under which the body was, I believe, supposed to rest before the funeral? Is it *lyke* or *litch*? The derivation may be different in different parts of England, as they were originally Saxon or Danish. *Liig* Dan., *lyk* Dutch, and *leiche* Ger., are all different forms of the same word. The first two approach nearer to *lyke*, the latter to *litch*. J. H. L.

[In most works on ecclesiastical architecture it is called *lich-gate*, from Anglo-Saxon *lich*, a corpse: hence *Lich-field*, the field of dead bodies. In the *Glossary of Architecture* we read: "*Lich-gate*, or corpse-gate, *leich-engang*, Germ., from the Ang.-Sax. *lich*, a corpse, and *geat*, a gate; a shed over the entrance of a churchyard, beneath which the bearers sometimes paused when bringing a corpse for interment. The term is also used in some parts of the country for the path by which a corpse is usually conveyed to the church."]

Henry Burton.—Henry Burton was born in 1579; studied at Oxford, and was at one time minister of St. Matthew, Friday Street. In 1636, he drew upon himself the vengeance of the Star-Chamber, by two discourses in which he severely inveighed against the bishops. For this offence he was fined, deprived of his ears, and sentenced to imprisonment for life. He was liberated by

the parliament in 1640, and died in 1648. What theological works did he write? — From the *Navorscher*. DIONYSIUS.

[Burton's pen was so prolific, that we cannot find room for a list of his works; and must refer DIONYSIUS to the Bodleian Catalogue, where they fill nearly a column, and to Watt's *Bibliotheca*, s.v.]

British Mathematicians.—I am anxious to learn if there is any book which contains an account of the lives and works of eminent British arithmeticians and mathematicians? EUCLID.

[Consult the following:—*Biographia Philosophica:* being an Account of the Lives, Writings, and Inventions of the most eminent Philosophers and Mathematicians, by Benjamin Martin: London, 1764, 8vo. There is also a Chronological Table of the most eminent Mathematicians affixed to John Bossut's *General History of Mathematics*, translated from the French by John Bonnycastle: London, 1803, 8vo. Some notices of our early English mathematicians will also be found in the *Companion to the Almanac* for 1837, and in the *Magazine of Popular Science*, Nos. 18. 20. and 22.]

"*Les Lettres Juives.*"—Will any of your correspondents inform me who is the author of *Lettres Juives?* The first volume of my edition, in eight volumes 12mo., has the portrait of Jean Batiste B., Marquis de ——, né le 29 Juin, 1704. J. R.

Sunderland.

["Par le Marquis D'Argens," says Barbier.]

Replies.

ATTAINMENT OF MAJORITY.

(Vol. viii., pp. 198. 250.)

In replying to PROFESSOR DE MORGAN's last communication on this subject, it may be as well, in order to avoid future misunderstanding, to revert briefly to my original question. I pointed out Ben Jonson's assertion, through a character in one of his plays, that about the beginning of the seventeenth century, it was the custom to regard the legal rights of majority as commencing with six o'clock A.M., and I asked to have that assertion reconciled with our present commencement at midnight, and with the statement that the latter is in accordance with the old reckoning.

Thus I started with the production of affirmative evidence, to rebut which I cannot find, in the replies of PROFESSOR DE MORGAN, any negative evidence stronger than his individual opinion, which, however eminent in other respects, has undoubtedly the disadvantage of being two hundred years later than the contemporary evidence produced by me. I afterwards cited Arthur Hopton as authority that lawyers in England, in his time, did make use of a day which he classifies as that of the Babylonians; but inasmuch as he apparently restricts its duration to twelve hours, whereas all ancient writers concur in assigning to the Babylonians a day of twenty-four hours, there is evidently a mistake somewhere, attributable either to Hopton or his printers.

This mistake may have arisen either from a misprint, or from a transposition of a portion of the sentence.

The supposition of a misprint is favoured by the circumstance that Hopton was, at the time, professing to describe natural days of *twenty-four* hours; of these there are four great classes of commencement, from the four principal quarters of the day; viz. from midnight, from mid-day, from sun-setting, and from sun-rising. Hopton had already assigned three of them to different nations, and the fourth he had properly assigned, so far as its commencement at sunrise was concerned, to the Babylonians. What, then, can be more probable than that he intended this day also, like the rest, to be of twenty-four hours' duration; and that the words "holding till sun-setting" ought, perhaps, to have been printed "holding till sun-*rising?*"

This way of reconciling seeming anomalies, by the supposition of probable misprints, receives great encouragement in the occasional occurrence of similar mistakes in the most carefully printed modern books. I lately noticed, while reading Sir James Ross's *Southern Voyage of Discovery*, a work printed by the Admiralty, and on which extraordinary typographical care had been bestowed, the following, at page 121. of vol. ii.:

"It was full moon on the 15th of September, at 5·38 A.M."

But the context shows that "full moon" ought to have been printed *new moon*, and that "5·38 A.M." ought to be 5·38 P.M.: and what renders these two mistakes the more remarkable is, that they have no sort of connexion, nor is the occurrence of the one in any way explanatory of the other.

Now, the misprint of "sun-setting" for *sun-rising*, which I am supposing in Hopton's book, would be much more likely of occurrence than these, because these form part of a series of carefully examined data from which a scientific deduction is to be drawn, while Hopton's is a mere loose description. And, moreover, a twenty-four hour day, commencing and ending with *sunrise*, does not, after all, appear to be so wholly unknown to English law as PROF. DE MORGAN supposes, since Sir Edward Coke, to whom the Professor especially refers, describes such a day in these words:

"Dies naturalis constat ea 24 horis et continet diem solarem et noctem; and therefore in Inditements for Burglary and the like, we say in nocte ejusdem diei. Iste dies naturalis est spatium in quo sol progreditur ab oriente in occidentem et ab occidente iterum in orientem."

But there is another way of reconciling the discrepancy — Hopton may not have intended the words "holding till sun-setting" to apply to the Babylonians, but only to "the lawyers in England," whose day, he says, *commenced* at the same time as the Babylonian day. The transposition of the words in question to the end of the sentence would give such a meaning, viz. "The Babylonians begin their day at sun-rising, and so do our lawyers count it in England, holding till sun-setting." Altered in this way, the latter clause does not necessarily apply to the Babylonians.

Here again we have a lawyers' day almost verbally identical with one assigned to them by Sir Edward Coke: "Dies artificialis sive solaris incipit in ortu solis et desinit in occasu, and of this the law of England takes hold *in many cases*."

Nor does Lord Coke strengthen or vary his description in the least, when speaking of the day commencing at midnight; he uses again the same expression with regard to it, "The Egyptians and Romans from midnight, and so doth the law of England *in many cases*."

Hence the authority of Chief Justice Coke, is at best only neutral; for who will undertake to prove to which of these classes of "many cases" Lord Coke meant to assign the attainment of majority?

In support of Ben Jonson's testimony, it may be urged that the midnight initial of the day was itself derived by us from the Romans; and it is nearly certain that *they* did not perform any legal act, connected with birthday, until the commencement of the *dies solis*.

A proof of this may be observed in the discussion by Aulus Gellius (*Noct. Attic.*, iii. 2.) as to which day, the preceding or the following, a person's birth, happening in the night, was to be attributed. He quotes a fragment from Varro, —

"Homines qui ex media nocte ad proximam mediam noctem his horis XXIV nati sunt, uno die nati dicuntur."

On which Gellius remarks:

"From these words it may be observed that the arrangement of (birth) days was such, that to any person born after sunset, and before midnight, the day from which that night had proceeded should be the birthday; but to any person born during the last six hours of the night, the day which should succeed that night must be the birthday."

This explanation might seem almost purposely written in reply to some such difficulty as occurred to Professor De Morgan (*antè*, p. 250.), when he remarks that, if birthday were to be confined to daylight, "a child not born by daylight would have no birthday at all!" But since it was notorious amongst the Romans that the civil day began at midnight, such a *quæri solitum* as this could never have been mooted, if the birthday observance had not been known and acknowledged to have a different commencement. In continuation of the same subject, Gellius proceeds to quote another passage from Varro, which I shall also repeat, not only as furnishing still farther proof that the Romans did not regard the night as forming any part of the birthday, but also as affording an opportunity of recording an opinion as to the interpretation of Varro's words, which, in this passage, do not appear to have ever been properly understood.

After stating that many persons in Umbria reckon from noon to noon as one and the same day, Varro remarks:

"Quod quidem nimis absurdum est; nam qui calendarum hora sexta natus est apud Umbros, dies ejus natalis videri debebit et calendarum dimidiatus, et qui est post calendas dies ante horam ejusdem diei sextam."

Now why should *beginning one's birthday at noon* appear so absurd to Varro? Simply because the hours of the night were not then supposed to be included in the birthday at all, and therefore Varro could not *realize* the idea of a birthday continued through the night.

He says that, according to the Umbrian reckoning, a person born on any day *after* the point of noon, would have only half a birthday on that day; and for the other half, he would have to take the forenoon of the following day. Varro had no notion of joining the afternoon of one day to the forenoon of another, because he looked upon the unbroken presence of the sun as the very essence of a natal day.

Nothing can be plainer than that this was the true nature of the absurdity alluded to; but it would not suit the prejudices of the commentators, because it would compel them to admit that *sexta hora must have been in the afternoon*, in opposition to their favourite dogma that it was always in the forenoon.

For if Varro had intended to represent sexta hora in the *forenoon*, he would have said that the other half-day must be taken from the *after*noon of the *pridie*, instead of saying, as he does say, that it must be taken from the *fore*noon of the *postridie* of the Calends.

Consequently, Varro means by "qui Calendarum hora sexta natus est," a person born in the sixth hour of the day of the Calends; the sixth hour being that which immediately succeeded noon — the *media hora* of Ovid. But what Varro more immediately means by it is, not any particular point of time, but generally any time *after noon* on the day of the Calends.

That the true position of *sexta hora*, when implying duration, was in the afternoon, has long been a conviction of mine; and I have elsewhere produced undeniable evidence that it was so con-

sidered by ancient authors. But this passage from Varro is a new and hitherto unnoticed proof, and certainly it ought to be a most convincing one, because it seems impossible to give to Varro's words a rational meaning without the admission of this hypothesis, while with it everything is clear and consistent.

The commentators, driven by the necessity I have just pointed out, either to admit the afternoon position of *sexta hora*, or to abstain from reading it as a *space* of time, have attempted to force a meaning by reading *sexta hora* in its other sense, an absolute mathematical point, the *punctus ipse* of noon.

In so doing they have not scrupled to libel Varro's common sense; they represent his idea of the absurd to consist in the embarrassment that would be caused by the birth occurring at the critical moment of change,—split as it were *upon the knife-edge of noon;* so that, in the doubt that would arise as to which day it should belong, it must be attributed partly to both!

This interpretation is so monstrous, and so evidently wide of the meaning of the words, that its serious imputation would scarcely be believed, if it were not embalmed in the Delphin edition of Aulus Gellius, where we read the following foot-note referring to the *argumentum ad absurdum* of Varro:

"Infirmum omnino argumentum, et quod perinde potest in ipsum Varronem retorqueri. Quid enim? Si quis apud Romanos Calendis hora vi. noctis fuerit natus, nonne pariter dies ejus natalis videri debebit, et partim Calendarum, et partim ejus diei qui sequetur?"

It is not worth while to inquire what may have been the precise dilemma contemplated by the writer of this note, since most certainly it is not a reflex of Varro's meaning. The word *dimidiatus* is completely cushioned, although Gellius himself has a chapter upon it a little farther on in the same volume.

The anomaly that amused Varro was the necessity of piecing together two halves not belonging to the same individual day and with the hiatus of a night between them; a necessity that would assuredly appear most absurd to one who had no other idea of birthday than the twelve consecutive hours of artificial day, which he would call "the natural day."

This proneness of the Romans to look upon the *dies solis* as the only effective part of the twenty-four hours, is again apparent in their commencement of horary notation at sunrise, six hours later than the actual commencement of the day. And in our own anomalous repetition of twice twelve, we may still trace the remains of the twelve-hour day; we have changed the initial point, but we have retained the measure of duration.

It is, however, certain that the two methods of reckoning time continued for a long time to exist contemporaneously. Hence it became necessary to distinguish one from the other *by name*, and thus the notation from midnight gave rise, as I have remarked in one of my papers on Chaucer, to the English idiomatic phrase "of the clock;" or the reckoning of the clock, commencing at midnight, as distinguished from Roman equinoctial hours, commencing at six o'clock A.M. This was what Ben Jonson was meaning by attainment of majority at *six o'clock*, and not, as PROFESSOR DE MORGAN supposes, "probably a certain sunrise." Actual sunrise had certainly nothing to do with the technical commencement of the day in Ben Jonson's time. For convenience sake, six o'clock had long been taken *as conventional sunrise all the year round;* and even amongst the Romans themselves, equinoctial hours were frequently used at all seasons. Actual sunrise, in after times, had only to do with "hours inequall," which are said to have fallen into disuse, in common life, so early as the fifth or sixth century.

I trust I may now have shown reasonable grounds for the belief that Ben Jonson may, after all, have had better authority than his license as a dramatic poet, for dating the attainment of majority at six o'clock A.M.; and that nothing short of contemporary evidence directly contradictory of the custom so circumstantially alluded to by him, ought to be held sufficient to throw discredit upon it. It is one of the singular coincidences attending the discussion of this matter by Gellius, that, at the conclusion of the chapter I have been expatiating upon, he should cite the authority of Virgil; observing that the testimony of *poets* is very valuable upon such subjects, even when veiled in the obscurity of poetic imagery.

A. E. B.

Leeds.

LORD HALIFAX AND MRS. CATHERINE BARTON.

(Vol. viii., p. 429.)

Your correspondent PROF. DE MORGAN has so ingeniously analysed the facts, which he already possesses, bearing on the connexion of Sir Isaac Newton's niece with Lord Halifax, and her designation in the *Biographia Britannica*, that I am tempted to furnish him with some additional evidence. This question of Mrs. Catherine Barton's widowhood has often been canvassed by that portion of her relatives who do not possess the custody of Sir Isaac Newton's private letters.

The Montagues had a residence in the village of Bregstock in Northamptonshire, where the Bartons lived. The Bartons were a family of good descent, and had long been lessees of the crown with the Montagues for lands near Braystock.

There were several Colonel Bartons, whose respective ages and relationship can best be ex-

hibited by a short pedigree. Thomas Barton had two sons, Thomas and Robert.

Robert (born in 1630, and who died in 1693) married Hannah Smith, Newton's half-sister, by whom he had Hannah (born 1678), Catherine (born 1679, died 1739), Colonel Robert (born 1684).

Thomas (born in 1619, died in 1704) married Alice Palmer, by whom he had Thomas, who married Mary Dale, by whom he had Thomas (d. s. p.), Colonel Matthew (born 1672), Colonel Noel (born 1674, died 1714). Thomas had a second son, Geoffrey, who married Elizabeth ——, by whom he had Charles (born 1700), Cutts (born 1706), Catherine (born 1709), Montague (born 1717), and others.

In a family paper written by a granddaughter of Colonel Noel Barton, at her mother's dictation, it is stated that Colonel Matthew married a relative of Sir Isaac Newton, and was Comptroller of the Mint; but this paper is not very correct in its other statements.

On the other hand, a connexion of the family who signs himself H. in an old number of the *Gentleman's Magazine*, says of Newton:

> "He had a half-sister, who had a daughter, to whom he gave the best of educations, the famous witty Miss Barton, who married Mr. Conduit of the Mint."

Mr. Conduit writes, that his wife lived twenty years before and after her marriage with Sir Isaac.

I had always thought that Catherine Barton's brother Robert had died too early to attain the rank of Colonel. In the British Museum, in the Register, there is an account of a sermon preached at the funeral of Robert Barton in the year 1703. I could not find the sermon.

The famous Duchess of Marlborough thus satirises Mouse Montague:

> "He was a frightful figure, and yet pretended to be a lover; and followed several beauties, who laughed at him for it."

It is worth mentioning that Colonel Noel Barton died in London in 1714, while in attendance on his patron Lord Gainsborough, soon after he had been appointed Governor of the Leeward Islands. This was the year before Lord Halifax's *Life* was written, and possibly might have been the cause of the designation "Widow" being applied to Catherine Barton by mistake. Whatever the connexion of this lady with Lord Halifax may have been, it does not seem to have given any offence to her relatives. You will observe that Geoffrey Barton names his sons Charles and Montague, and his daughter Catherine. Charles afterwards received the rectory of St. Andrew's Holborn from the family of Montague; and Cutts was Dean of Bristol under Bishop Montague. And Montague obtained preferment from Mr. Conduit. Neither the family of Montague, nor that of Barton, seem to have thought the connexion discreditable. Moreover, the births of these children of Geoffrey Barton, a clergyman, occurred at the very period when the name of Catherine should have been most distasteful, had the intimacy been dishonourable.

Mr. Conduit died in the year 1738, and Mrs. Conduit in the year 1739; and Catherine Conduit did not become Lady Lymington till 1740. Probably both Mr. and Mrs. Conduit made wills. Have they been examined at Doctors' Commons?

J. W. J.

MILTON'S WIDOW.

(Vol. viii., pp. 12. 134. 200. 375. 452. 471.)

It is pleasing to find so much interest excited among the readers of "N. & Q." relative to the parentage of this lady; and we may fairly hope that the spirit of research which has thus been awakened, will not die away until the last spark of error and mystery has been extinguished.

T. L. P. has favoured us with quotations from a little pamphlet, entitled *Historical Facts connected with Nantwich and its Neighbourhood.* Now, after giving this work a most careful perusal, I cannot but think that the title of the book is, in this instance at least, a misnomer. The authoress, for it was written by a lady long resident in the vicinity, has evidently wrought upon the foundations of others; and taking the veteran Ormerod as a sufficient authority, has given full vent to her imagination, and pictured, with "no 'prentice hand," the welcome visits of Milton to Stoke Hall, a place which, in all probability, was never once honoured with the presence of this great man. There is no evidence whatever adduced to give even the semblance of colour to this unfortunate error; whereas, on the side of the Wistaston family, the proofs of its identity as the family of Mrs. Milton are numerous and, to my notion, incontrovertible.

As if, indeed, to give us "confirmation sure" of the truth of this position, our old friend CRANMORE starts up, "like a spirit from the vasty deep," and, after an absence of many months from our ranks, pays off his ancient score by producing the evidence he so long ago promised us. From it we gather that Thomas Paget, the father, named his *cousin* Minshull, apothecary in Manchester, overseer of his will; and that his son, Nathan Paget, eighteen years afterwards, names in his will John Goldsmith and Elizabeth Milton as *his cousins*, and makes bequests to them accordingly. Now, it so happens that Thomas, son of Richard Minshull of Wistaston, was an *apothecary*, and that he settled in *Manchester*, and thereupon founded the family of Minshull of Manchester. This gentle-

man was doubtless the *cousin* referred to in the will of the elder Paget. It farther happens, that Thomas Minshull, the grandfather of this Manchester apothecary, married a daughter of Goldsmith of Nantwich. The John Goldsmith of the Middle Temple would then doubtless be the nephew or grand-nephew of this lady, and in either case a *cousin* of Thomas Minshull of Manchester, and of Elizabeth Minshull of Wistaston. This is another, if not a completing link in the genealogical chain, and convinces me, now more than ever, of the correctness of my conclusions.

I may add that the whole of the deeds referred to by MR. SINGER are now in the safe and worthy keeping of Mr. J. Fitchett Marsh, of Warrington; and that they are published *in extenso*, together with a valuable essay on their historical importance by their present possessor, in the first volume of *Miscellanies* issued by the Chetham Society.

T. HUGHES.

ANTICIPATORY USE OF THE CROSS.

(Vol. viii., pp. 132. 417.)

I am not sure that any of your correspondents have noticed the resemblance between the letter T t, especially in some of its ancient forms, and the form of the cross. In the Greek, Etruscan, and Samaritan forms of this letter, we have representations of the three principal forms which the cross has assumed: T, †, ×. It is also remarkable that in Ezekiel ix. 4. 6.: "Set a mark on the foreheads of the men that sigh and that cry," &c., the word rendered "mark" is תּו (*Tau*), the name of the Hebrew letter answering to the above: and as the Samaritan alphabet, which the present Hebrew characters have superseded, was then in use, it is highly probable that the "mark" referred to in Ezekiel's vision was the Samaritan *Tau*, as seen on ancient Hebrew shekels, resembling a St. Andrew's cross.

A circumstance relating to the Paschal sacrifice mentioned by Justin Martyr, in his conference with Trypho the Jew, and which he asserts without contradiction from his learned opponent, is worthy of a note:

"This lamb, which was to be roasted whole, was a symbol of the punishment of the cross, which was inflicted on Christ, Το γαρ οπτωμενον προβατον, κ. τ. λ. For the lamb which was roasted was so placed as to resemble the figure of a cross; with one spit it was pierced longitudinally, from the tail to the head; with another it was transfixed through the shoulders, so that the forelegs became extended."—Vid. Just. Martyri *Opera*, edit. Oberther, vol. ii. p. 106.

Your correspondent H. N. appears to have fallen into several errors, which (having appeared in "N. & Q.") ought not to pass unnoticed.

1. He confounds the basilica with the cruciform cathedral, and with "the plan of the Roman forum."

Basilica (from Gr. Βασιλικὴ, a royal dwelling) was the name given by the Romans to those public edifices in which justice was administered and mercantile business transacted. Several of these buildings, or the remains of them, still exist in Rome, each forum probably having had its basilica. Vitruvius, who constructed one at Fanum, says it ought to be built "on the warm side of the forum, that those whose affairs call them thither might confer without being incommoded by the weather." Yet H. N. says: "The basilica seems to have originally been the architectural plan of the Roman forum." The most perfect specimen of the antique basilica is that discovered at Pompeii, on the south side of the forum and at right angles with it. By consulting a good plan of Pompeii, or glancing at a plan of its basilica, any one may see that it was not cruciform, but "in the form of a long parallelogram," with a central space and side porticoes, answering to the nave and aisles of a church. The early Christians adopted the basilica form for their churches: those built in the form of a Greek or Latin cross are of much later date. Yet H. N.'s learned friend exclaims, when viewing the temple of Muttra, "Here is the cross! the basilica carried out with more correctness of order and symmetry than in Italy!"

2. H. N. assumes that the Jews practised crucifixion as a punishment, and "may have imitated the Assyrians, as crucifixion may have been adopted long before that of Christ and the two thieves (Qy. robbers)." Crucifixion appears to have been in use from a very remote period, but was never adopted by the Jews. The Romans, who with all their greatness were an atrociously cruel people, employed it as the peculiar and appropriate punishment of delinquent slaves. Christ was "crucified under Pontius Pilate," the Roman Procurator of Judea, at a time when that country had become subject to the Romans, and its rulers could say, "It is not lawful for us to put any man to death."

3. When H. N. refers to "the advocates of conversion and their itinerant agents," it is difficult to perceive exactly what he intends, except "to hint a fault and hesitate dislike." But before a writer undertakes to cast a reflection on those great societies who have been labouring — not by coercion, but by instruction and persuasion, by the circulation of the scriptures and the preaching of the Gospel — to substitute Christianity for idolatry among those who are under the government of Great Britain, he should well understand the grounds of his censures, so as to be able "to explain to the conversionists that, unless this doctrine be openly refuted, the missionaries may in truth be fighting their own shadow."

How then has H. N. explained the doctrine which they are to refute — the meaning of the "cross and basilica" in India? The only witness in proof of it has disappeared "by falling into a volcanic crater." He himself professes to be quite ignorant of cathedral architecture; and the English government, and English gentlemen generally, who have shamefully secreted such a treasure, are equally ignorant. Why had they not consulted the living Church of Hindooism, and shown it a little sympathy and respect with a view to getting enlightened? Whereas "the little they do know is derived from books." Farther, "the elder civilians, men of ability, classical scholars, and first-rate Asiatic linguists," when assembled in that very building, though they descanted on the sanctity of the place, "not one of them knew nor remarked the 'cross and basilica.'" And when visiting the great temple of Benares, H. N. does not recollect that the cross was either noticed to him or by him.

It may be true that when the Hindoo "system of government existed in efficiency, there was neither crime nor punishment" — a shadowy tradition, I presume, of the state of innocence! It may also be true that "the mythology of the Nile agrees with that of the Ganges." But it would not follow that the cross is a myth derived from the mysteries of Egypt or the astronomy of India. It would still remain an unquestionable fact, that the cross, for ages an instrument of ignominious torture under Pagan Rome, only ceased to be so when Christianity had won its way through all ranks of society up to the imperial throne; then its employment was abolished by Constantine, partly from the humanising influence of the new faith, and partly out of reverence to Him who had suffered on it for the world's redemption.

The anticipations of Christianity supplied by Paganism, of which Krishna "burnishing the head of the serpent" is a striking example, may be easily accounted for, and their source pointed out. As a corruption of the earliest revelation, Paganism contains, as might be expected, a portion of truth blended with much error. Indeed, it would be no difficult task to prove that classical and oriental mythology is in some sense, and to a great extent, the shadow of biblical truth. What then? In endeavouring to supplant idolatry in the Roman empire, were the Apostles and first preachers of Christianity merely "fighting their own shadow?" They recognised those truths which even heathens admit, but opposed and overthrew the accumulated errors of ages. Yet there were some even then who condemned the preaching of the cross as "foolishness," till success demonstrated its wisdom.

Lastly, H. N., having "travelled much in this country and on the Continent," is convinced "that superstition prevails comparatively *less* in Asia than in Europe," and that "the pages of 'N. & Q.' abundantly corroborate the opinion."

This is far more startling than the discovery of the "cross and basilica" at Muttra. To admit it, however, would require us to disregard the testimony of a cloud of witnesses, and to ignore all our former reading. The vast systems of Asiatic superstition, it seems, are less objectionable than our own folk lore; the tremendous shades of Brahma and Budhu, of Juggernaut and the goddess Kali, with their uncouth images and horrid worship, are harmless when compared with Puck, the Pixies, and Robin Goodfellow; and Caste, Suttee, and Devil-worship* are evils of less magnitude than cairns, kist-vaens, and cromlechs. The mental balance must be peculiarly constructed that could lead to such a decision. Certainly H. N. is no Rhadamanthus. "Dat veniam corvis, vexat censura columbas."

The appeal to "N. & Q." in corroboration of his opinion forms a pleasant and suitable conclusion of the whole: for while in India superstition still undeniably lives and "prevails," it is one special object of "N. & Q." to embalm the remains of local superstitions in Great Britain that have either breathed their last, or are *in extremis*; to collect the relics of long-departed superstitions that were once vigorous and rampant in our island, but are now in danger of being lost and forgotten. Their very remnants and vestiges have become so rare that they are unknown to the great mass of the community; and the learned, therefore, especially those versed in ethology, are urged to hunt them out wherever they exist in the different districts of the country, before they fall into utter oblivion. J. W. Thomas.

Dewsbury.

I would beg to suggest to H. N. that if his friend Count Venua saw in the Hindoo temple at Muttra both the form of a perfect cross and of a "basilica, carried out with more correctness of order and symmetry than in Italy," he must have been so totally ignorant of early architecture as to make his observations quite worthless, since there is no more similitude between the cruciform church and the basilica than there is between two parallel lines (=) and two lines crossing each other at right angles (+).

"The precise shape of the cross on the Temple of Serapis" can only be inferred from the words of the historian cited, and the inference therefrom is strong that it was the *crux ansata*.

Eden Warwick.

Birmingham.

* For proof of the existence of Devil-worship, see *Yakkun Nattanawa*, a Cingalese poem, translated by John Callaway, printed for the Oriental Translation Fund: J. Murray, 1829.

DECORATIVE PAVEMENT TILES FROM CAEN.

(Vol. viii., p. 493.)

The tiles presented, in 1786, to Mr. Charles Chadwick, of Mavesyn-Ridware, Staffordshire, are preserved in the church at that place. They form two tablets affixed to the wall in the remarkable sepulchral chapel arranged and decorated, at a great cost, by the directions of that gentleman towards the close of the last century, when the greater portion of the church was rebuilt. The north chapel, or aisle, containing the tombs of the Mavesyns and the Ridwares, the ancient lords of the estates which descended to Mr. Chadwick, was preserved; and here are to be seen two cross-legged effigies, a curious incised portraiture on an altar-tomb, representing Sir Robert Mavesyn, 1403, with other incised slabs and interesting memorials; to which were added, by Mr. Chadwick, a series of large incised figures, which surround the chapel. These last are not shown in the view given in Shaw's *History of Staffordshire*, vol. ii. p. 191., having been executed since the publication of that work; and it is stated that they were engraved by the parish clerk under Mr. Chadwick's direction, being intended to pourtray the successive lords of the place from the Norman times to the sixteenth century, each in the costume of his period. There are also numerous atchievements and other decorations attached to the walls; amongst these are the pavement tiles from Caen, one of which bore the same arms as are assigned to the family of Malvoisin-Rosny, and on that account probably Mr. Chadwick placed these relics from Normandy amongst the enrichments of his mausoleum.

In regard to Mr. Boase's first inquiry, "Who was Charles Chadwick, Esq.?" it may suffice to cite the detailed account of the family given by Shaw, and the short notice of that gentleman which will be found in the *History of Staffordshire*, vol. ii. p. 185.

On a visit to Mavesyn-Ridware in 1839, I was struck with the appearance of these tiles; their design and fashion at once recalled those from Caen with which I had been familiar in Normandy. Having ascertained their origin, I took occasion to state the fact of their preservation at this church in the "Notes on Decorative Tiles," communicated to Mr. Parker by me, and given in the fourth edition of his useful *Glossary of Architecture*, in 1845: see p. 367.

It should be observed that the number of tiles composing the two tablets now to be seen is forty; whilst the number, as stated *Gent. Mag.*, vol. lix. part i. p. 211., and in a second letter from Mr. Barrett, in vol. lx. part ii. p. 710., not cited by Mr. Boase in his Query, is twenty. Mr. Boase is probably aware that the sixteen tiles from the Great Guard Chamber at Caen, which supplied the subject of Mr. J. Major Henniker's memoir, were presented by him to the Society of Antiquaries of London, and are now in their museum, as noticed in the catalogue, compiled by myself, p. 30.

A coloured drawing of an heraldic pavement at Caen, taken about 1700, is preserved in a volume of the great collection formed by M. de Gaignieres, and bequeathed by Gough to the Bodleian Library. It comprises chiefly drawings of French sepulchral monuments, arranged by localities; and there is one volume, entitled *Recueil de Tapisseries, d'Armoiries et de Devises*, in which may be found the interesting memorial of this decorative pavement of tiles, which was destroyed during the fury of the Revolution. Albert Way.

Charles Chadwick, Esq., of Healy Hall, Lancashire, and Mavesyn-Ridware, in the county of Stafford, to whom the monks of St. Stephen, at Caen, presented, in the year 1786, a series of encaustic tiles with heraldic devices taken from the floor of the (so called) "Great Guard Chamber of the Palace of the Dukes of Normandy," died in 1829. I infer that the tiles were brought to the Lancashire residence of Mr. Chadwick because the description and the drawing for the engraving were both supplied to the *Gentleman's Magazine* by a Lancashire antiquary, Thomas Barnett, of Hydes Cross, Manchester: but as the descendants of Mr. Chadwick no longer reside in Lancashire, the hall being occupied by a woollen manufacturer, I have been unable to obtain any information respecting the tiles, though long desirous to do so.

I direct attention to another series of the same tiles, sixteen in number, which were presented to the Society of Antiquaries through the president, the Earl of Leicester, in 1788, by John Henniker, Esq., M.A., F.R.S., S.A., and M.P., who afterwards took the additional name of Major. This gentleman received the tiles from his brother, Captain Henniker, then resident at Caen; and in 1794 he published an interesting account of them with engravings, entitled *Two Letters on the Origin, Antiquity, and History of Norman Tiles stained with Armorial Bearings* (London, John Bell, Strand). The engravings both in this volume and in the *Gentleman's Magazine* are indifferently executed, and too small in scale to be of use. Mr. Henniker describes the colours of his tiles to be "yellow and brown," while Mr. Barnett states that the tiles in Mr. Chadwick's possession were "light grey and black;" a curious discrepancy, seeing that in all other respects they were exactly similar. These tiles are of so much heraldic and antiquarian interest that if either set could be made available for the purpose, it is very desirable that they be engraved of full size, and printed by the modern easy process to imitate the colours. Gilbert J. French.

MOTTOS OF THE EMPERORS OF GERMANY.

(Vol. viii., p. 170.)

With your permission I shall enlarge the list of mottos of the German emperors, as well by commencing with the Germano-Frankish era as by supplying those omitted in the series given by Mr. Joshua G. Fitch. My authorities are Reusneri *Symbola Imperatoria tribus classibus Cæs. Rom. Italic., C. R. Græcorum, C. R. Germanico*; and Sadeler, *Symbola divina et humana Pontificum, Imperatorum, Regum*, &c.:

Caroli Magni. 752. *Christus regnat, vincit, triumphat.*
Ludovici Pii. 814. *Omnium rerum vicissitudo.*
Lotharii I. 840. *Ubi mel, ibi fel.*
Ludovici II. 855. *Par sit fortuna labori.*
Caroli II. (Calvi.) 875. *Justitiam injustitia parit.*
Caroli III. (Crassi.) 881. *Os garrulum intricat omnia.*
Arnulphi. 888. *Facilis descensus Averni.*
Ludovici III. 899. *Multorum manus, paucorum consilium.*
Othonis Magni. *Aut mors aut vita decora.*
Othonis III. *Unita virtus valet.*
Henrici II. (Claudi.) *Ne quid nimis.*
Friderici I. (Ænobarbi.) *Aliud. Qui nescit dissimulare nescit imperare.*
Friderici II. *Minarum strepitus, asinorum crepitus.*
The following is the correct reading of the words given in Vol. viii., p. 170.: *Cumplurium triariorum ego strepitum audivi.*
Adolphi. *Animus est qui divites facit.*
Alberti I. *Aliud. Quod optimum idem jucundissimum.*
Henrici VII. *Aliud. Fide et consilio.*
Ludovici IV. *Sola bona quæ honesta.*
*Aliud. Deo et Cæsari.**
Caroli IV. *Optimum aliena insania frui.*
Aliud. Nullius pavet occursum.
Wenceslai. *Morosophi moriones pessimi.*
Aliud. Tempestati parendum.
Sigismundi. *Aliud. Sic cedunt munera fatis.*
Alberti II. *Aliud. Fugam victoria nescit.*
Friderici III. *Rerum irrecuperabilium fœlix oblivio.*
Aliud. A. E. I. O. U.

That these vowels are supposed to signify "Austriæ est imperare orbi universo" has already been communicated in "N. & Q." Reusner has given them another interpretation: "Aquila electa iuste vincit omnia."

"Aliud. Hic regit, ille tuetur. Leges et arma in promptu habes, illæ regunt, hæc tuentur imperium. A Justiniano habet," &c.—Sadeler, p. 43.

Maximiliani I. *Aliud. In manu Dei Regis est* [*cor*].
Aliud. Per tot discrimina.
Caroli V. *Aliud. Nondum in auge* [*Sol*].
Aliud. Fundatori quietis [*laurea*].
Ferdinandi. *Fiat justitia* aut *pereat mundus.*
Aliud. A. I. P. Q. N. S. I. A.
"Accidit in puncto quod non speratur in anno;
Temporis in puncto qui sapit, ille sapit."
Maximiliani II. *Comminuam vel extinguam.*
(*Puta semiplenam Turcarum lunulam.*)
Rudolphi II. *Aliud. Ex voluntate Dei omnia.*
Aliud. Sic ad astra.
Aliud. Tu ne cede malis.

In Reusner's work the mottos are accompanied by copious and erudite comments; and in Sadeler's by engravings also; the devices or achievements of distinguished men, denominated in the Italian language *Imprese*, and in the Latin *Symbola Heroica*. Bibliothecar. Chetham.

PHOTOGRAPHIC CORRESPONDENCE.

Simplicity of Calotype Process.—The session of the Photographic Society was commenced with a paper from our original correspondent, Dr. Diamond, under the above title. Our journal having led to such facilities of question and answer, has induced many of our readers to ask upon several points additional instructions, some of which we have ourselves thought might have been made more clear; and having written to Dr. Diamond he has promised us a revised copy for our next Number. Replying to some of our Querists, he says, "The plain photographic facts are correct; but I wrote the paper on the morning of the day on which the Society met, and was not aware it was to be printed in the *Journal* until I received my copy."

Albumenized Paper.—As my only object in writing on this subject was to communicate to others the plan which *I* had found *in practice* most successful, I think it necessary to correct some points of misapprehension which it is evident your correspondent K. N. M. has fallen into, Vol. viii., p. 501.

In the process I recommended, the paper, if cockled up, readily becomes flat and even if kept in a portfolio or any similar receptacle; and as I *never float* my paper to sensitize it, I have not the inconvenience of the silver solution becoming spoiled by particles of the albumen. The 100 grains to the ounce for the solution I do not find more extravagant when applied, as I have indicated, with a glass rod, than one of 30 grains to the ounce when the paper is floated, because in the former case I use only just enough to cover the paper, viz. forty-five minims to a half-sheet of

* "Symbolum [aquila solem contrà tuens] quo jam se non tantum adversario opponit sed cum Deo parum modestè ponit. Est quidem aquila Jovi sacra ut ad fabulas rem revolvamus. Sed absit mihi omnis cum Deo comparatio."—Sadeler, p. 39.

Canson's paper, and there is no loss from any portion adhering to the dishes, evaporation, or filtering. This is far more than would be imagined when only a sheet or two of paper is required at one time. Lastly, with regard to the *strokes* being visible after printing the positive, I do not find them so in general, though occasionally such a thing does happen when sufficient care has not been taken in the preparation; but I find striæ quite as visible on two positives prepared by Dr. Diamond himself, which he kindly gave me: however, I will forward a sample of my paper for your judgment, and also a portion for K. N. M. if he will take the trouble of trying the same.

Geo. Shadbolt.

New Developing Mixture.—Having for some months past used the following developing mixture, and finding it very bright and easily applied, I beg to offer it to your notice. It does not cost more than three farthings per ounce, and therefore may be worth the consideration of beginners. I do not know a better where the metallic appearance is not desired.

No. 1.	Pyrogallic acid	2 grains.
	Glacial acetic acid	1 drachm.
	Water	1 oz.
No. 2.	Protosulphate of iron	10 grains.
	Nitric acid	2 drops.
	Water	1 oz.

To six drachms of No. 2. add two of No. 1.

I pour it on, but do not return it to the bottle, as it is apt to spoil if so used. T. L. Merritt.

Queries on the Albumenized Process.—Allow me to put a few questions through your valued paper.

In the albumen process on glass, Messrs. Ross and Thomson, in Thornthwaite's *Guide*, recommend 10 drops of sat. solution of iodized potassa to each egg. Now is it meant *ten drops*, or *ten minims?* If the former, a drop varies with the bottle and quantity of liquid in it; and ten drops are nearly half the bulk of ten minims, generally speaking. Then as to the egg: an egg in this country is only at most 6 ℥; in England an egg appears twice as large.—Could you state the general bulk of an egg in England; and to what quantity by bulk or weight of albumen the 10 drops or minims are to be applied? When I say an egg is only 6 ℥, I mean the white of one.

A Subscriber.

Bombay.

Replies to Minor Queries.

Poems in connexion with Waterloo (Vol. vii., p. 6.).—A correspondent of the *Naval and Military Gazette* of November 19, 1853, signing himself "M. A., Pem. Coll., Oxford," has pointed out an error into which I had fallen "respecting the elm-trees at and connected with Waterloo."

I certainly was given to understand, when I received the monody, that it was written by the public orator on the death of his son *who fell at Waterloo:* whereas it clearly appears by the obituary in the *Gentleman's Magazine*, that *Ensign William Crowe*, first battalion, 4th foot, *son of the public orator* at Oxford, *was killed at the attack* upon New Orleans, Jan. 8, 1815.

I hasten to acknowledge my mistake, though I am glad that the two copies of verses found a place in your columns. Braybrooke.

Richard Oswald (Vol. viii., p. 442.).—Your Querist will find many letters to and from him in Franklin's *Memoirs*. He was for some years a merchant in the city of London. In 1759 he purchased the estate of Auchincruive, in the county of Ayr, and died there in 1783. No memoir of him has ever been published. He was for many years an intimate friend of Lord Shelbourne, who sent him to Paris in 1782, and again in 1783, to negotiate with Franklin, with whom he had been for some time acquainted. During the Seven Years' War he acted as commissary-general to the allied armies under the Duke of Brunswick, who said of him in the official despatches, that "England had sent him commissaries fit to be generals, and generals not fit to be commissaries." J. H. E.

Grammont's Marriage (Vol. viii., p. 461.).—In one of the notes to Grammont, originally, I believe, introduced by Sir W. Scott in his edition, but which appears at p. 415. of Bohn's reprint, we are told on the authority of the *Biographia Gallica*, vol. i. p. 202.:

"The famous Count Grammont was thought to be the original of *The Forced Marriage*. This nobleman, during his stay at the court of England, had made love to Miss Hamilton, but was coming away from France without bringing matters to a proper conclusion. The young lady's brothers pursued him, and came up with him near Dover, in order to exchange some pistol shot with him. They called out, 'Count Grammont, have you forgot nothing at London?' 'Excuse me,' answered the Count guessing their errand, 'I forgot to marry your sister; so lead on, and let us finish that affair.'"

My object in this communication is to supply an omission in Mr. Steinman's very interesting Notes, who does not show, as he might have done, how the letters of M. de Comminges prove the truth of this story. For, from the passage quoted by Mr. Steinman from the letter to the king, dated Dec. 20—24, 1663, it is evident that the count was about on that day to leave England "without bringing matters to a proper conclusion; while that he married the lady within a day or

two of that date may fairly be inferred from the announcement on Aug. 29—Sept. 8, 1664, that "Madame la Comtesse de Grammont accoucha hier au soir d'un fils." MR. STEINMAN'S omission was probably intentional; I have supplied it in the hope that the date and place of the marriage may now be ascertained, and for the purpose of expressing my hope that we shall soon be favoured by MR. STEINMAN'S return to this subject. HORACE WALPOLE, Jun.

Life (Vol. vii., p. 429.).—Let me give A. C. the testimony of two poets and a philosopher in support of the "general feeling" about the renewal of life, which will surely bear down the authority of three writers mentioned by him.

Cowper's notion may be gathered from the couplet:

> "So numerous are the follies that annoy
> The mind and heart of every sprightly boy."

Kirke White must have had a similar idea:

> "There are who think that childhood does not share
> With age the cup, the bitter cup, of care;
> Alas! they know not this unhappy truth,
> That every age and rank is born to ruth."

The next four lines may also be attentively considered. I quote from his "Childhood," one of his earliest productions by the way — but what production of his was not early?

Still more decidedly, however, on the point speaks Cicero (*de Senectute*):

> "Si quis Deus mihi largiatur ut ea hâc ætate repuerescam, et in cunis vagiam, *valde recusem.*"

The following passage is also at A. C.'s service, provided you can find space for it, and there are "no questions asked" as to its whereabouts:

> "I have heard them say that our childhood's hours are the happiest time of our earthly race; and they speak with regret of their summer bowers, and the mirth they knew in the butterfly chase; and they sorrow to think that those days are past, when their young hearts bounded with lightsome glee, when, by none of the clouds of care o'ercast, the sun of their joy shone cheerily. But, oh! they surely forget that the boy may have grief of his own that strikes deep in his heart; that an angry frown, or a broken toy, may inflict for a time a cureless smart; and that little pain is as great to him as a weightier woe to an older mind. Aye! the harsh reproof, or unfavoured whim, may be sharp as a pang of a graver kind. Then, how dim-sighted and thoughtless are those, who would they were frolicsome children and free; they should rather rejoice to have fled from the woes that hung o'er them once so heavily. In misfortune's rude shocks the practised art of *the man* may perchance disclose relief; but *the child*, in his innocence of heart, will bow 'neath the stroke of a trifling grief."

W. T. M.

Hong Kong.

Muscipula (Vol. viii., p. 229.)—*The Name Lloyd.*—Besides the translation of this poem by Dr. Hoadly, of which a note in Dodsley informs us that the author, Holdsworth, said it was "exceedingly well done," I have before me another, printed in London for R. Gosling, 1715, with an engraved frontispiece, illustrative of the triumphant reception of Taffy's invention. The depredations of the mouse are illustrated in the various figures around, as cheeses burrowed through, even the invasion of a sleeping Welshman's very ερκος οδοντων, &c. The title is, *The Mouse-Trap, a Poem done from the original Latin in Milton's Stile:*

> "Ludus animo debet aliquando dari,
> Ad cogitandum melior ut redeat tibi."—*Phæd.*

Both translations are in blank verse, but that of the latter is very *blank* indeed, and possesses little in common with Milton's *style*, except the absence of rhyme. It thus begins:

> "The British mountaineer, who first uprear'd
> A mouse-trap, and engoal'd the little thief,
> The deadly wiles and fate inextricable,
> Rehearse, my Muse, and, oh! thy presence deign,
> Auxiliar Phœbus, mortal foe to mice:
> Whence bards in ancient times thee Smintheus
> term'd," &c.

Muscipula must have made some sensation to have been translated by two different persons. *Welsh rabbits*, and their supposed general fondness for *cheese*, have furnished many a joke at the expense of the inhabitants of the principality. Among others the following quiz may not be out of place on the famous Cambro-Britannic name of Lloyd:

> "Two gibbets dejected, L L
> A cheese in full view, O
> A toaster erected, Y
> And a cheese cut in two, D."
>
> Ballard MSS. in the Bodleian, vol. xxix. p. 80.

BALLIOLENSIS.

Berefellarii (Vol. viii., p. 420.).—M. PHILARÈTE CHASLES has misrepresented JOHN JEBB'S Query and conjecture about *berefellarii* (Vol. vii., p. 207.). He never spoke of these officers as "*half ecclesiastics* (!), dirty, shabby, ill-washed attendants." They were priests of an inferior grade, answering to the minor canons of cathedrals, and superior to the vicars choral, who were also called *personæ* and *rectores chori*. He has far too great a respect for collegiate foundations to use such opprobrious terms when speaking of any class of ministers of divine service. The only conjecture J. JEBB made was, that the word might possibly have been a corruption (arising from incorrect writing) of *beneficiarii*, which is continually used abroad for the inferior clergy of collegiate churches, though not common in Eng-

land. It is just *possible*, though not very probable, that this somewhat foreign word was misread, and gave rise to a blundering corruption conveying ludicrous ideas, the "turpe nomen" alluded to by the Archbishop of York tempore Ric. II. The conjectural derivation of the word from Anglo-Saxon words was not my own, but that of a subsequent correspondent. It is just one of those conjectures which, like that of "Mazarinæus," may be quite as likely to be false as true. I could suggest twenty that would be quite as likely; such as *bier-followers* (attenders on funerals, as did the clerks and inferior clergy in cathedrals), or *bury fellows* (query, burying fellows), or *beer fellows* (like the *beerers* in Dean Aldrich's famous catch), or *belly fillers*, &c., or lastly, some corruption of *Beverly* itself. *Barefellows* is as likely as any. Still I cannot think that these functionaries were low or contemptible. Their position corresponded to a very honourable status in cathedral churches. JOHN JEBB.

Harmony of the Four Gospels (Vol. viii., pp. 316. 415.). — I am greatly obliged to MR. HARDWICK, MR. BUCKTON, and J. M. for their valuable and satisfactory replies to my Query. To the list of those Harmonies published since the Reformation, may be added that of John Hind, 1632, under the title of

"The Storie of Stories, or the Life of Christ, according to the foure holy Evangelists: with a harmonie of them, and a table of their chapters and verses, collected by Johan Hind. London, printed by Miles Flesher, 1632."

It is dedicated to the "Lady Anne Twisden," with whom, and her son the learned Sir Roger Twisden, this John Hind, "a German gentleman of Mecklenburgh, a most religious honest knowing man, lived above thirty years," &c.

Surely Doddridge's *Family Expositor* should be added to the list. Z. I.

Picts' Houses and Argils (Vol. viii., p. 264.). — Malte-Brun, in his *Universal Geography*, English translation, vol. vi. p. 387., has a passage in his description of Russia which applies to this matter. The steppes of Nogay lie immediately to the north of the peninsula of the Crimea, both being included in the Russian government of Taurida, and both countries were formerly inhabited by the Cimbri or Cimmerians. Malte-Brun says:

"The colonists are in many places ill provided with timber for building; they live under the ground, and the hillocks, which are so common in the country, and which served in ancient times for graves or monuments of the dead, are now converted into houses, the vaults are changed into roofs, and beneath them are subterranean excavations. Kurgan is the Tartar name for these tumuli; they are scattered throughout New Russia; they were raised at different times by the different people who ruled over that region. The Kurgans are not all of the same kind; some are not unlike the rude works of the early Hungarians, others are formed of large and thin stones, like the Scandinavian tombs. It is to be regretted that the different articles contained in them have been only of late years examined with care."

This does not establish the identity of the Argil and Kurgan, but I think it shows more particular information is likely to be met with on the subject. M. Malte-Brun, vol. vi. p. 152., in his description of Turkey, mentions a curious town on the hills of the Strandschca, a little to the west of Constantinople. It is called Indchiguis, and is inhabited by Troglodytes; its numerous dwellings are cut in solid rocks, stories are formed in the same manner, and many apartments that communicate with each other. W. H. F.

Boswell's "Johnson" (Vol. viii., p. 439.). —

"Crescit, occulto velut arbor ævo,
Fama Marcelli: micat inter omnes
Julium sidus, velut inter ignes
Luna minores."
Hor. *Carm.* I. xii. 45—48.

F. C. has overlooked the *point* of Boswell's remark, viz. that Johnson had been "inattentive to metre." C. FORBES.

Temple.

Pronunciation of "Humble" (Vol. viii., p. 393.). —I venture once more to trespass on your pages, in the hope of helping to settle the right pronunciation of *humble*. In the controversy respecting it, the derivation of the word should not be overlooked, as it is a most important point; for I consider that the improper use of the *h* has arisen from people not knowing from whence the word was taken. Now, as I am of opinion that it will go far to prove that the *h* should be silent in *humble*, by giving a list of the radical words in the English language in which that letter is silent, and their derivations, I beg to do so: premising that they are derived from the Celtic language, in which the *h* is not used in the same manner that it is in other languages:

Heir, from *oigeir*, i. e. the young man who succeeds to a property: the word is pronounced *air*.

Honest, from *oinnicteac*, i. e. just, liberal, generous, kind.

Honour, from *onoir*, i. e. praise, respect, worship.

Hour, from *uair*, pronounced *voir*, i. e. time present, a period of time, any time.

Humble, from *umal*, i. e. lowly, obedient, submissive.

Humour. The derivation of this word is obscure, but in the sense of *mirth* it may be derived from *uaim-mir*, i. e. loud mirth, gaiety.

The compounds formed from these words have the *h* silent; and every other word beginning with

that letter should have it fully sounded. Such being my practice, I cannot be accused of cultivating the *Heapian dialect*, which I hold to be equally abominable with the improper use of the letter *h*. FRAS. CROSSLEY.

May not the following be the true solution of the question? All *existing* humility is either pride or hypocrisy; pride aspirates the *h*, hypocrisy suppresses it. I always aspirate. M.

Continuation of Robertson (Vol. viii., p. 515.). — The supplementary volume proposed by MR. TURNBULL, which is wanted extremely, was never published, owing to the fact that eighty subscribers could not be found to indemnify him for the expense of printing. G.

Nostradamus (Vol. vii., p. 174.). — My edition of *Nostradamus*, 1605 (described in "N. & Q.," Vol. iv., p. 140.), has the quotation in question; but the first line has "le sang du juste," not "le sang du jusse."

The ed. of 1605 is undoubtedly genuine. Besides the twelve centuries of prophecies, it contains 141 "Presages tirez de ceux faits par M. Nostradamus," and fifty-eight "Prédictions admirables pour les ans courans en ce Siècle, recueillies des mémoires de feu M. Nostradamus," with a dedication to Henry IV. of France, "par Vincent Seve, de Beaucaire, 19 Mars, 1605." R. J. R.

Quantity of Words (Vol. viii., p. 386.). — ANTI-BARBARUS need not say we always pronounce Candace long, for I have never heard it otherwise than short. Labbe says it should be short, and classes it with short terminations in *ăcus*; but I am not aware that there is any poetical authority for it. *Canace* and *canache* are both short in Ovid; all which may have helped to the inference for *Candăce*. Facciolati has an adjective *candăcus*, to which I refer your correspondent. W. HAZEL.

"*Man proposes, but God disposes*" (Vol. viii., p. 411.). — This saying is older than the age of Thomas à Kempis, who was born about A.D. 1380. It probably originated in two passages of Holy Scripture, on one or both of which it may have been an ancient comment:

"Hominis est animam præparare, et Domini gubernare linguam." "Cor hominis disponit viam suam, sed Domini est dirigere gressus ejus."—Proverbs xvi. 1. 10.

The sentiment in both is the same, and their pith is given in a still more brief and condensed form in our own proverb. It is remarkable that while Dr. A. Clarke, in his notes on Proverbs xvi., has quoted it without reference to its authorship in the edition of Stanhope's version of *De Imitatione Christi*, which I happen to have, it is not to be found; but its place (according to your correspondent's reference) is occupied by the *two texts* above quoted. The work referred to is asserted by some to have been only translated or transcribed by à Kempis, and written by John Gerson, Chancellor of the University of Paris, a great theologian, who died in 1429. Be that as it may, I can assure your correspondent A. B. C. that the saying in question *did not* originate with the author of that work. In Piers Ploughman's *Vision*, written A.D. 1362, it is thus introduced:

"And *Spiritus justitiæ*
Shall juggen, wol he nele he (*will he nil he!*)
After the kynges counseil,
And the comune like.
And *Spiritus prudentiæ*,
In many a point shall faille,
Of that he weneth will falle,
If his wit ne weere.
Wenynge is no wysdom,
Ne wys ymaginacion.
Homo proponit, et Deus disponit,
And governeth alle good vertues."

Vol. ii. p. 427., ll. 13984-95. Ed. London: W. Pickering, 1842.

In the same way the author frequently introduces Latin texts from the Bible, and other books of authority and devotion. In the notes the editor generally refers to the place from whence the quotation is taken; but as there is no reference in connexion with the present passage, I infer that he was not aware of its source.

J. W. THOMAS.

Dewsbury.

Polarised Light (Vol. viii., p. 409.). — I am unable to furnish H. C. K. with knowledge from the fountain-head touching this phenomenon. On referring, however, to a little work, much valued in my boyish days, I find it thus mentioned:

"The blue light of the sky is completely polarised at an angle of seventy-four degrees from the sun, in a plane passing through the sun's centre." — P. 219. *Newtonian Philosophy*, by Tom Telescope: Tegg, Lond. 1838.

Surely the Herschels mention this. R. C. WARDE.

Kidderminster.

Miscellaneous.

NOTES ON BOOKS, ETC.

The attempt to establish a *Surrey Archæological Society* has at length proved successful. Upwards of one hundred and seventy Members have already joined the Society. The Duke of Norfolk has accepted its Presidency, and the Earl of Ellesmere, the Bishop of Winchester, and Lord Viscount Downe, are among the number of its Vice-Presidents. The Society has good work before it, and we trust will set about it in a way to

secure the success which we wish it. The Honorary Secretary and Treasurer is George Bish Webb, Esq., of 46. Addison Road North, Notting Hill; from whom gentlemen desirous of enrolling themselves as Members may obtain copies of the Prospectus, Rules, &c. of the Society.

The mention of one county Society seems to call attention to another, namely, the *Somersetshire Archæological and Natural History Society*, the volume of whose Proceedings for 1852 is now before us, and affords satisfactory proof that the zeal and energy of its members, of which it numbers nearly five hundred, are by no means diminished. The papers and the illustrations of the volume are highly creditable to all concerned.

The want of a collection of the early antiquities of this country has long been the greatest reproach which foreigners have been able to make against the British Museum. An opportunity of removing this has lately presented itself by an offer to the trustees of the well-known and probably unique collection, *The Faussett Museum*. Strange to say, that offer was declined: but, as a communication from the Society of Antiquaries strongly urging the propriety of a reconsideration of this decision—so that an opportunity which may never recur may not be lost—has been addressed to the trustees, we still hope that *the Faussett Museum* will yet fill the empty cases at Great Russell Street, and form, as it is well calculated to do, the nucleus of a national collection of our own national antiquities. We understand Mr. Wylie has most liberally offered to present his valuable Fairford Collections to the Museum, if the Faussett Collection is secured for it.

BOOKS RECEIVED. — *The Life and Works of William Cowper*, by Robert Southey, Vol. I. This, the first volume of a new edition, which will be comprised in eight instead of fifteen volumes — cost twenty-eight instead of seventy-five shillings, and yet contain additional plates and matter,—is the new issue of Bohn's *Standard Library*. — *The Laws of Artistic Copyright and their Defects*, by D. R. Blaine, Esq. A little volume well calculated to instruct artists, sculptors, engravers, printsellers, &c., so that they may clearly understand their rights, their remedies for the infringement of those rights, and the proper mode of transferring their property. — *The Attic Philosopher in Paris, being the Journal of a Happy Man*, forms No. LI. of Longman's *Traveller's Library*, and is a fit companion to the *Confessions of a Working Man*, by the same author, Emile Souvestre, published in the same series a few months since. — *Apuleius: Metamorphoses, or Golden Ass, and other Works*. A new translation, to which are added a metrical version of Cupid and Psyche, and Mrs. Tighe's Psyche, is the new volume of Bohn's *Classical Library*. — *Handbook to the Library of the British Museum, &c.*, by Richard Sims. After the notice of this useful little volume taken by MR. BOLTON CORNEY in our last Number, we may content ourselves with expressing our hope that the trustees, whose desire it must be to facilitate in every way the use of the Museum library, will avail themselves of the earliest opportunity of marking their approval of this able attempt on the part of one of their officers — a junior though he be — to promote so important an object.

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Notices to Correspondents.

ÆSTIMATOR *is informed that a new edition of Sir R. Philips's* Million of Facts *has just been published.*

N. E. H. *will find a full history of Cocker's* Arithmetic *in De Morgan's* Books of Arithmetic.

C. E. C. (Reading). *The volume in question is Lyte's Translation of Dodoens'* Historie of Plantes.

T. C. B. *Defoe's* De Jure Divino *was first published in folio*, 1706. *See Wilson's* Life, vol. ii. p. 465. *et seq.*

X. Y. Z. *Is our Correspondent sure that a clergyman on being inducted is locked up in the church and obliged to toll the bell himself?*

P. M. HART *will find the line*,

" Men are but children of a larger growth,"

in Dryden's All for Love.

S. S. (Andover). *We do not believe that Mr. Brayley ever published any more than the first volume of his* Graphic and Historical Illustrator.

C. H. (Cambridge) *is referred to* "N. & Q.," Vol. i., pp. 211. 236. 325. 357. 418., *for the history of the proverbial saying*, " God tempers the wind to the shorn lamb."

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ORIGINAL ROYAL LETTERS TO THE GRAND MASTERS OF MALTA.

(*Continued from* p. 99.)

In my first communication I did myself the pleasure to send you a correct list of all the royal letters which had been sent by different English monarchs to the Grand Masters of Malta, with their dates, the languages in which they were written, and stating to whom they were addressed. I now purpose to forward with your permission from time to time, literal translations of these letters, which Mr. Strickland of this garrison has kindly promised to give me. The subjoined are the first in order, and have been carefully compared, by Dr. Vella and myself, with the originals now in the Record Office.

No. I.

Henry by the grace of God, King of England and France, Defender of the Faith, and Lord of Ireland, to the Rev. Father in Christ, Philip Villiers de L'Isle Adam, Grand Master of the Order of Jerusalem.

Our most dear friend — Greeting:

The venerable and religious men, Sir Thomas Docreus, Prior of St. John's in this kingdom, and Sir W. Weston of your convent, Turcoplerius, have lately delivered to us the epistle of your Reverence, and when we had read it, they laid before us the commission which they had in charge, with so much prudence and address, and recommended to us the condition, well being, and honour of their Order with so much zeal and affection, that they have much increased the good will, which of ourselves we feel towards the Order, and have made us more eager in advancing all its affairs, so that we very much hope to declare by our actions the affection which we feel towards this Order.

And that we might give some proof of this our disposition, we have written at great length to His Imperial Majesty, in *favour of maintaining the occupation* of Malta, and we have given orders to our envoys there to help forward this affair as much as they are able. The other matters, indeed,

your Reverence will learn more in detail from the letters of the said Prior.

From our Palace at Richmond,
Eighth day of January, 1523,
Your good friend,
HENRY REX.

No. II.

Henry by the grace of God, King of England and France, Defender of the Faith, and Lord of Ireland, to the Rev. Father in Christ, Philip Villiers de L'Isle Adam, Grand Master of the Order of Jerusalem.

Our most dear friend — Greeting:

By other of our letters we have commended to your Reverence our beloved Sir W. Weston, Turcoplerius, and the whole Order of Jerusalem in our kingdom; but since we honour the foresaid Sir W. Weston with a peculiar affection, we have judged him worthy that we should render him more agreeable and more acceptable to your Reverence, by this our renewed recommendation; and we trust that you will have it the more easily in your power to satisfy this our desire, because, on account of the trust which you yourself placed in him, you appointed him special envoy to ourselves in behalf of the affairs of his Order, and showed that you honoured him with equal good will. We therefore most earnestly entreat your Reverence not to be backward in receiving him on his return with all possible offices of love, and to serve him especially in those matters which regard his office of Turcoplerius, and his Mastership. Moreover, if any honours in the gift and disposal of your Reverence fall due to you, with firm confidence we beg of you to vouchsafe to appoint and promote the foresaid Sir William Weston to the same, which favour will be so pleasing and acceptable to us, that when occasion offers we will endeavour to return it not only to your Reverence, but also to your whole Order. And may every happiness attend you.

From our Palace at Windsor,
First day of August, 1524,
Your good friend,
HENRY REX.

No. III.

Henry by the grace of God, King of England and France, Defender of the Faith, and Lord of Ireland, to the Rev. Father in Christ, Philip Villiers de L'Isle Adam, Grand Master of the Order of Jerusalem.

Our most dear friend — Greeting:

Ambrosius Layton, our subject, and brother of the same Order, has delivered to us your Reverence's letter, and from it we very well understand the matters concerning the said Order, which your Reverence had committed to his charge to be delivered to us; but we have delayed to return an answer, and we still delay, because we have understood that a general Chapter of your whole Order will be held in a short time, to which we doubt not that the more prudent and experienced of the brethren of the Order will come, and we trust that, by the general wish and counsel of all of you, a place may be selected for this illustrious Order which may be best suited for the imperial support and advancement of the Republic, and for the assailing of the infidels. When therefore your Reverence shall have made us acquainted with the place selected for the said Chapter, you shall find us no less prompt and ready than any other Christian prince in all things which can serve to the advantage and support of the said Order.

From our Palace at Richmond,
Fourth day (month omitted), 1526,
Your good friend,
HENRY REX.

That the subject of the above letters may be better understood, it may be necessary to state that L'Isle Adam was driven out of Rhodes by the Sultan Solyman, after a most desperate and sanguinary struggle, which continued almost without intermission from the 26th of June to the 18th of December, 1523. From this date to the month of October, 1530, nearly seven years, the Order of St. John of Jerusalem had no fixed residence, and the Grand Master was a wanderer in Italy, either in Rome, Viterbo, Naples, or Syracuse, while begging of the Christian Powers to assist him in recovering Rhodes, or Charles V. to give him Malta as a residence for his convent. It was during this period that the above letters, and some others which I purpose sending hereafter, were written.

WILLIAM WINTHROP.

PENNY SIGHTS AND EXHIBITIONS IN THE REIGN OF JAMES I.

The following curious list may amuse some of your readers. I met with it among the host of panegyrical verses prefixed to Master Tom Coryate's *Crudities*, published in 1611. Even in those days it will be admitted that the English were rather fond of such things, and glorious Will himself bears testimony to the fact. (See *Tempest*, Act II. Sc. 2.) The hexameter verses are anonymous; perhaps one of your well-read antiquaries may be able to assign to them the author, and be disposed to annotate them. I would particularly ask when was Drake's ship broken up, and is there any date on the chair* made from the wood, which is now to be seen at the Bodleian Library, Oxford?

"Why doe the rude vulgar so hastily post in a madnesse
To gaze at trifles, and toyes not worthy the viewing?

[* The date to Cowley's lines on the chair is 1662.]

And thinke them happy, when may be shew'd for a penny
The Fleet-streete Mandrakes, that heavenly motion of Eltham,
Westminster Monuments, and Guildhall huge Corinæus,
That horne of Windsor (of an Unicorne very likely),
The cave of Merlin, the skirts of Old Tom a Lincolne,
King John's sword at Linne, with the cup the Fraternity drinke in,
The tombe of Beauchampe, and sword of Sir Guy a Warwicke,
The great long Dutchman, and roaring Marget a Barwicke,
The mummied Princes, and Cæsar's wine yet i' Dover,
Saint James his ginney-hens, the Cassawarway* moreover,
The Beaver i' the Parke (strange Beast as e'er any man saw),
Downe-shearing Willowes with teeth as sharpe as a hand-saw,
The lance of John a Gaunt, and Brandon's still i' the Tower,
The fall of Ninive, with Norwich built in an hower.
King Henries slip-shoes, the sword of valiant Edward,
The Coventry Boares-shield, and fire-workes seen but to bedward,
Drake's ship at Detford, King Richard's bed-sted i' Leyster,
The White Hall Whale-bones, the silver Bason i' Chester;
The live-caught Dog-fish, the Wolfe, and Harry the Lyon,
Hunks of the Beare Garden to be feared, if he be nigh on.
All these are nothing, were a thousand more to be scanned,
(Coryate) unto thy shoes so artificially tanned."

In explanation of the last line, Tom went no less than 900 miles on one pair of soles, and on his return he hung up these remarkable shoes for a memorial in Odcombe Church, Somersetshire, where they remained till 1702.

Another "penny" sight was a trip to the top of St. Paul's. (See Dekker's *Gul's Horne Book*, 1609.)

A. Grayan.

THE IMPOSSIBILITIES OF OUR FOREFATHERS.

In turning over the pages of old authors, it is amusing to note how the *mountains* of our primitive ancestors have become *mole-hills* in the hands of the present generation! A few instances would, I think, be very instructive; and, to set the example, I give you the following from my own note-book.

The Overland Journey to India.—From the days of Sir John Mandeville, until a comparatively recent period, how portentous of danger, difficulty, and daring has been the "Waye to Ynde wyth the Maruelyes thereof!"

In *Lingua, or the Combat of the Tongue*, by Brewer, London, 1657, originally published in 1607, Heursis complains that Phantases had interrupted his cogitations upon three things which had troubled his brain for many a day:

"*Phant.* Some great matters questionless; what were they?

Heur. The quadrature of the circle, the philosopher's stone, and the *next way to the Indies.*

Phant. Thou dost well to meditate on these things all at once, for they'll be found out altogether, *ad græcas calendas.*"

Dr. Robertson's *Disquisition on the Knowledge the Ancients had of India*, shows that communications overland existed from a remote period; and we know that the East India Company had always a route open for their dispatches on emergent occasions; but let the reader consult the *Reminiscences* of Dr. Dibdin, and he will find an example of its utter uselessness when resorted to in 1776 to apprize the Home Government of hostile movements on the part of an enemy. To show, however, in a more striking light, the difference between the "overland route" a century back, and that of 1853, I turn up the *Journal of Bartholomew Plaisted:* London, 1757. This gentleman, who was a servant of the East India Company, tells us that he embarked at Calcutta in 1749 for England; and, after encountering many difficulties, reached Dover *viâ* Bussorah, Aleppo, and Marseilles in twelve months! Bearing this in mind, let the reader refer to the London daily papers of this eighth day of November, 1853, and he will find that intelligence reached the city on that afternoon of the arrival at Trieste of the *Calcutta* steamer, furnishing us with telegraph advices from—

Bengal, Oct. 3. - -	36 days!
Bombay, Oct. 14. - -	25 days!!
Hong Kong, Sept. 27. -	46 days!!!

Rapid as this is, and strikingly as it exemplifies the gigantic appliances of our day, the cry of Heursis in the play is still for the *next*, or a nearer *way to India;* and, besides the *Ocean Mail*, the magnificent sailing vessels, and the steamers of *fabulous* dimensions said to be building for the Cape route to perform the passage from London to Calcutta in thirty days, we are promised the *electric telegraph* to furnish us with news from the above-named ports in a less number of *hours* than *days* now occupied!

* "An East Indian bird at Saint James, in the keeping of Mr. Walker, that will carry no coales, but eate them as whot as you will."

We have thus seen that the impetus once given, it is impossible to limit or foresee where this tendency to knit us to the farthermost parts of the world will end!

"Steam to India" was nevertheless almost stifled at its birth, and its early progress sadly fettered and retarded by those whose duty it was to have fostered and encouraged it—I mean the East India Company. From this censure of a body I would exclude some of their servants in India, and particularly a name that may be new to your readers in connexion with this subject, that of the late Mr. Charles P. Greenlaw of Calcutta, to whom I would ascribe all honour and glory as the great *precursor* of the movement, subsequently so triumphantly achieved by the Peninsular and Oriental Company. This gentleman, at the head of the East India Company's Marine Establishment in Bengal, brought all the enthusiasm of his character to bear upon the question of steam *viâ* the Red Sea; and raised such an agitation in the several Presidencies, that the *slow coach* in Leadenhall Street was compelled to move on, and Mr. Greenlaw lived to see his labours successful. Poor Greenlaw was as deaf as a post, and usually carried on his arm a flexible pipe, with an ivory tip and mouth-piece, through which he received the communications of his friends. How often have I seen him, after an eloquent appeal on behalf of his scheme, hand this to the party he would win over to his views: and if the responses sent through it were favourable, he was delighted; but, if the contrary, his irascibility knew no bounds; and snatching his pipe from the mouth of the senseless man who could not see the value of "steam for India," he would impatiently coil it round his arm, and, with a recommendation to the less sanguine to give the subject the attention due to its importance, would whisk himself off to urge his point in some other quarter! I have already said that Mr. Greenlaw lived to see the overland communication firmly established; and his fellow citizens, to mark their high estimation of his character, and the unwearied application of his energies in the good cause, have embellished their fine "Metcalfe Hall" with a marble bust of this best of advocates for the interests of India. J. O.

PARALLEL PASSAGES.

[(Vol. viii., p. 372.)

Adopting the suggestion of F. W. J., I contribute the following parallel passages towards the collection which he proposes:

1. "And He said unto them, Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth."—Luke xii. 15.

> "Non possidentem multa vocaveris
> Recte beatum; rectius occupat
> Nomen beati, qui Deorum
> Muneribus sapienter uti,
> Duramque callet pauperiem pati;
> Pejusque leto flagitium timet."
> Hor. *Carm.*, lib. iv. ode ix.

2. "For that which I do I allow not: for what I would that do I not; but what I hate that do I."—Rom. vii. 15.

> "Sed trahit invitam nova vis; aliudque Cupido,
> Mens aliud suadet. Video meliora, proboque:
> Deteriora sequor."
> Ovid, *Metam.*, lib. vii. 19–21.

> "Quæ nocuere sequar, fugiam quæ profore credam."
> *Hor.*, lib. i. epist. viii. 11.

3. "Without father, without mother, without descent," &c.—Heb. vii. 3.

> "Ante potestatem Tullî atque ignobile regnum,
> Multos sæpe viros, nullis majoribus ortos
> Et vixisse probos," &c.—Hor. *Sat.* i. vi. 9.

4. "For I have said before, that ye are in our hearts to die and live with you"—2 Cor. vii. 3.

> "Tecum vivere amem, tecum obeam libens."
> Hor. *Carm.*, lib. iii. ix.

5. "Let us eat and drink, for to-morrow we die."—1 Cor. xv. 32.

> "Convivæ certe tui dicunt, Bibamus moriendum est."
> Senec. *Controv.* xiv.

6. "Be not thou afraid though one be made rich, or if the glory of his house be increased; for he shall carry nothing away with him when he dieth, neither shall his pomp follow him."—Ps. xlix. 16, 17.

> "How loved, how honoured once, avails thee not;
> To whom related, or by whom begot:
> A heap of dust alone remains of thee.
> 'Tis all thou art, and all the proud shall be."
> *Pope.*

> "Divesne, prisco natus ab Inacho,
> Nil interest, an pauper, et infima
> De gente sub divo moreris,
> Victima nil miserantis Orci."
> Hor. *Carm.*, lib. ii. iii.

The following close parallelism between Ben Jonson and Horace, though a little wide of your correspondent's suggestion, is also worthy of notice. I have never before seen it remarked upon. It would, perhaps, be more correct to describe it as a plagiarism than as a parallelism:

> "*Mosca.* And besides, Sir,
> You are not like the thresher that doth stand
> With a huge flail, watching a heap of corn,
> And, hungry, dares not taste the smallest grain,
> But feeds on mallows, and such bitter herbs;
> Nor like the merchant, who hath filled his vaults
> With Romagnia, and rich Candian wines,
> Yet drinks the lees of Lombard's vinegar:
> You will lie not in straw, whilst moths and worms

Feed on your sumptuous hangings and soft beds;
You know the use of riches."—Ben Jonson, *The Fox.*

"Si quis ad ingentem frumenti semper acervum
Prorectus vigilet cum longo fuste, neque illinc
Audeat esuriens dominus contingere granum,
Ac potius foliis parcus vescatur amaris:
Si, positis intus Chii veterisque Falerni
Mille cadis—nihil est, tercentum millibus, acre
Potet acetum; age, si et stramentis incubet, unde—
Octoginta annos natus, cui stragula vestis,
Blattarum ac tinearum epulæ, putrescat in arca."
Hor. *Sat.*, lib. II. iii.

John Booker.

Prestwich.

ASTROLOGY IN AMERICA.

The six following advertisements are cut from a recent Number of the *New York Herald:*

"Madame Morrow, seventh daughter of a seventh daughter, and a descendant of a line of astrologers reaching back for centuries, will give ladies private lectures on all the events of life, in regard to health, wealth, love, courtship, and marriage. She is without exception the most wonderful astrologist in the world, or that has ever been known. She will even tell their very thoughts, and will show them the likenesses of their intended husbands and absent friends, which has astonished thousands during her travels in Europe. She will leave the city in a very short time. 76. Broome Street, between Cannon and Columbia. Gentlemen are not admitted."

"Madame la Compt flatters herself that she is competent, by her great experience in the art of astrology, to give true information in regard to the past, present, and future. She is able to see clearly any losses her visitors may have sustained, and will give satisfactory information in regard to the way of recovery. She has and continues to give perfect satisfaction. Ladies and gentlemen 50 cents. 13. Howard Street."

"Mad. la Compt has been visited by over two hundred ladies and gentlemen the past week, and has given perfect satisfaction; and, in consideration of the great patronage bestowed upon her, she will remain at 13. Howard Street for four days more, when she will positively sail for the South."

"Mrs. Alwin, renowned in Europe for her skill in foretelling the future, has arrived, and will furnish intelligence about all circumstances of life. She interprets dreams, law matters, and love, by astrology, books, and science, and tells to ladies and gentlemen the name of the persons they will marry; also the names of her visitors. Mrs. Alwin speaks the English, French, and German languages. Residence, 25. Rivington Street, up stairs, near the Bowery. Ladies 50 cents, gentlemen 1 dollar."

"Mrs. Prewster, from Philadelphia, tenders her services to the ladies and gentlemen of this city in astrology, love, and law matters, interpreting dreams, &c., by books and science, constantly relied on by Napoleon; and will tell the name of the lady or gentleman they will marry; also the names of the visitors. Residence, No. 59. Great Jones Street, corner of the Bowery. Ladies 50 cents, gentlemen 1 dollar."

"The celebrated Dr. F. Shuman, Swede by birth, just arrived in this city, offers his services in astrology, physiognomy, &c. He can be consulted on matters of love, marriage, past, present, and future events in life. Nativity calculated for ladies and gentlemen. Mr. S. has travelled through the greater part of the world in the last forty-two years, and is willing to give the most satisfactory information. Office, 175. Chambers Street, near Greenwich."

Minor Notes.

"*Hierosolyma est perdita.*"—Whilst studying in Germany, I remember seeing one day some Jews in a great passion because a few little boys had been shouting "Hep! hep!" On information I heard, that whenever the German knights headed a Jew-hunt in the Middle Ages, they always raised the cry "Hep! hep!" This is remembered even to the present day. Henri van Laun.

King William's College, Isle of Man.

Quaint Inscription in a Belfry.—I think the following unique piece of authorship deserves, for its quaint originality, a corner in "N. & Q." It is copied from an inscription dated Jan. 31, 1757, in the belfry of the parish church of Fenstanton, Hunts:

"January y^e^ 31, 1757.
Hear was ten defran^t^
Peals Rung in 50 minutes which is 1200,
Changes by thouse,
names who are Under:

1. Jn^o^ Allin
2. Jm^s^ Brown
3. Jno. Cade
4. Rob^t^ Cole
5. Will^m^ How."

"All you young Men y^t^ larn y^e^ Ringen Art,
Besure you see & will perform your part^s^
no Musick with it Can Excell.
nor be compared to y^e^ Melodeus bells."

Perhaps I may as well add that this is a faithful copy of the original inscription, both in orthography and punctuation. W. T. Watts.

St. Ives, Hunts.

The Chronicles of the Kings of Israel and Judah.—After the many conjectures which have been formed respecting the ספר דברי הימים of the kings of Israel and Judah, allow me to suggest the probability of their bearing some resemblance to the records of the "wars" and "might" of the monarchs of Assyria, recently brought to light by Mr. Layard. D.

The Using a Circumstance as a "Peg," or "Nail," to hang an Argument on, &c.—In the parliamentary debates we frequently read of one honorable member accusing another honorable member of dragging in a certain expression or quotation for the mere sake of hanging upon it some argument or observation apposite to his motion or resolution.—Query, The origin of this term?

My attention was drawn to it by reading the First Lesson at Morning Prayer for 25th May, viz. Ezra ix. 8., where the expression means something to hold by, or some resting-place.

In the following verse, the term is changed into "a wall," meaning some support or help.

Has this passage ever challenged the attention of any of your numerous readers, or can the common saying fairly be referred to it? Anon.

Norwood.

Turkish and Russian Grammars.—At the present moment it may be found interesting to make a note of it for "N. & Q.," that the first

Turkish and Russian grammars published in this country appeared at Oxford; the Turkish, by Leaman, in 1670, and the Russian, by Ludolf, in 1696. Both are written in Latin. J. M.

Oxford.

Chronograms in Sicily.—After the opening of the gold mines at Fiume-di-Nisi, which are now being reworked, the Messinese struck coins bearing the motto —

"eX VIsCerIbVs MeIs haeC fVnDItVr."

Giving XVICIVMICVDIV. 1734?

On a fountain near the church of St. Francesco di Paola:

"D. O. M.
Imperante Carlo VI., Vicregente Comite de Palma,
Gubernante Civitatem Comite de Wallis.
P. P. P.
Vt aCtIonIbVs nostrIs IVste proCeDaMVs."

Which gives VCIIVIIVCDMV. 1724.

The death of Charles, Infanta of Spain, is thus indicated:

"FILIVs ante DIeM patrIos InqVIrIt In annos."

1568. G. E. T. S. R. N.

Stone Pulpits.—A complete list of *ancient* stone pulpits in England and Wales would be desirable. Their positions should be specified; and whether in use or not, should be stated. I have seen the following:

Nantwich, Cheshire; at the junction of north transept and chancel (not used).

Bristol Cathedral; adjoining one of the north pillars of nave (not used).

Wolverhampton Collegiate Church; adjoining one of south pillars of nave (in use?)

T. H. KERSLEY, B.A.

Audlem, Nantwich.

Advertisements and Prospectuses.—It is, I believe, the custom for the most part to make waste-paper of the advertisements and prospectuses that are usually stitched up, in considerable numbers, with the popular reviews and magazines. Now, as these adventitious sheets often contain scraps and fragments of contemporaneous intelligence, literary and bibliographical, with occasional artistic illustrations, would it not be well to preserve them, and to bind them up in a separate form at the end of the year; connecting them with the particular review or magazine to which they belonged, but describing also the contents of the volume by a distinct lettering-piece?

If the work of destruction of such frail, but frequently interesting records, should go on at the present rate, posterity will be in danger of losing many valuable data respecting the state of British literature at different periods, as depicted by a humbler class of documents, employed by it for the diffusion of its copious productions.

JOHN MACRAY.

Queries.

ENGLISH REFUGEES AT YPENSTEIN.

When I was at Alkmaar about thirty years ago, I strolled to the neighbouring village of Heilo, on the road to Limmen, where I saw, surrounded by a moat, the foundations of the castle of Ypenstein. A view of this once noble pile is to be found in the well-known work of Rademaker, *Kabinet van Nederlandsche en Kleefsche Oudheden.* This place, as tradition tells, once witnessed the perpetration of a violent deed. When the son of the unfortunate Charles I. was an exile in our country, this house Ypenstein was occupied by a family of English emigrants, high in rank, who lived here for a while in quiet. How far these exiles were even here secure from the spies of Cromwell appeared on a certain dark night, after a suspicious vessel had been seen from the village of Egmond, when an armed band of the Protector's Puritans, led by a guide, marched over the heath to the house Ypenstein, seized all the inhabitants, and carried them off, by the way they had come, to the coast, put them on board, and transported them most probably to England. In such secresy and silence was this violation of territory and the rights of hospitality perpetrated, that no one in the neighbourhood perceived anything of the occurrence, except a miller who saw the troop crossing the pathless heath in the direction of the coast, but could not conceive what had brought so many persons together in such a place at midnight.

I would gladly learn whether anything is known of this transaction; and if so, where I may find farther particulars of this English family, their probable political importance, &c. To investigate the truth of this tradition, that we may acquit or convict the far-famed Cromwell of so foul a crime, cannot certainly be untimely, now that two celebrated learned men have undertaken to vindicate his memory.—From the *Navorscher.*

INQUAERITOR.

Minor Queries.

Petrarch's Laura. — Mr. Mathews, in his *Diary of an Invalid in Italy, &c.*, p. 380., in speaking of the outrages and indignities which, during the Revolution, were committed throughout France on the remains of the dead, and were amongst the most revolting of its horrors, mentions, on the authority of a fellow-passenger, an eye-witness, that the body of Petrarch's Laura had been seen exposed to the most brutal indignities in the streets of Avignon. He told Mr. Mathews that

it had been embalmed, and was found in a mummy state, of a dark brown colour. I have not met with any mention of these circumstances elsewhere. Laura is stated to have died of the plague (which seems to render it unlikely that her body was embalmed); and, according to Petrarch's famous note on his MS. of Virgil, she was buried the same day, after vespers, in the church of the Cordeliers. The date was April 1, 1348. That church was long celebrated for her tomb, which contained also the body of Hugues de Sade, her husband. The edifice is stated to be ruined, its very site being converted into a fruit-garden; but the tomb is said to be still entire under the ground; and more than twenty years after the French Revolution, a small cypress was pointed out as marking the spot where Laura was interred.

Is the circumstance of the desecration of her tomb mentioned by any other writer? If it really took place, are we to conclude that the tree — if it still exists — marks only the place where she had been interred: for, that the body was rescued and recommitted to the tomb, can hardly be supposed?

Wm. Sidney Gibson.

"*Epitaphium Lucretiæ.*" — The following lines are offered for insertion, not because I doubt their being known to many of your readers, but with a view to ask the name of the author:

"*Epitaphium Lucretiæ.*

Dum foderet ferro tenerum Lucretia pectus
Sanguinis et torrens egrederetur: ait,
'Accedant testes me non cessisse tyranno
'Ante virum sanguis, spiritus ante Deos.'"

Balliolensis.

M'Dowall Family. — More than a century ago there was a family (since extinct) of the name of M'Dowall, in the county Cavan, Ireland, belonging to some branch of the ancient and noble Scottish family of that name, who had migrated to these shores. Perhaps some of your readers could inform me as to what branch they belonged, and when they settled in Ireland, as also if there be any pedigree of them extant, as I am very anxious to learn something of them at all events?

Gulielmus.

Dublin.

Arms of Geneva. — Will any of your correspondents oblige me with a technical blazon of the arms of the town of Geneva? F. F. B.

Bury St. Edmunds.

Webb of Monckton Farleigh. — Perhaps some reader of "N. & Q." would be so good as to inform me what were the arms, crest, and motto of the Webbs of Monckton Farleigh, co. Wilts; also, if there be any pedigree of them extant, and where it is to be found; or otherwise would direct me what would be my best means to ascertain some account of that family, who are now represented by the Duke of Somerset? Henri.

Dublin.

Translation Wanted. — Can any of your correspondents inform me where I may meet with a translation by the Rev. F. Hodgson, late Provost of Eton, &c., of the *Atys* of Catullus?

P. J. F. Gantillon, B.A.

Latin Translation from Sheridan, &c. — My treacherous memory retains one line only of each of two translations into Latin verse, admirably done, of two well-known pieces of English poetry. The first from a song by Sheridan, of the lines:

"Nor can I believe it then,
Till it gently press again."

"Conscia ni dextram dextera pressa premat."

The second:

"Man wants but little here below,
Nor wants that little long."

is thus rendered:

"Poscimus in terris pauca, nec illa diù.'

If in the circle of your correspondents the complete translations can be furnished, you will, by their insertion, gratify other lovers of modern Latin poetry besides Balliolensis.

Gale of Rent.—I can imagine what is meant by a *gale of rent*, and be thankful I have not to pay one. But what is the origin of the term *gale* as thus applied? Y. B. N. J.

Arms of Sir Richard de Loges. — What were the arms borne by Sir Richard de Loges, or Lodge, of Chesterton, in the county of Warwick, temp. Henry IV.? Ln.

Gentile Names of the Jews. — Are the Jews known to each other by their Gentile names of Rothschild, Montefiore, Davis, &c.? or are these only their *nommes de guerre*, assumed and abandoned at will on change of country?

G. E. T. S. R. N.

Henry, Earl of Wotton (Vol. viii., pp. 173. 281.). — The editors of the *Navorscher* express their thanks to Broctuna for his reply to their Query, but hope he will kindly increase their debt of gratitude by elucidating three points which seem to them obscure:

1. Which Lord Stanhope died childless? Not Henry, Lord Stanhope, for he (see p. 281.) left a son and two daughters; nor yet Philip, for his widow had borne him daughters. Or have we wrongly understood the letters *s. p.* to signify *sine prole?*

2. Was it the Earl of Chesterfield, half-brother of Charles Henry van den Kerckhove, or Charles

Stanhope his nephew, who took the name of Wotton?

3. Knight's *National Cyclopædia of Useful Knowledge* (vol. xi. p. 374.) names James Stanhope, Earl Stanhope, the eldest son of the Hon. Alexander Stanhope, second son of Philip Stanhope, first Earl of Chesterfield. Had the latter then, besides the above-named (see p. 281.) Henry, Lord Stanhope, also other sons?

Kicher-eating. — Can any of your West Yorkshire readers supply me with information relative to a practice which is said formerly to have prevailed at Cleckheaton, of eating "kicker," or horseflesh? It is a fact that natives of that locality who come to reside at Leeds are still subjected to the opprobrium of being *kicher-eaters*.

H. W.

Chadderton of Nuthurst, co. Lancashire. — When did the family of Chadderton become extinct? Had Edmund Chadderton, son and heir of George Chadderton by Jane Warren of Poynton, any descendants? and if so, what were their names and the dates of their respective births, marriages, and deaths? In short, any particulars relating to them down to the period of the extinction of this family would be most acceptable. J. B.

George, first Viscount Lanesborough, and Sir Charles Cotterell. — G. S. S. begs to submit the following questions to the readers of "N. & Q.:" When did George Lane, first Viscount Lanesborough, in Ireland, die? And when Sir Charles Cotterell, the translator of *Cassandra?* Where were they both buried?

"*Firm was their faith,*" *&c.* — Who was the writer of those beautiful lines, of which the following, the only verse I remember, is a portion?

> "Firm was their faith, the ancient bands,
> The wise in heart, in wood and stone,
> Who rear'd with stern and trusting hands,
> The dark grey towers of days unknown.
> They fill'd those aisles with many a thought,
> They bade each nook some truth recall,
> The pillar'd arch its legend brought,
> A doctrine came with roof and wall!"

And where can they be met with entire? P. M.

The Mother of William the Conqueror. — Can you or any of your correspondents say which is right? In Debrett's *Peerage* for 1790 the genealogy of the Marchioness Grey gives her descent from "Rollo or Fulbert, who was chamberlain to Robert, Duke of Normandy; and of his gift had the castle and manor of Croy in Picardy, whence his posterity assumed their surname, afterwards written de Grey. Which Rollo had a daughter Arlotta, mother of William the Conqueror." Now history says that the mother of the Conqueror was Arlette or Arlotte, the daughter of a tanner at Falaise. We know how scrupulous the Norman nobility were in their genealogical records; and likewise that in the lapse of time mistakes are perpetuated and become history. Can history in this instance be wrong? and if so, how did the mistake arise? I shall feel obliged to any one who can furnish farther information on the subject. ALPHA.

Pedigree of Sir Francis Bryan. — This accomplished statesman, and ornament of Henry VIII.'s reign, married Joan of Desmond, Countess Dowager of Ormonde, and died childless in Ireland A.D. 1550. Query, Did any cadet of his family accompany him to that country? I found a Louis Bryan settled in the county of Kilkenny in Elizabeth's reign, and suspect that he came in through the connexion of Sir F. Bryan with the Ormonde family. Any information as to the arms and pedigree of Sir F. Bryan will greatly oblige JAMES GRAVES.

Kilkenny.

Minor Queries with Answers.

"*The Whole Duty of Man.*" — Of what nature is the testimony that this book was written by Dorothy Coventry, "the good Lady Pakington?" QUÆSITOR.

[The supposition that Lady Packington was the author of *The Whole Duty of Man*, arose from a copy of it in her handwriting having been found at Westwood after her death. (Aubrey's *Letters*, vol. ii. p. 125.) But the strongest evidence in favour of Lady Packington is the following note: "Oct. 13, 1698. Mr. Thomas Caulton, Vicar of Worksop, in Nottinghamshire, in the presence of William Thornton, Esq., and his lady, Mrs. Heathcote, Mrs. Ashe, Mrs. Caulton, and John Hewit, Rector of Harthill, declared the words following: 'Nov. 5, 1689. At Shire-Oaks, Mrs. Eyre took me up into her chamber after dinner, and told me that her daughter Moyser, of Beverley, was dead. Among other things concerning the private affairs of the family, she told me who was the author of *The Whole Duty of Man*, at the same time pulling out of a private drawer a MS. tied together, and stitched in 8vo., which she declared was the original copy written by Lady Packington her mother, who disowned ever having written the other books imputed to be by the same author, excepting *The Decay of Christian Piety*. She added, too, that it had been perused in MS. by Dr. Covel, Master of Trinity College, Cambridge, Dr. Stamford, Prebendary of York, and Mr. Banks, Rector of the Great Church at Hull.' Mr. Caulton declared this upon his death-bed, two days before his decease. W. T. and J. H." This is quoted from the Rev. W. B. Hawkins's Introduction to Pickering's edition of 1842; and a similar account, with unimportant variations, is given in "N. & Q.," Vol. ii., p. 292.: see also Vol. v., p. 229., and Vol. vi., p. 537.]

"*It rained cats and dogs and little pitchforks.*"—*Helter-skelter.*—What can be the origin of this saying? I can imagine that rain may descend with such sharpness and violence as to cause as much destruction as a shower of "pitchforks" would; but if any of your readers can tell me why heavy rain should be likened to "cats and dogs," I shall be truly obliged. Many years ago I saw a most cleverly drawn woodcut, of a party of travellers encountering this imaginary shower; some of the animals were descending helter-skelter from the clouds; others wreaking their vengeance on the amazed wayfarers, while the "pitchforks" were running into the bodies of the terrified party, while they were in vain attempting to run out of the way of those which were threatening to fall upon their heads, and thus striking them to the ground. So strange an idea must have had some peculiar origin.—Can you or your readers say what it is? M. E. C.

P. S.—I find I have used a word above, of which every one knows the *signification*, "helter-skelter;" but I, for one, confess myself ignorant of its *derivation*. And I shall be glad to be informed on the subject.

[As to the etymology of *helter-skelter*, Sir John Stoddart remarks, "The real origin of the word is obscure. If we suppose the principal meaning to be in the first part, it may probably come from the Islandic *hilldr* pugna; if in the latter part, it may be from the German *schalten*, to thrust forward, which in the dialect of the north of England means 'to scatter and throw abroad as molehills are when levelled;' or from *skeyl*, which in the same dialect is 'to push on one side, to overturn.'"]

Father Traves.—Can any of your Lancashire readers refer me to a source whence I might obtain information on matters pertaining to the life of one Father Travers [Traves], the friend and correspondent of the celebrated martyr John Bradford?

As yet I have but met with the incidental mention of his name in the pages of Fox, and in Hollingworth's *Mancuensis*, pp. 75, 76. A JESUIT.

[The name is spelt by Fox sometimes Traves and sometimes Travers; but who he was there is no particular mention; except that it appears from Bradford's letters that he was some friend of the family, and from the superscription to one of them, that he was the minister of Blackley, near Manchester, in which place, or near to which, Bradford's mother must then have resided. Strype says, he was a learned and pious gentleman, his patron and counsellor.—*Mem. Eccles.*, vol. iii. part 1. p. 364.]

Precise Dates of Births and Deaths of the Pretenders.—Will any one be so kind as to tell me the date of the birth and death of James VIII. and his son Charles III. (commonly called Prince Charles Edward Stuart)? These dates are given so variously, that I am anxious to ascertain them correctly. L. M. M. R.

[We believe the following to be the precise dates:—James VIII., born June 10, 1688; died January 2, 1765-6. Charles Edward, born December 20, 1720 (sometimes printed as New Style, Dec. 31); died January 31, 1788.]

Clarence.—Whence the name of this dukedom? Was the title borne by any one before the time of Lionel, son of Edward III.? W. T. M.

[The title CLARENCE was, as we learn from Camden (*Britannia*, edit. Gough, vol. ii. pp. 73, 74.), derived from the honour of Clare, in Suffolk; and was *first* borne by Lionel Plantagenet, third son of Edward III., who married Elizabeth de Burgh, daughter and heir of William, Earl of Ulster, and obtained with her the honour of Clare. He became, *jure uxoris*, Earl of Ulster, and was created, September 15, 1362, Duke of Clarence.]

Replies.

MACKEY'S "THEORY OF THE EARTH."

(Vol. viii., p. 468.)

About the year 1827, when the prosecutions for blasphemy were leading hundreds and thousands to see what could be said against Christianity, with a very powerful bias to make the most of all that they could find, some friends of mine, of more ingenuity than erudition, strongly recommended to my attention the works of a shoemaker at Norwich, named Mackey, who they said was more learned than any one else, and had completely shown up *the thing*. It is worth a note that I perfectly remember the cause of their excitement to have been the imprisonment of the Rev. Robert Taylor, for publishing various arguments against revelation. I examined several works of Mackey's, and I have yet one or two bound up among my wonders of nature and art. As in time to come, when neither love nor money will procure a copy of these books, some tradition may set inquirers looking after them, perhaps it may be worth while to preserve a couple of extracts for the benefit of those who have the sense to hunt the index of "N. & Q." before they give up anything.

"The Virgin Andromeda, the daughter of *Cepheus* and *Cassiopeia*, was the representative of Palestina; a long, narrow, rocky strip of land; figuratively called the daughter of Rocks and Mountains; because it is a country abounding with rocks and stones. And the Greeks, really supposing *Cepha*, a rock or stone, to have been the young ladies father, added their sign of the masculine gender to it, and it became Cepha-*us*. And mount Cassius being its southern boundary was called *Cassiobi*; from its being also the boundary of the *overflowed Nile*, called Obi, which the Greeks

softened into *Cassiopeia*, and supposed it to have been her mother; . . ."—*Mythological Astronomy, part second*, Norwich, 1823, 12mo., p. xiii.

"The story of ABRAHAM, notwithstanding all the endeavours of theologians to give it the appearance of the history of human beings, has preserved its mythological features with an outline and colouring, easily to be recognised by every son of *Urania* [Ur of the Chaldees is subsequently made to contain the root of *Uranus*]. We have just seen that the Egyptians have their harvest about the time which the sun *passes over* the equator, and if we go back to the time of *Abraham* we shall find that the equator [perhaps he means equinox] was in *Taurus;* the Egyptians must, then, have had their harvest while the sun was in the Bull; the Bull was, therefore, in their figurative way of speaking, the father of harvest, not only because he ploughed the ground, but because the sun was there when they got in their harvest: thus the Bull was doubly distinguished as their benefactor; he was now, more than ever, become the *Bull of life*, i. e. he was not only called *Abir*, the Bull, but *Abir-am* or Ab'-r-am, the *Bull of life*, — the father of harvest. And as their harvest was originally under the direction of Iseth, or Isis, whatever belonged to harvest was *Isiac;* but the Bull, *Abiram*, was now become the *father of Isiac!* and to give this the appearance of a human descent, they added to Abir, the masculine affix *ah;* then it became AB'-RH-AM who was the father of Isiac. And we actually find *this equivoque* in the hebrew history of *Abram* whom the Lord afterwards called *Abraham*, who was the *father of Isaac*, whose seed was to be countless as the sand on the sea-shore for multitude; even this is truly applied to *Isiac* the offspring of Ab'-rh-am; for countless indeed are the offspring of the *scythe and sickle!* but if we allow *Isiac* to be a *real son of Ab-rah-am* we must enquire after his *mother*. During the time that the equator [perhaps he means the sun] is passing through the constellation of the Bull in the spring, the Bull would *rise in the east* every morning in the harvest time, in Egypt, — but in the *poetical language of the ancients*, it would be said that, when ABIR-AM *consorts* with *Aurora* he will produce *Isiac*. But *Aurora* is well known to be the *golden splendour of the east*, and the brightness of the east is called *Zara*, and the morning star is *Serah*, in the eastern languages, and we find a similar change of sound in the name of Isaac's mother, whom the Lord would no longer call *Sarai* but Sarah. *These* ARE remarkable coincidences!"—*Companion to the Mythological Astronomy*, Norwich, 1824, 12mo. pp. 177—179.

M.

In answer to the inquiry respecting this singular man, I beg to say that I remember him between the years 1826 and 1830, as a shoemaker in Norwich. He was in a low rank of trade, and in poor circumstances, which he endeavoured to improve by exhibiting at private houses an orrery of his own making. He was recognised as a "genius;" but, as may be seen by his writings, had little reverence for established forms of belief. At the period of which I speak, which was soon after the publication of his first work, I knew but little of his mind, and lost sight of him altogether till about 1840. Then circumstances connected with my own line of study led me to call on him in Doughty's Hospital, Norwich, an asylum for aged persons. I found him surrounded by astronomical apparatus, books, the tools of his former trade, and all kinds of strange litters. In the conversation that ensued, I learned much of the workings of his mind; though his high self-appreciation could not descend to unreserved converse with a woman. My object was, to ascertain by what steps he had arrived at his theory of the earth's motion, but I could gain nothing distinct. He mentioned the *Asiatic Researches* as containing vast information on his peculiar subject; quoted Latin, and I think Greek, authors; and seemed to place great dependence on Maurice and Bryant; but, above all, on Capt. Wilford's *Essays*. He showed me some elaborate calculations, at which he was then working; and still fancied himself qualified, perhaps destined, to head a great revolution in the astronomical world. I cannot say how far his knowledge of geology went, as I am not well acquainted with that science. He had evidently read and studied deeply, but alone; his own intellect had never been brushed by the intellects and superior information of truly scientific men, and it appeared to me that a vast deal of dirt, real dirt, had accumulated in his mind. My visit disappointed and pained me; but he seemed gratified, and I therefore promised to call again, which I did, but he was not at home. I think this visit was soon after he had removed into the hospital, for I then purchased his last work, *The Age of Mental Emancipation*, published 1836, before he obtained that asylum. He died before 1849, but I do not know the exact year.

In my next visit to Norwich, I will make inquiries on all points relating to Mackey, of the very few persons now left who took interest in him, and I think I can find the printer of his last pamphlet.

I have not the work mentioned in "N. & Q.;" but, besides his last work, I have *The Mythological Astronomy of the Ancients demonstrated*, which is partly in poetry.

I have been obliged to write this Note in the first person, as I can give only my own impressions respecting Mackey; and I wish that ere this you may have received clearer information from more competent persons. If your Querist have the *least grain* of faith in the theory of Mackey, I hope he will not let the subject drop, for I have long been deeply interested in it. F. C. B.

Diss.

Mackey, of whom your correspondent inquires, was an entirely self-educated man, but a learned shoemaker, residing in Norwich. He devoted all his leisure time to astronomical, geological, and

philological pursuits; and had some share in the formation of a society in his native town, for the purpose of debating questions relative to these sciences. I have understood that he was for some time noticed by a small portion of the scientific world, but afterwards neglected, as, from his own account, he appears also to have been by his literary fellow townsmen; and at last to have died in a Norwich alms-house. This is but a meagre account of the man, but it is possible that I may be able to glean farther particulars on the subject; for a medical friend of mine, who some time ago lent me *Mythological Astronomy*, promised to let me see some papers in his possession relative to this learned shoemaker's career, and to a few of his unpublished speculations. When I have an opportunity of seeing these, I shall be glad to communicate to your correspondent through "N. & Q." anything of interest. The title-page of *Mythological Astronomy* runs thus:

"The Mythological Astronomy of the Ancients demonstrated by restoring to their Fables and Symbols their Original Meanings. By Sampson Arnold Mackey, Shoemaker. Norwich: printed by R. Walker, near the Duke's Palace. Published May 1, 1822, by S. A. Mackey, Norwich."

The book contains a variety of subjects, but principally treats of the Hindoo, Greek, and Roman mythology; and endeavours to deduce all the fables and symbols of the ancients from the starry sphere. It also contains a singular hypothesis of the author's upon the celebrated island of Atlantis, mentioned by Plato and other Greek authors; and some very curious speculations concerning the doctrine of the change in the angle which the plane of the ecliptic makes with the plane of the equator.

Urania's *Key to the Revelations* is bound up with the above work. I forgot to say that his *Ancient Mythology demonstrated* is written in verse, and afterwards more fully explained by notes. His poetical abilities, however, neither suit the subject, nor are of a very high order. His prose is better, but here and there shows the deficiency of education.

E. M. R.

Grantham.

SINCERE, SIMPLE, SINGULAR.

(Vol. viii., pp. 195. 328. 399.)

When a hive of bees is taken, the practice is to lay the combs upon a sieve over some vessel, in order that the honey may drain out of the combs. Whilst the combs are in the hive, they hang perpendicularly, and each cell is horizontal; and in this position the honey in the cells which are in the course of being filled does not run out; but when the combs are laid on the sieve horizontally, the cells on the lower side of the combs hang perpendicularly, and then the honey begins to run out of those that are not sealed up. The honey that so runs out is perfectly pure, and free from wax. The cells, however, that are sealed up with wax still retain their honey; and the ordinary process to extract it is to place the sieve with the combs upon it so near a fire as gradually to melt the wax, so as to let the honey escape. During this process, some portion of wax unavoidably gets mixed with the honey. Here then we have two kinds of honey: one in a perfectly pure state, and wholly *sine cerâ;* the other in some degree impure, and mixed *cum cerâ*. Can anything be more reasonable than to suppose that the former was called *sincerum mel*, just as we call it virgin honey? And this accords with Ainsworth's derivation, "ex sine et cerâ: ut mel purum dicitur quod cerâ non est permixtum." If it be said that there is nothing to show that the old Romans adopted the process I have described, I reply it is immaterial what process they followed in order to extract what would not flow out of itself; as whatever did flow out of itself would be *mel sine cerâ*.

If such were the origin of the term, it is easy to see how appropriately, in a secondary sense, it would denote whatever was pure, sweet, unadulterated, and ingenuous.

Now if we apply this sense to the line:

"Sincerum est nisi vas quodcunque infundis acescit,"—

it will mean, "unless the vessel be sweet and pure, it will turn whatever you pour into it sour."

This is the interpretation that has always hitherto been put upon the line; which is thus translated by Tommaso Gargallo, vol. iii. p. 19. edit. 1820:

> "Se non è puro il vase, ecco già guasto
> Che che v' infondi."

And by Francis (vol. iv. p. 27., 6th edit.):—

> "For tainted vessels sour what they contain."

The context shows that this is the correct translation, as *sincerum vas* is obviously in opposition to "auriculas *collectâ sorde* dolentes," in the preceding line.

The line itself plainly refers to the well-known fact, that if wine or other liquor be poured into a foul vessel, it will be polluted by it. Nor can I avoid noticing the elegant opposition, according to this construction, between the sweetness in *sincerum*, and the acidity in *acescit*.

I also think that Mr. Ingleby's version cannot be correct for the following reason. Cracks may exist in every part of a vessel alike; and as the part filled by the liquor is always many times greater than the remainder of the vessel, cracks would more frequently occur in the former; and, as where air can get in the liquor can get out, it

is plain that in the majority of instances the liquor would run away instead of turning sour. Now the line plainly contains a *general* affirmative proposition that all liquor whatsoever will be turned sour, unless the vessel be *sincerum*; and therefore that version cannot be right which applies only to a few instances.

"Sincerum cupimus vas incrustare" is well rendered by Gargallo (vol. ii. p. 37.):

". . . . . Insudiciar bramiamo
Anco il vase più puro;"

and by Francis (vol. iii. p. 39.):

"And joy th' untainted vessel to begrime."

The passage is well explained in the note to Baxter's *Hor.* (p. 310. edit. 1809):

"Incrustari vas dicitur cum aliquo vitioso succo illinitur atque inquinatur."

And the passage in the 18th satire of Lucilius shows that this is an accurate explanation:

". . . . . Regionibus illis
Incrustatn' calix rutâ caulive bibetur."

A practice, I rather think, prevails in some parts of England of rubbing the inside of a vessel with sweet herbs, in order to flavour cyder or other liquor.

It appears from the same note:

"Fracta vasa et gypsare et pelliculare Veteres consuevêre. Gypsantur et pelliculantur vasa plena ad aëra et sordes excludendas. Sincerum proprie mel sine cerâ, vel, quod magis huc pertinet, vas non ceratum: nam a ceraturâ odorem vel saporem trahit."

If these passages show the practice of sealing vessels with wax, they also show that the wax was what affected the flavour of the liquor.

Mr. Jeffcock plainly errs in saying that *simplex* "does not mean without a fold, but once folded." In Latin we have the series *simplex*, *duplex*, *triplex*, &c., corresponding precisely to the English *single*, *double*, *treble*, &c. And as *single* denotes a thing without a fold, so does *simplex*. Mr. Jeffcock's derivation would make *simplex* and *duplex* mean the same thing. Now *duplex* does not mean twice folded, but double.

Nor can I think that *singulus* can be "semel and termination." Ainsworth derives it from the Hebrew סגלה, which denotes whatever is peculiar or singular. It occurs to me to suggest whether it may not be derived from *sine angulis*. The term denotes unity—one person, one thing. Now the Roman mark for one is a straight line, and that is "that which lies evenly between its extreme points;" it is emphatically a line without bend, angle, or turning—"linea sine angulus:" *angulus*, like its Greek original, denoting any bend, whether made by a straight or curved line.

Though I cannot at this moment refer to any other Latin words compounded of *sine*, we have in Spanish *simpar*, without equal: *sinigual*, *sinjusticia*, *sinrazon*, *sinnumero*, *sinsabor*.

The delight I take in endeavouring to attain the correct meaning of the classics will, I hope, form some apology for the length of this Note.

S. G. C.

Newcastle-upon-Tyne.

POETICAL TAVERN SIGNS.

(Vol. viii., p. 242.)

In an old collection of tavern signs of the last century, among many others I find the following. On the sign of the "Arrow," at Knockholt, in Kent,—

"Charles Collins liveth here,
Sells rum, brandy, gin, and beer;
I made this board a little wider,
To let you know I sell good cyder."

On the sign of the "Shoulder of Mutton and Cat," at Hackney, in Middlesex,—

"Pray Puss don't tear,
For the mutton is so dear;
Pray Puss don't claw,
For the mutton yet is raw."

On the sign of the "Gate," at Blean Hill, in Kent,—

"Stop, brave boys, and *squench* your thirst,
If you won't drink, the horses must."

On the sign of the "Ship in Distress," in Middle Street, Brighton, Sussex,—

"With sorrows I am compass'd round;
Pray lend a hand, my ship's aground."

On the sign of the "Waggon and Horses," in Black Lion Street, Brighthelmstone,—

"Long have I travers'd both far and near,
On purpose to find out good beer,
And at last I found it here."

Ruby.

At a small way-side beer-shop in the parish of Werrington in the county of Devon, a few years since there was the following sign:

"The Lengdon Inn, kept by M. Vuller.

Gentlemen walk in and sit at your aise,
Pay for what you call for, and call for what you plaise;
As tristing of late has been to my sorrow,
Pay me to-day and I'll tristee to-morrow."

J. D.

Launceston.

Not far from Kilpeck, Herefordshire, I have seen a wayside public-house, exhibiting the sign of the "Oak," under which is the following couplet:

"I am an oak, and not a yew,
So drink a cup with good John Pugh."

As "good John Pugh" sold excellent cider, I did not repent complying with the injunction.

W. J. Bernhard Smith.

Temple.

This is at a roadside public-house near Maidenhead, known by the sign of the "Gate." It is thus:

"This gate hangs high,
It hinders none;
Drink hearty, boys,
And travel on."

I remember a sign near Marlborough of the "Red Cow," and the landlord, being also a milkman, had inscribed under the rude drawing of a cow these lines:

"The Red Cow
Gives good milk now."

Newburiensis.

HOMO UNIUS LIBRI.

(Vol. viii., p. 440.)

I have not verified in the works of St. Thomas this saying ascribed to him, but I subjoin a passage from Bishop Taylor, where it is quoted:

"A river cut into many rivulets divides also its strength, and grows contemptible and apt to be forded by a lamb and drunk up by a summer sun; so is the spirit of man busied in variety, and divided in itself; it abates its fervour, cools into indifferency, and becomes trifling by its dispersion and inadvertency. Aquinas was once asked, with what compendium a man might best become learned? He answered, *By reading of one book;* meaning that an understanding entertained with several objects is intent upon neither, and profits not." —*Life of Christ*, part ii. s. xii. 16.

He also quotes Ecclus (xi. 10.), St. Gregory, St. Bernard, Seneca, Quintillian, and Juvenal to the same purpose.

Southey quotes part of this passage from Bishop Taylor (in the *Doctor*) and adds:

"Lord Holland's poet, the prolific Lope de Vega, tells us to the same purport. The *Homo Unius Libri* is indeed proverbially formidable to all conversational figurantes: like your sharpshooter, he knows his piece, and is sure of his shot."

The truth of this dictum of St. Thomas cannot be too much insisted on in this age of many books, which affords such incentives to literary dissipation and consequent shallowness.

"An intellectual man, as the world now conceives of him, is one who is full of 'views,' on all subjects of philosophy, on all matters of the day. It is almost thought a disgrace not to have a view at a moment's notice on any question from the Personal Advent to the Cholera or Mesmerism. This is owing in a great measure to the necessities of periodical literature, now so much in request. Every quarter of a year, every month every day, there must be a supply for the gratification of the public, of new and luminous theories on the subjects of religion, foreign politics, home politics, civil economy, finance, trade, agriculture, emigration, and the colonies. Slavery, the gold fields, German philosophy, the French empire, Wellington, Peel, Ireland, must all be practised on, day after day, by what are called original thinkers."—*Dr. Newman's Disc. on Univ. Educ.*, p. xxv. (preface).

This writer follows up the subject very ably, and his remarks on that spurious philosophism which shows itself in what, for want of a better word, he calls "viewiness," are worth the attention of all *homines unius libri.*

P.S.—As I think of it, I shall make a cognate Query. Some facetious opponent of the schoolmen fathered on St. Thomas Aquinas an imaginary work in sundry folio volumes entitled *De Omnibus Rebus*, adding an equally bulky and imaginary supplement—*Et Quibusdam Aliis.* This is as often used to feather a piece of unfledged wit, as the speculation concerning the number of angels that could dance on the point of a needle, and yet I have never been able to trace out the inventor of these visionary tomes.

Eirionnach.

THE FORLORN HOPE.

(Vol. viii., p. 411.)

My attention was directed to the consideration of this expression some years ago when reading in John Dymmoks' *Treatise of Ireland*, written about the year 1600, and published among the *Tracts relating to Ireland, printed for the Irish Archæological Society*, vol. ii., the following paragraph:

"Before the vant-guard marched the *forelorn hope*, consisting of forty shott and twenty shorte weapons, with order that they should not discharge untill they presented theire pieces to the rebells' breasts in their trenches, and that sooddenly the short weapons should enter the trenches pell mell: vpon eyther syde of the vant-guarde (which was observed in the batle and reare-guarde) marched wings of shott enterlyned with pikes, to which were sent secondes with as much care and diligence as occasion required. The baggage, and a parte of the horse, marched before the battell; the rest of the horse troopes fell in before the *reareward* except thirty, which, in the head of the *rearelorne hope*, conducted by Sir Hen. Danvers, made the retreit of the whole army." —P. 32.

The terms *rearelorne hope* and *forlorne hope* occur constantly in the same work, and bear the same signification as in the foregoing.

Remarking upon this circumstance to my friend the late Dr. Graves, he wrote the following notice of the word in the *Dublin Quarterly Journal of Medical Science*, of which I was then the editor, in Feb. 1849:

"Military and civil writers of the present day seem quite ignorant of the true meaning of the words *for-*

lorn hope. The adjective has nothing to do with despair, nor the substantive with the 'charmer which lingers still behind;' there was no such poetical depth in the words as originally used. Every corps marching in any enemy's country had a small body of men at the head (*haupt* or *hope*) of the advanced guard; and which was termed the *forlorne hope* (*lorn* being here but a termination similar to *ward* in *forward*), while another small body at the head of the rere guard was called the *rear-lorn hope* (xx.). A reference to Johnson's *Dictionary* proves that civilians were misled as early as the time of Dryden by the mere sound of a technical military phrase; and, in process of time, even military men forgot the true meaning of the words. It grieves me to sap the foundations of an error to which we are indebted for Byron's beautiful line:

'The full of hope, misnamed *forlorn*.'"

W. R. Wilde.

Dublin.

TIECK'S "COMŒDIA DIVINA."

(Vol. viii., p. 126.)

The title-page of this work is: *Comœdia Divina, mit drei Vorreden von Peter Hammer, Jean Paul, und dem Herausgeber*, 1808. The absence of publisher's name and place of publication leaves little doubt that the name W. G. H. Gotthardt, and the date "Basel, Mai 1, 1808," are both fictitious.

But for finding the passage cited by M. M. E. at p. 38., I should have supposed that the Munich critic had referred to some other book with the same title. No one who has read this can suppose it was written by Tieck. The Catholic-romantic school, of which he was the most distinguished member, furnishes the chief objects of the author's ridicule. Novalis, Görres, and F. Schlegel are the most prominent; but at p. 128. is an absurd sonnet "an Tieck."

The *Comœdia Divina* is a very clever and somewhat profane satire, such as Voltaire might have written had he been a German of the nineteenth century. It opens with Jupiter complaining to Mercury of ennui (*eine langweilige Existenz*), and that he is not what he was when young. Mercury advises a trip to Leipzig fair, where he may get good medical advice for his gout, and certainly will see something new. They go, and hear various dealers sing the catalogues of their goods. The lines quoted by M. M. E. are sung by a young man with a puppet-show and barrel-organ to the burden:

"Orgelum Orgelei,
Dudeldum Dudeldei."

He exhibits things taken from the physics of Oken, the metaphysics of Schelling, and the æsthetics of Görres. The whole of the song is good; and I quote one stanza as showing a sound appreciation of the current metaphysicians:

"Die Intelligenz construirt sich in der Zeit
Als Object, und erkennt sich, und das ist gescheidt,
Denn aus diesen und andern Constructuren
Entstehen Lehrbücher und Professuren."

They visit the garret of Herr Novalis Octavianus Hornwunder, a maker of books to order upon every subject: they learn the mysteries of the manufacture. The scene is clever, but much of the wit is unappreciable as directed against productions which have not survived. Jupiter, in compassion to Hornwunder, changes him to a goose, immediately after which a bookseller enters, and, mistaking the gods for authors, makes them an offer of six dollars and twelve groschen the octavo volume, besides something for the kitchen. Jupiter, enraged, changes him to a fox, which forthwith eats the goose "feathers and all."

They then go to see the play of the Fall of Man (*Der Sündenfall*). The subject is treated after the manner of Hans Sachs, but with this difference, that the simple-minded old Nuremberger saw nothing incongruous in making Cain and Abel say their catechism, and Cain go away from the examination to fight with the low boys in the street; whereas the author of *Der Sündenfall* is advisedly irreverent. Another proof, if one were wanted, that he was not Tieck.

Die Ungöttliche Comödie is not by Batornicki, but translated by him from the Polish. In the preface he apologises for inelegant German, as that is not his native language; and I presume he is a Pole, as he says the author's name is known among us (*unter uns*). As he calls it a poem (*Dichtung*), the original is probably in verse. I think the Munich critic could have seen only some extracts from the *Comœdia Divina;* for, so far from Batornicki "plundering freely," I do not find any resemblance between the works except in the sole word *comœdia*. The *Comœdia Divina* is a mockery, not political, but literary, and as such anti-mystic and conservative. *Die Ungöttliche Comödie* is wild, mystical, supernatural, republican, and communistic. It contains passages of great power, eloquence, and pathos. German critics are often prosy and inefficient, but not given to wilful misrepresentation or carelessness in examining the books they review. The writer in the Munich journal must be held an exception.

H. B. C.

U. U. Club.

LIVERIES WORN BY GENTLEMEN.

(Vol. vi., p. 146.; Vol. viii., p. 473.)

The prevalence of the custom of the liveries of noble and other persons being worn by others than the retainers of the family, in the reigns of Henry VI. and Elizabeth, is exemplified by two documents preserved amongst the MSS. of the corporation of this borough. The first, which is also curious as a specimen of the language of the period, is an award under the seal of Margaret of Anjou; under whom, as they had previously done under Katherine, queen of Henry V., the corporation farmed the bailiwick of the town:

"Margaret, by the grace of God, Quene of England and of Ffraunce and Lady of Irland, Doughter of the Kyng of Sicile and Jerlm. Be it knawen to all men to whom this p'sent writyng (endented) shall come, that whereas a certeyn Comission of my fuldoutfull Lord was directed to c'teyn psones to enquere as well of yevyng of lyu'e, as of other diu's articles . . . . . before the Comissioners of the seyd Comission it was p'sented by William Neuby and other of our tenntz of Leycestre . . . . . that c'teyn psones, in Leycestre, had taken clothyng of diu'rez p'sones, ayenst the forme of the statut; that ys to wete, that some of hem had taken clothyng of the Viscount Beaumont, and some of S^r Edward Grey, Lord Fferrers of Growby, and some of hem had taken clothyng of other diu'res psones, by cause of which p'sentement diu'res psones, some of the houshold of the seyd Lord Fferrers, and some of the clothing of the said Lord, with other wele wilners to the said Lord, as yet not to us knawen, by supportacon and favour, and for pleasance to the said Lord, as we ben enfo'med . . . . . betyn and sore woundetyn the said William Neuby, and manesten to bete other of our tenntz of Leycestre." . . . . . She doth therefore "ordeyn, deme, and awarde" that the said Lord Ferrers pay c. marks to William Neuby, that he "be goode lorde to the said William Neuby; and to all other tenntz in our lordship of Leycestre; and that the said lord shall not geve any clothyng or liue'y to any psone dwellyng within our said lordship," &c. . . . "Yeven the xx day of May, the yere of the reign of my most douted Lord Kyng Henr' the Sext, xxvii."

The above extracts show one of the evils to which the practice led; another, mentioned in the deed, was that of deerstealing. William Newby was mayor of the town in 1425, 1433, and 1444–5.

The second document is a curious letter from the mayor and some members of the corporation to George Earl of Huntington, lord-lieutenant of the county, and a frequent resident in the town, where a part of his mansion, called "Lord's Place," and in which James I. was entertained, still exists. The draft of this letter forms part of an interesting series of correspondence between the corporation and the earl, respecting the nomination of the parliamentary representatives of the town in 1601.

The earl recommended that Mr. (afterwards Sir) William Herrick and Mr. Bromley should be chosen, and in strong language warned them against electing Mr. George Belgrave of Belgrave (who had greatly offended him), as he hears "that Belgrave still contineweth his great practising in labouring to be chosen;" and he adds, "Goode Mr. Mayor, be carefull of this, as you and the rest will looke to make accompt of me."

It appears that many members of the corporation were secretly favourable to Mr. Belgrave, and he was elected, as explained in the following letter:

"Right Ho^e, oure humble dewties remēberd, &c., may yt please yo^r good Lpp. to be c'tified, that upon Tuesday morninge laste, being assembled for the choice of o^r Burgesses, Mr. George Belgrave p'sented himselfe amongest us, in a blewe coat w^th a bull head, affirminge and protestinge he was yo^r Lp̄'s s'vt, and that S^r Henrie Harrington, verye late the night before, had obteyned that favour of yo^r ho^r in his behalfe; and muche bemoned his former undewtifull cariage towards yo^r Lp̄, w^th a remorsive remembrance of many most ho. favors receaved from yo^r Lp̄ and yo^r house, towards his auncestors, him, and his; and, recommendinge his former suite to be one of oure Burgesses, being demanded whether he had any letter from yo^r Lp̄, answered, that this (poyntinge at his coat and cognizance) he hoped was a sufficient testimonie of y^r Lp̄'s favour towards him, and of his submission towards yo^r ho^r; and further, that it was so late before S^r Henrie cold pcure yo^r Lp̄'s said favour, as that you cold not well write, and, for the truth of the pmises, he offered his corporal oathe. Whereupon we, thinkinge all this to be true, made choyce of him, w^th Mr. Willm̄ Herricke, to be o^r Burgesses. And now, this evening, wee are credibly certified that y^r Lp̄ hath geven him no suche entertaynem^t; and thus by his said lewde and most dishonest dealinge, being much abused, we thought it o^r dewties forthew^th to signifie the same unto yo^r Lp̄, humbly cravinge yo^r Lp̄'s most ho^rable favor for some reformacōn of this vile practize. And thus, w^th remembrance of oure dewties, wee humbly take o^r leaves. From Leic^r, this xx^th day of October, 1601.

"Youre honor's most humble to comaunde,
Signed by "Willm̄ Rowes, Maior,
Robert Heyricke,"
And ten others.

An angry and characteristic reply from the earl follows, but with which, as it is printed in Thompson's *History of Leicester* (p. 318.), I will not trespass upon your valuable space. It may be sufficient to say, that he tells the mayor that —

"Notwithstanding this treacherous devise of that cunninge practisore, I feare it will appeare, upon due scanninge of this accydent, y^t there remaynes a false brother amongst you . . . . And as for y^e p'sone hymself whoe hathe thus shameleslye sought to dishonoure me and deceave you, I will, by the grace of God, take suche order as in honor and lawfullye I maye, bothe

for y^e better unfouldinge of this, as also for suche punnyshm^t as the law will inflict."

In pursuance of this determination, the earl exhibited an information against Mr. Belgrave in the Star Chamber. The subsequent proceedings which took place on the subject in parliament will be found noticed in D'Ewes's *Journal*, and quoted in Thompson's *History of Leicester*, pp. 319–323.

WILLIAM KELLY.

Leicester.

PHOTOGRAPHIC CORRESPONDENCE.

Queries on Dr. Diamond's Calotype Process. — Would you kindly ask DR. DIAMOND, to whom I should imagine all of us are more or less indebted, the following questions respecting the very valuable paper on the calotype in the last *Photographic Journal?*

1. As to the white spots which make their appearance in developing, on Turner's paper especially, and which he says are owing to minute pieces of metal in the paper, what is the best way of hiding them in the negative, so that they may as little as possible injure the positive? I have suffered sadly from this cause; and have tried to stop them with ammonio-nitrate, which turns after a time to red, and stops the light effectually; but I should prefer some black colouring the strength of which one could measure by seeing its immediate effect.

2. And again, when one has black spots, what is the best means of lessening their intensity, if not of wholly removing them? Φωτογραφος.

[Where light spots occur in a negative, DR. DIAMOND recommends, as the most effectual mode of stopping them, a little gamboge neatly applied with a camel-hair pencil. Where a great intensity is desired, Indian ink may be applied in the same manner, taking care in both cases to smooth off the edges with a dry brush. The cyanide of potassium applied in the same way, but *with very great care*, will remove the black spots. Before it appears to have quite accomplished its object, a negative should be immersed in water, as its action is so energetic.]

Albumenized Paper.—I have followed DR. DIAMOND's directions for albumenizing paper (thin Canson negative) as accurately as I can, but I cannot prevent the albumen in drying, when pinned up, from forming into waves or streaks. This will be best understood from a specimen of a sheet which I inclose, and I shall be much obliged if you can tell me how this can be avoided. Some albumenized paper which I have purchased is quite free from this defect, but being at a distance from London, it is both convenient and economical to prepare my own paper. C. E. F.

[We would recommend our correspondent to remove his paper from the albumen still more slowly; and to take care not to draw it along, but so to lift it that the last corner is not moved until it is raised from the albumen. In pinning up be careful that the paper takes the inward curl, otherwise the appearances exhibited will be almost sure to take place. As the albumenizing liquid is of very trifling cost, we recommend the use of two dishes, as by that means a great economy of time is obtained.]

Replies to Minor Queries.

Marcarnes (Vol. viii., p. 365.).—Can this curiously sounding name be an archaic form of Mackarness, a name, I think, still borne by living persons? FRANCIS JOHN SCOTT.

Tewkesbury.

X on Brewers' Casks (Vol. viii., p. 439.).—Your correspondent B. H. C., though ingenious, is in error. The X on brewers' casks originated in the fact, that beer above a certain strength paid 10*s.* duty; and the X became a mark to denote beer of that better quality. The doubling and tripling of the X are nothing but inventions of the brewers to humbug the public. ב. ד.

No Sparrows at Lindham (Vol. vii., p. 233.). — Amongst the various responses in connexion with the Queries given on the page above noted, communicated direct, the only one which I have thought worthy of insertion in my MSS. is as follows:

"As for there being no sparrows at Lindham, it may be accounted for in the following legend: — A few years ago I was in that district when I heard some account of a person called 'Tom of Lindham;' who, by the way, was a curious personage, and performed some very extraordinary and out-of-the-way feats. At one time he was left at home to protect the corn from the *sparrows;* when, *to save trouble*, he got all of them into the barn, and put a *harrow* into the window to keep them in; and *so starved* (*i. e.* hungered) them to death."

Furthermore Mr. Whittaker kindly communicated of the above Yorkshire worthy:

"At the close of Tom's life he took it into his head to make a road across a part of Hatfield Chase to his own dwelling; when, according to the legend, he employed supernatural aid: with this clause in the contract, that he, Tom, should not inquire any particulars as to the character of his assistants or helpmates. One day, however, being more curious than prudent, he looked behind him; his workmen immediately disappeared, and Tom of Lindham was no more heard of. His road still remains in the state he left it."

M. AISLABIE DENHAM.

Piersebridge, near Darlington, Durham.

Theobald le Botiller (Vol. viii., p. 366.).—Theobald le Botiller was an infant at his father's death, 1206. He had livery in 1222; and in 9 Hen. III.,

1225, married Rohesia or Rose de Verdun, not *Vernon*. She was so great an heiress that she retained her own name, and her posterity also bore it. She founded the Abbey of Grâce Dieu, Leicestershire, in 1239; and died 1247–8. Her husband died in 1230, leaving two sons: John de Verdun, who inherited, and Nicholas, who died in Ireland without issue; and one daughter Maud, who married John FitzAlan, Earl of Arundel.

WALTER DEVEREUX.

Hampton Court Palace.

Vault at Richmond, Yorkshire (Vol. viii., p. 388.).—Touching the "vault," or underground passage, "that goeth under the river" of Swale, from the Castle of Richmond to the priory of St. Martin, every tradition, *i. e.* as to its whereabouts, is, I believe, now wholly lost.

Your Querist, however, who seems to feel an interest in that beautiful and romantic portion of the *north countrie*, will perhaps welcome the following mythe, which is connected, it is possible, with the identical *vault* which is depictured by Speed in his *Plan of Richmond*. It was taken down from the lips of a great-grand-dame by one of her descendants, *both of whom are still living*, for the gratification of your present correspondent, who, like Luther,

"Would not for any quantity of gold part with the wonderful tales which he has retained from his earliest childhood, or met with in his progress through life."

But to my legend:

Once upon a time a man, walking round Richmond Castle, was accosted by another, who took him into a *vennel*, or underground passage, below the castle; where he beheld a vast multitude of people lying as if they were sleeping. A *horn* and a *sword* were presented to him: the horn to blow, and the sword to draw; in order, as said his guide, to release them from their slumbers. And when he had drawn the sword half out, the sleepers began to move; which frightened him so much, that he put it back into the sheath: when instantly a voice exclaimed,

"Potter! *Potter Thompson!*
If thou had either drawn
The *sword*, or blown the *horn*,
Thou had been the luckiest man that ever was born."

So ends the Legend of the Richmond Sleepers and Potter Thompson; which, mayhap, is scarcely worth preserving, were it not that it has preserved and handed down the characteristic, or rather trade, cognomen and surname of its timorous at least, if not cowardly, hero.

M. AISLABIE DENHAM.

Piersebridge, near Darlington, Durham.

Lord Audley's Attendants at Poictiers (Vol. viii., p. 494.).—A notice of the arguments in opposition to the statement, rested mainly on the grant of arms by John Touchet, Lord Audley, to the descendant of Sir James de Mackworth, in consideration of his having been one of these esquires, occurs in Blore's *Rutland*, p. 130. and p. 224. And it appears to be satisfactorily shown by the grant itself, that it was not made on account of the services of Sir James. J. P. Jun.

Portraits at Brickwall House (Vol. vii., p. 406.).—Immerzeel says, in his *Levens der Kunstschilders* (*Lives of the Painters*), vol. iii. pp. 238, 239.:

"Thomas van der Wilt, born at Piershil in the district of Putten, was a disciple of Verkolje at Delft, where he also settled. He painted portraits, domestic scenes, &c., which were not free from stiffness. He also engraved in mezzotinto after Brouwer, Schalken, and others. His drawings were engraved by his son William, who died young."

He was living in 1701, and was probably grandson of a person of the same name who resided in 1622 at Soetermeer near Leyden, for in the register of the villages of Rhynland are found:

"Jan Thomas van der Wilt and Maritgen Pietersdr, his wife, with Thomas, Maritgen, Pieter, Cornelis, Grietge, Jannetge, and Ingethen, their children."

The portrait painted by Terburgh probably represents Andries de Graeff, who, in 1672, is called by Wagenaar, in his *Vaderlandsche Hist.* of that year (p. 82.), late burgomaster of Amsterdam. It is then necessary to ascertain whether this late burgomaster died in 1674. The family de Graeff also resided at Delft, where several of its members became magistrates. ELSEVIR.

The portrait of the old gentleman is, in my opinion, doubtless that of Andries de Graeff, who was elected burgomaster of Amsterdam in 1660, and filled the office several times afterwards, although after the year 1670 his name no more appears on the list of burgomasters, which can very well agree with the date of death (1674) on the portrait.—From the *Navorscher*.

A. J. VAN DER AA.

Gorinchem.

The Words "Mob" and "Cash" (Vol. viii., pp. 386. 524.).—CLERICUS RUSTICUS will find the origin and first introduction of the word *mob* fully stated in Trench's *Lectures on the Study of Words* (p. 124. fourth ed.). In addition to the quotations there made, CLERICUS RUSTICUS may refer to Dryden's preface to *Cleomenes* (1692), to the 230th number of *The Tatler*, written by Swift (an. 1710), and to the Dean's *Introduction to Polite Conversation*.

Cash.—What Lord Holland may have meant by a legitimate English word it is hard to say. Dr. Johnson derives it from the Fr. *caisse* (or *casse*), which Cotgrave interprets "a box, a *case*,

or chest; also, a merchant's *cash* or counter." Todd confirms the correctness of Johnson's etymology by a usage in Winwood's *Memorials;* where the Countess of Shrewsbury is said to have 20,000*l.* in her *cash*. And Richardson farther confirms it by a quotation from Sir W. Temple; and one from Sherwood, who explains *cashier*, "Qui garde le *casse* de l'argent de merchand;" and a merchant's *cash*, "*casse* de merchand." Q.

Bloomsbury.

English Clergyman in Spain (Vol. viii., p. 410.). —The clergyman was perhaps attached to the army of England in Spain, in the capacity of chaplain. I recommend a search for the record of his licence, which will very probably recite his appointment; and this record is most likely to be found with the proper officer of the diocese of London, in Doctors' Commons. I have seen one extraordinary discovery of information of the kind now sought by D. Y., in this quarter; and D. Y. will probably be so kind as to note his success in "N. & Q.," if he obtains his information here or elsewhere. E.

The Cid (Vol. viii., p. 367.).—I find in the catalogue of my library, the greatest part of which was destroyed by fire in 1849, amongst other books relating to *The Cid*, the following:

"Romancero, e Historia del muy valeroso Cavallero el Cid Ruy Diaz de Bivar, en lenguaje antiguo, recopilado por Juan de Escobar. En esta ultima impression van añadidos muchos romances, que hasta aora no han sido impressos, ni divulgados, 12mo. con licençia. En Pamplona, por Martin de Zavala, año 1706."

"Romancero e Historia del mui valeroso Cabellero el Cid Rui-diaz de Vibar, en lenguage antiguo, recopilado por Juan de Escobar, neuva edicion, reformada sobre las antiguas, añadida e illustrada con varias notas y composiciones del mismo tiempo y asunto para su mas facil intelligencia, y adornada con un epitome de la Historia verdadera del Cid. Por D. Vicente Gonçales del Reguero. 12mo. con licencia, Madrid, Imprenta de Cano, 1818."

In Thorpe's *Catalogue*, 1841, No. 1355, is an edition, 12mo., Segovia, 1629. John Adamson.

Exterior Stoups (Vol. v., p. 560.; Vol. vi., pp. 18. 86. 160. 345. 497. 591., &c.).—Having introduced this subject to "N. & Q.," you will perhaps allow me to return to it, by adding to the list of churches where exterior stoups may be seen, the names of Leigh and Shrawley, Worcestershire. A recent visit to these places made me aware of the existence of the stoups. That at Leigh is in a shattered condition, and is on the south side of the western doorway: it is now covered in by a porch of later date. That at Shrawley is on the eastern side of the south door, and is hollowed out within the top of a short column. Shrawley Church possesses many points of interest for the antiquary: among which may be mentioned, a Norman window pierced through one of the buttresses of the chancel. Among the noticeable things at Leigh Church is a rude sculpture of the Saviour placed exteriorly over the north door of the nave, in a recess, with semicircular heading and Norman pillars. The rector is gradually restoring this fine church.

Cuthbert Bede, B.A.

Green Jugs used by the Templars (Vol. viii., p. 171.). — In clearing out the ground for the foundation of Raymond Buildings in Gray's Inn, about thirty years since, two earthen green jugs were dug up, which are preserved by the benchers as a memento of "the olden times."

They will hold very little more than half a pint of liquor, are tall and of good proportions, but so small at the top as almost to preclude their being used to drink out of, and having a lip it is surmised that they held the portion assigned to each student, who was also supplied with a drinking horn.

I have seen a jug of the same description in the possession of a gentleman in Lincoln's Inn, which he informed me was brought to light in excavating for the new hall. It is therefore probable that all the inns of court were accustomed to provide jugs of the same description. F. Whitmarsh.

"*Peccavi*," *I have Scinde* (Vol. viii., p. 490.).—Your correspondent Mr. G. Lloyd, who says he does "not know on what authority" it is stated that "the old and lamented warrior, Sir Charles Napier, wrote on the conquest of Scinde, *Peccavi!*" is informed that the sole author of the despatch was *Mr. Punch*. Cuthbert Bede, B.A.

In a note touching these well-known words, Mr. G. Lloyd says, "It is also stated, I do not know on what authority, that the old and lamented warrior, Sir Charles Napier, wrote on the conquest of Scinde, *Peccavi!*" The author of *Democritus in London, with the Mad Pranks and Comical Conceits of Motley and Robin Good-Fellow*, thus alludes to this saying in that work. I presume he had good authority for so doing:

Sir P. "What exclaim'd the gallant Napier,
Proudly flourishing his rapier!
To the army and the navy,
When he conquer'd Scinde? '*Peccavi!*'"

A Subscriber.

Raffaelle's Sposalizio (Vol. vii., p. 595.; Vol. viii., p. 61.) — The reason why the ring is placed on

the third finger of the right hand of the Blessed Virgin in Raffaelle's "Sposalizio" at Milan, and in Ghirlandais's frescoe of the same subject in the Santa Croce at Florence, is to be found in the fact that the right hand has always been considered the hand of power or dignity, and the left hand of inferiority or subjection. A married woman always wears her ring on the third finger of the left hand to signify her subjection to her husband. But it has been customary among artists to represent the Blessed Virgin with the ring on the right hand, to signify her superiority to St. Joseph from her surpassing dignity of Mother of God. Still she is not always represented so, for in Beato Angelico's painting of the marriage of Mary and Joseph she receives the ring on her left hand. See woodcut in Mrs. Jameson's *Legends of Madonna*, p. 170. In the Marriage of the Blessed Virgin by Vanloo, in the Louvre, she also receives the ring on the left hand. Giotto, Taddeo Gaddi, Perugino, &c., have painted the "Sposalizio," but I have not copies by me to refer to.

CEYREP.

Early Use of Tin. — Derivation of the Name of Britain (Vol. viii., pp. 290. 344. 445.). — Your correspondent G. W. having been unable to inform DR. HINCKS who first suggested the derivation of *Britannia* from *Baratanac* or *Bratanac*, I have the pleasure to satisfy him on this point by referring him to Bochart's *Geographia Sacra*, lib. I. c. xxxix. In that great storehouse of historical information, the Memoirs of the Academy of Inscriptions and Belles-Lettres, there are some profound researches by Melot and others, in which may be found answers to all the Queries proposed by G. W.

The islands, rivers, mountains, cities, and remarkable places of Phœnician colonies, had even in the time of the habitation of the Greeks and Romans Phœnician names, which, according to the spirit of the ancient languages of the East, indicated clearly the properties of the places which bore those names. See instances in Bochart, *ubi supra*; Sammes's *Britannia Antiqua Illustrata, or the Antiquities of Ancient Britain derived from the Phœnicians*; and D'Hancarville's Preface to Hamilton's *Etruscan, &c. Antiquities*.

BIBLIOTHECAR. CHETHAM.

Unpublished Epigram by Sir Walter Scott (Vol. vii., pp. 498. 576.). — The following extract is from the *Gentleman's Magazine*, March, 1824, p. 194.:

"Mr. J. Lawrence of Somers Town observes: 'In the summer of the year 1770 I was on a visit at Beaumont Hall on the coast of Essex, a few miles distant from Harwich. It was then the residence of Mr. Canham. . . . I was invited to ascend the attics in order to read some lines, imprinted by a cowboy of precocious intellect. I found these in handsome, neatly executed letters, printed and burnished with leaf-gold, on the wall of his sleeping-room. They were really golden verses, and may well be styled Pythagorean from their point, to wit:

> 'Earth goes upon the earth, glittering like gold;
> Earth goes to the earth sooner than 'twould;
> Earth built upon the earth castles and towers;
> Earth said to the Earth, All shall be ours.'

The curiosity of these lines so forcibly impressed them on my memory, that time has not been able to efface a tittle of them. *But from what source did the boy obtain them?*"

Permit me to repeat this Query? J. R. M., M.A.

Derivation of the Word "Humbug" (Vol. viii. *passim*). — Not being satisfied with any of the derivations of this word hitherto proposed in your pages, I beg to suggest that perhaps it may be traced to a famous dancing master who flourished about the time when the word first came into use. The following advertisement appeared in the *Dublin Freeman's Journal* in Jan. 1777:

"*To the Nobility.*

"As Monsieur Humbog does not intend for the future teaching abroad after 4 o'clock, he, at the request of his scholars, has opened an academy for young ladies of fashion to practise minuets and cotillions. He had his first assembly on Friday last, and intends continuing them every Friday during the winter. He does not admit any gentlemen, and his number of ladies is limited to 32; and as Mrs. Humbog is very conversant in the business of the Toilet Table, the ladies may depend on being properly accommodated. Mr. Humbog having been solicited by several gentlemen, he intends likewise to open an academy for them, and begs that those who chuse to become subscribers will be so good as to send him their addresses, that he may have the honour of waiting upon them to inform them of his terms and days. Mr. Humbog has an afternoon school three times a week for little ladies and gentlemen not exceeding 14 years of age. Terms of his school are one guinea per month and one guinea entrance. Any ladies who are desirous of knowing the terms of his academy may be informed by appointing Mr. Humbog to wait upon them, which he will do on the shortest notice. Capel St. 21 Jan. 1777."

OMICRON.

Bees (Vol. viii., p. 440.). — In the midland counties the first migration of the season is *a swarm*, the second *a cast*, and the third *a spindle*.

ERICA.

Topsy Turvy (Vol. viii., p. 385.). — I have always understood this to be a corruption of "Topside t'other way," and I still think so.

WM. HAZEL.

Parish Clerks and Politics (Vol. viii., p. 56.). — In the excitement prevalent at the trial of Queen Caroline, I remember a choir, in a village not a hundred miles from Wallingford, Berks, singing

with great gusto the 1st, 4th, 11th, and 12th verses of 35th Psalm in Tate and Brady's New Version. WM. HAZEL.

Phantom Bells—"*The Death Bell*" (Vol. vii. *passim*).—I have never met, in any work on folk-lore and popular superstitions, any mention of that unearthly bell, whose sound is borne on the death-wind, and heralds his doom to the hearer. Mickle alludes to it in his fine ballad of "Cumnor Halle:"

> "The *death-belle* thrice was heard to ring,
> An aerial voice was heard to calle,
> And thrice the raven flapp'd its wing,
> Arounde the towers of Cumnor Halle."

And Rogers, in his lines "To an Old Oak:"

> "There once the steel-clad knight reclined,
> His sable plumage tempest-tossed:
> And as the *death-bell* smote the wind,
> From towers long fled by human kind,
> His brow the hero crossed."

When ships go down at sea during a terrible tempest, it is said the "death-bell" is often distinctly heard amid the storm-wind. And in tales of what is called Gothic superstition, it assists in the terrors of the supernatural.

Sir W. Scott perhaps alluded to the superstition in the lines:

> "And the kelpie *rang*,
> And the sea-maid sang,
> The dirge of lovely Rosabelle."

EIRIONNACH.

Porter Family (Vol. viii., p. 364.).—Full particulars of the existing branch of this ancient family can be afforded by the Rev. Malcom Macdonald of South End, Essex, chaplain to Lady Tamar Sharpe, the aunt and guardian of the representatives of Sir R. K. Porter. M. H. J.

Thavies Inn.

The Mitred Abbot in Wroughton Church, Wilts (Vol. viii., p. 411.).—The figure was painted in fresco, not on a pillar, but on the spandril-space between two arches. The vestments, as far as I can make out, are an alb, a tunicle and a cope, and mitre. The hands do not appear to hold anything, and I see nothing to show it to represent a mitred abbot rather than a bishop. The colours of the cope and tunicle were red and green, the exterior of the cope and the tunicle being of one colour, the interior of the cope of the other. The figure was the only perfect one when I visited the church, and the rain was washing it out even as I sketched; but there had been one between every two arches, and there were traces of colour throughout the aisle, and the designs appeared to me unusually elegant. I believe my slight sketch to be all that now remains; and I shall be glad to send a copy of it to your correspondent if he wishes for it, and will signify how I may convey it to him.

Passage in Virgil (Vol. viii., p. 270.).—Is this the passage referred to by Doctor Johnson?

> "Nunc scio, quid sit Amor: duris in cotibus illum
> Aut Tmarus, aut Rhodope, aut extremi Garamantes,
> Nec generis nostri puerum, nec sanguinis, edunt."
>
> Virgil: *Bucolica*, Ecl. viii. l. 43.

"The shepherd in Virgil grew at last acquainted with Love, and found him a native of the rocks." Dr. Johnson found his reward not in vain solicitations to patrons, but in the fruits of his literary labours.

The famous lines in Spenser's "Colin Clout's come home again,"* on the instability and hollowness of patronage, may occur to the reader:

> "Full little knowest thou, that hast not tride,
> What hell it is in suing long to bide:
> To lose good days that might be better spent,
> To waste long nights in pensive discontent.
> To speed to-day, to be put back to-morrow,
> To feed on hope, to pine with fear and sorrow.
> To fret thy soul with crosses and with cares;
> To eat thy heart through comfortless despaires," &c.

F.

Sir Anthony Fitzherbert, Chief Justice (Vol. viii., pp. 158. 276.).—In "A Letter to a Convocation Man," which was recently edited by a frequent contributor to your pages, the REV. W. FRASER, B.C.L., and is favourably mentioned by you, I find the following sentence, declaring that Sir Anthony Fitzherbert *was* Chief Justice:

> "I must admit that it is said in the second part of Rolle's *Abridgment*, that the Archbishop of Canterbury was prohibited to hold such assemblies by Fitzherbert, Chief Justice, because he had not the King's licence. But he adds that the Archbishop would not obey it; and he quotes Speed for it."—P. 38. of original pamphlet, and p. 36. of Mr. Fraser's reprint.

MR. FRASER merely refers to Sir Anthony Fitzherbert as being made judge of the Common Pleas in 1523, and does not enter into this question, which deserves investigation. M. W. R.

"*To put a* spoke *in his wheel*" (Vol. viii., pp. 269. 351.).—W. C.'s answer to G. K.'s inquiry is so very facetious, that I must confess I do not understand it.

As to the meaning of the expression, I think there can be no doubt. Ainsworth interprets it, "Scrupulum injecisti mihi, spem meam remoratus es."

In Dutch, "Een spaak in t'wiel steeken," is "To traverse, thwart, or cross a design." See Sewel's *Woordenboek*.

The effect is similar to that of *spiking* cannon. And it is not improbable that *spoke*, known by the

[* In Mother Hubberd's Tale.—ED.]

ignorant to form part of the wheel, has been by them corrupted from *spike:* and that the act is, driving a *spike* into the nave, so as to prevent the wheel from turning on its axle. Q.

Bloomsbury.

Ballina Castle (Vol. viii., p. 411.).—O. L. R. G. inquires about Ballina Castle, Castlebar, and of the general history, descriptions, &c. of the co. Mayo. In the catalogue of my manuscript collections, prefixed to my *Annals of Boyle, or Early History of Ireland* (upwards of 200 volumes), No. 37. purports to be "one volume 8vo., containing full compilations of records and events connected with the county of Mayo, with reference to the authorities," and it has special notices of Castlebar, Cong, Burrishoole, Kilgarvey, Lough Conn, &c., and notes of scenery and statistics. I offered in the year 1847 to publish a history of the county if I was indemnified, but I did not succeed in my application. I have, of course, very full notices of the records, &c. of Ballina, and the other leading localities of that interesting but too long neglected county, which I would gladly draw out and assign, as I would any other of my manuscript compilations, to any literary gentleman who would propose to prepare them for publication, or otherwise extract and report from them as may be sought. John D'Alton.

48. Summer Hill, Dublin.

Mardle (Vol. viii., p. 411.).—This is the correct spelling as fixed by Halliwell. I should propose to derive it from A.-S. *mathelian*, to speak, discourse, harangue; or A.-S. *methel*, discourse, speech, conversation. (Bosworth.) Forby gives this word only with the meaning "a large pond;" a sense confined to Suffolk. But his vocabulary of East Anglia is especially defective in East Norfolk words — an imperfection arising from his residence in the extreme west of that county.

E. G. R.

Charles Diodati (Vol. viii., p. 295.).—Mr. Singer mentions that Dr. Fellowes and others have confounded Carlo Dati, Milton's Florentine friend, with Charles Diodati, a schoolfellow (St. Paul's, London) to whom he addresses an Italian sonnet and two Latin poems. Charles Diodati practised physic in Cheshire; died 1638. Was this young friend of Milton's a relative of Giovanni Diodati, who translated the Bible into Italian; born at Lucca about 1589; became a Protestant; died at Geneva, 1649? Ma. L.

Longevity (Vol. viii., p. 442.). — Mr. Murdoch's Query relative to Margaret Patten reminds me of a print exhibited in the Dublin Exhibition, which bore the following inscription:

"Mary Gore, born at Cottonwith in Yorkshire, A.D. 1582; lived upwards of one hundred years in Ireland, and died in Dublin, aged 145 years. This print was done from a picture *taken* (the word is torn off) when she was an hundred and forty-three. Vanluych *pinxit*, T. Chambers *del.*"

Eirionnach.

"*Now the fierce bear*," *&c.* (Vol. viii., p. 440.). —The lines respecting which θ. requests information are from Mr. Keble's *Christian Year*, in the poem for Monday in Whitsun Week. They are, however, misquoted, and should run thus

"Now the fierce bear and leopard keen
Are perish'd as they ne'er had been,
Oblivion is their home."

G. R. M.

Miscellaneous.

NOTES ON BOOKS, ETC.

As long as poetry of the highest order is appreciated in England, Gray's *Elegy written in a Country Churchyard* will never want readers to pore over its beauties, or artists ready to dedicate their talents to its illustration. Of the latter fact we have evidence in a new edition just issued by Mr. Cundall, which is illustrated on every page with engravings on wood from drawings by Birkett Foster, George Thomas, and a Lady. The artists have caught the spirit of the poet, and their fanciful creations have been transferred to the wood with the greatest delicacy by the engravers, — the result being a most tasteful little volume, which must take a foremost rank among the gift-books of the coming Christmas.

Books Received. — Smith's *Dictionary of Greek and Roman Geography, by various Writers*, Part VIII., which extends from the conclusion of the admirable article on *Etruria* to *Germania*, and includes *Gallia Cisalpina* and *Transalpina*, which scarcely required the initials (*G. L.*) to point out the accomplished scholar by whom they are written. — Darling's *Cyclopædia Bibliographica:* Parts XIV. and XV. extend from *O. M. Mitchell* to *Platina or De Sacchi*. The value of this analytical, bibliographical, and biographical Library Manual will not be fully appreciable until the work is completed. — *The National Miscellany*, Vol. I. The first volume of this magazine of General Literature is just issued in a handsome form, suitable to the typographical excellence for which this well-directed and well-conducted miscellany is remarkable. — *Remains of Pagan Saxondom, principally from Tumuli in England*, Part VIII.: containing Bronze Bucket, found at Cuddesden, Oxfordshire; and Fibula, found near Billesdon, Leicestershire. We would suggest to Mr. Akerman that the Bronze Bucket is scarcely an example of an object of archæological interest, which requires to be drawn of the size of the original, and coloured from it: and that the value of his useful work would be increased by his adhering to his original arrangement, by which the illustrative letter-press appeared in the same part with the engraving to which it referred.

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Wanted by *Rev. B. H. Blacker*, 11. Pembroke Road, Dublin.

Notices to Correspondents.

W. H. M. W. *The Heralds' visitation for Wiltshire in* 1623 *will be found in the British Museum, Harl. MSS.* 1165. *and* 1443. *See too Sims's* Indexes to Pedigrees, *&c.*

RALPHO's *communication should have been addressed to the writer, quoting the lines on which he comments.*

GAMMER GURTON's *suggestion is a very good one; and we can promise that our Christmas Eve Number shall be rich in* FOLK LORE.

G. S. M., *who desires information respecting the history of Newspapers, their progress and statistics, is referred to F. K. Hunt's* Fourth Estate, a Contribution towards a History of Newspapers and of the Liberty of the Press, 2 *vols.* 8vo., *London*, 1850. *Several articles on the subject will be found in our own columns.*

If F. S. A. *applied to the proper authorities, we cannot doubt that the information he received is true.*

J. W. N. K. *We have referred the descriptions of the pictures to one of the very highest authorities in London, who is of opinion that if the marks on the back* are genuine, *they are the marks of the owner, not of the artist.*

J. T. *The volume* Remarques de Pierre Motteux sur Rabelais *is no doubt a translation of the notes which Motteux inserted in the English version, of which the first three books were translated by Urquhart, the other two by himself. This translation has, we think, been reprinted by Bohn.*

J. W. T. *The monastic work inquired after is noticed by another Correspondent at* p. 569. *of the present Number.*

Dr. Diamond on the Simplicity of the Calotype Process *is, on account of its length from the many additions made to it, unavoidably postponed until next week.*

T. L. (Islington). *The ingredients referred to are all used by Le Gray, the originator of the waxed-paper process. They are supposed not only to increase the sensitiveness of the paper, but to add to its keeping qualities. We have no doubt that a letter addressed to the College of Chemistry will find the gentleman to whom you refer.*

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Erratum.—Vol. viii, p. 546. l. 20. from bottom, for "burnishing" read "bruising."

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A MEDIUM OF INTER-COMMUNICATION

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"When found, make a note of." — CAPTAIN CUTTLE.

No. 216.] SATURDAY, DECEMBER 17. 1853. { Price Fourpence. Stamped Edition, 5d.

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Notes.

TEACHING A DOG FRENCH.

"N. & Q." the other day (Vol. viii., p. 464.) contained a curious tale of a cat: will you insert as a pendent the following one of a dog? The supposition that D. Julio was some obnoxious Frenchman protected by the Government, seems necessary to account for the "teachyng a dogg frenche" in front of his door constituting such a dire offence. His name occurs, if I remember rightly, in Dr. Dee's *Diary* (Cam. Soc.), but I have not the book at hand to refer to. Perhaps some of your correspondents may inform me who he was. The original is in the Lansdowne MS. (114. No. 8.) in the British Museum; and the fact of its being amongst Lord Burleigh's papers shows that the occurrence took place between 1571 and 1598, the respective dates of his appointment as "l tresurer" and his death. ARTHUR PAGET.

"D. Julio's Abstract of the Deposicõns of ye witnesses sworne touching ye speches of John Paget.

"To proue that one William (sic) Paget, on the vth day of this present moneth, being Fryday, betwixt viii and ix of the clocke at nyght, went vp and down teachyng a dogg frenche.

"1. Mris Karler, a jentilwoman borne, sayeth, that about the same tym, she did hear the said Paget, that he wold teache his dogg to speak frenche.

"2. Mris Anne Coot, a jentilwoman, affirmeth the same.

"3. One William Poyser, yeoman, sayeth, that he harde Paget saye that he wold make his dogg speake as good frenche as any of them.

"4. James Hudson sayeth, that standing at his maister's doore he did hear Paget speake to his dogg in a straunge language, but what language he knew not.

"5. Edward, a grosser, is to be deposed that he harde Paget say, I will teache my dogg to speake frenche, and was talking with his dogg in frenche.

"To proue that the sayd Paget did say, Shortlye will come vnto the realme frenche dogges, I hope I shall see thame all rootted out.

"1. Mris Karter sayeth, she harde Paget say, Shortlie wil come vnto the realme frenche dogges, I hope I shall see thame all rootted out.

"2. Mrls Anne Coot affirmeth the same.

"3. William Poyser sayeth, he harde Paget say, Within this week or two, there will come a great many frenche dogges.

"4. Mrls Eleonore Borgourneci vppon her othe affirmeth the same.

"5. The l maior writteth in his lre to my l tresurer that Paget affirmeth before him that he wold the realme were ryd of all yll straungers, adding this qualification. [Qualification not given.]

"To proue the great assembly that was with Paget, before D. Julio came home to his howse.

"1. John Polton saieth, when his maister came home there was about a hundreth persone of men, women, and chyldren, vp and downe there.

"2. James Hudson sayeth, that he thinketh there

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was about iiii people assembled in the streett before this examinat his maister came home.

"3. Richard Preston sayeth, that there was in his iudgement aboue a hundred people in the streett before this deponets maister came home, and after his mr came home the nomber of the people were greater.

"To proue that the sayd Paget did resiste to the constable when he came to apprehend him.

"1. William Poyser sayeth, when the constable came to apprehende the sayd Paget he kept the constable out with force, and sayd he should not enter on him.

"2. James Hudson sayeth, Paget wold not suffer the constable to entere vnto his howse, but sayd if any man will entere vnto this howse, yf it were not fr felony or treason to apprehend him, he wold kill hym, yf he could, fr he sayd his howse was his castell.

"3. Richard Preston sayeth, when the constable came to apprehende Pagett, he hauing a bill or halberd in his hand, did keape him out of his howse, and sayd, he showld not enter except it were fr felonye or treason, or that he brought my l maiors warrant."

THE RELIGION OF THE RUSSIANS.

Public attention being very particularly directed towards the Russian nation at the present time, a few remarks regarding some peculiarities in their manner of worship, &c., which probably are not generally known, may be interesting.

I have been for some time past endeavouring to determine the exact nature of the homage the Russians pay to the "gods"—whether they should be called *images* or *pictures?* and whether the Russians should be considered idolaters or not?

Whenever a Russian passes a church, his custom is to cross himself (some do so three times, accompanying it with bowing). In every room in their houses an image (or picture) is placed in the east corner, before which they uncover their heads and cross themselves on entering.

Their churches are filled with these their representatives of the deity, and it is very curious to observe a devout Russian kissing the toe of one, crossing himself before another, while to another he will in addition prostrate himself, even with his head to the ground; this latter is also very frequently done at intervals during the celebration of their services: but their churches are always open, so that if any one wants to pay devotion to a particular image (or picture) while no service is going on, he can do so.

I understand that they consider they worship the deity through these representations. In the present day these gods are called *obraaz*, of which the literal translation is *image*. The old Sclavonic word for them is *eekona*, which was formerly in general use, and has exactly the same meaning, answering to the Greek word εικων. As far as I can make out, neither of these words can be translated *picture*; but I do not remember to have found this point touched upon in any books I have read on Russia or its religion; and hope, if any correspondent is able to give us farther information on the subject, he will do so.

The Russians also believe in relics, in their efficacy in healing diseases, working other miracles, &c. Notwithstanding this, a very short time ago, a new relic was found in the south of Russia, and a courier being immediately despatched with it to the Emperor at St. Petersburg; on his arrival, his Imperial Majesty (expecting some important news regarding his operations in the neighbourhood of Turkey), when told his errand, exclaimed, "Away with the relic! it is time to put an end to such nonsense." Would that this were to be carried out! But their superstitions seem too deeply rooted to be done away with in a short time.

J. S. A.

LEICESTERSHIRE EPITAPHS.

Having seen only one epitaph from this county among those which have appeared in "N. & Q.," I annex a few specimens, which you may perhaps deem worth inserting in your pages.

Burbage:

"These pretty babes, who we did love,
Departed from us like a dove;
These babes, who we did much adore,
Is gone, and cannot come no more."

Hinckley:

"My days on earth they were but few,
With fever draughts and cordials few,
They wasted like the morning dew."

Braunstone:

"All triumph yesterday, to-day all terror!
Nay, the fair morning overcast ere even:
Nay, one short hour saw weil and dead, War's mirror
Having Death's swift stroke unperceived given."

Another:

"An honest, prudent wife was she;
And was always inclin'd
A tender mother for to be,
And to her neighbours kind."

Belgrave. This I quote from memory; it may not be verbally, but it is substantially correct:

"Laurance Stetly slumbers here;
He lived on earth near forty year;
October's eight-and-twentieth day
His soul forsook its house of clay,
And thro' the pure ether took its way.
We hope his soul doth rest in heaven.
1777."

Newtown Linford, adjoining Bradgate Park. In this churchyard is a tombstone on which is engraved only the letters of the alphabet and the simple numerals. The story goes, that he who lies below, an illiterate inhabitant of the village in the last century, whose name, I believe, is now forgotten, being very anxious that, after death, a tombstone should be erected to perpetuate his memory, and being fearful that his relatives might neglect to do so, came to Leicester to purchase one himself. Seeing this stone in the mason's workshop (where it was used by the workmen as a pattern for the letters and figures), he bought it "a bargain," supposing it would serve his purpose as well as a new one, and after his decease it was placed at the head of his grave, where it now appears.

All Saints' churchyard, Leicester. On two children of John Bracebridge, who were both named John, and died infants:

"Both John and John soon lost their lives,
And yet, by God, John still survives."

Throsby (*Hist. of Leic.*) relates that Bishop Thurlow, at one of his visitations, had the words *by God* altered to *thro' God*. WILLIAM KELLY.

Leicester.

LONGFELLOW'S "REAPER AND THE FLOWERS."

On looking over, a short time ago, a book of German songs, I was much struck by the similarity of thought, and even sometimes of expression, between the above piece from Mr. Longfellow's *Voices of the Night*, and a song by Luise Reichardt, a few verses of which I subjoin; as perhaps the song may not be known to some of your correspondents.

"It is a favourite theme," as Sir W. Scott says, "of laborious dulness to trace such coincidences, because they appear to reduce genius of the higher order to the usual standard of humanity, and of course to bring the author nearer to a level with his critics."

It is not, however, with the view of detracting from the originality of Mr. Longfellow, that these two small pieces are put side by side; for possibly the song alluded to was never seen by our transatlantic neighbour, but merely for the purpose of showing how the poets treat the same, and certainly not very novel subject.

"DER SCHNITTER TOD.
(Von Luise Reichardt.)

"Es ist ein Schnitter, der heisst Tod,
Der hat Gewalt vom höchsten Gott.
Heut' wetzt er das Messer,
Es schneid't schon viel besser,
Bald wird er drein schneiden,
Wir müssen's nur leiden.
Hüte dich, schön's Blümelein!

"Was heut' noch grün und frisch dasteht,
Wird morgen schon hinweg gemäht;
Die edlen Narzissen,
Die Zierden der Wiesen
Die schön' Nyagnithen,
Die turkischen Binden.
Hüte dich, schön's Blümelein!

"Viel hundert tausend ungezählt,
Was nur unter die Sichel fällt:
Ihr Rosen, ihr Lilien,
Euch wird er austilgen,
Auch die Kaiserkronen
Wird er nicht verschonen.
Hüte dich, schön's Blümelein!

"Trotz, Tod! Komm her, ich fürcht' dich nicht!
Trotz, eil daher in einem Schnitt!
Werd' ich nur verletzet,
So werd' ich versetzet,
In den himmlischen Garten,
Auf den wir alle warten,
Freue dich, schön's Blümelein!"

J. C. B.

Minor Notes.

"*Receipt*" *or* "*Recipe.*" — In one of Mr. Ryle's popular tracts, "*Do you pray?*" Wertheim and Mackintosh: London, 1853, occurs the following expression, p. 18.:

"What is the best *receipt* for happiness?"

Is the use of "receipt" for "recipe" to be admitted into the English language? W. E.

Death of Philip III. of Spain. — D'Israeli, in his *Curiosities of Literature*, states to the effect that this king's fatal illness was induced by the overheating of a brazier, whereof state etiquette forbad the removal until the person in regular attendance should arrive. For this statement he quotes no authority, and consequently MR. BOLTON CORNEY, in his *Illustrations of the Curiosities of Literature* (2nd ed., p. 87.), discredits the story.

It is singular that MR. CORNEY should have forgotten that the anecdote is given by the Maréchal

de Bassompierre, who was at Madrid at the time of the king's death; the Maréchal's informant was the Marquis de Pobar, *who was present at the scene.* Is not this sufficient? (See *Mémoires de Bassompierre*, under the date of 11th of March, 1621, vol. i. p. 548. of the edition of Cologne, 1665.) C. V.

Churchwardens. — In an old scrap-book in my possession, I met with the following, which, should you deem it of sufficient interest, I shall be glad to see inserted in "N. & Q." The print appears to be about sixty or seventy years old, and evidently from a newspaper:

"The institution of churchwardens is of remote antiquity, they having been first appointed at the African Council, held under Celestine and Boniface, about the year of our Lord 423. These officers have at different periods been distinguished by different appellations, *Defensores*, *Œconomi*, and *Præpositi Ecclesiæ*, *Testes Synodales*, &c. In the time of Edward III. they were called Church Reves, as we read in Chaucer:

'Of church reves, and of testamentes,
Of contractes, and of lacke of sacramentes.'

At this day they are called Churchwardens; all those names being expressive of the nature of the office, which is to guard, preserve, and superintend the rights, revenues, buildings, and furniture of the church. In an old churchwarden's book of accounts, belonging to the parish of Farringdon, in the county of Berks, and bearing date A.D. 1518, there is the form of admitting churchwardens into their office at that period, in the following words: 'Cherchye Wardenys, thys shall be your charge: to be true to God and to the cherche: for love nor for favor off no man wythin thys parriche to withold any ryght to the cherche; but to resseve the dettys to hyt belongythe, or else to go to the devell.'"

Your readers will observe that the last is a very summary kind of sentence. Any farther information relating to the institution of churchwardens* will be esteemed by J. B. Whitborne.

Epigram.—In an old book I found this epigram, published in 1660, more suitable perhaps for your columns during the excitement of the Papal aggression than now:

"ON ROME.

"Hate and debate Rome through the world hath spread,
Yet Roma, amor is, if backward read;
Then is it strange, Rome hate should foster? no,
For out of backward love, all hate doth grow."

Aliquis.

Edinburgh.

Oxford Commemoration Squib, 1849. — The following *jeu d'esprit* was circulated in Oxford at the Commemoration in 1849; it created a great sensation at the time, from its clever allusion to the political changes on the other side of the channel, and, I think, deserves to be rescued from oblivion by a place in the columns of "N. & Q.:"

"LIBERTY! FRATERNITY! EQUALITY!

"Citizen Academicians,

"The cry of Reform has been too long unheard. Our infatuated rulers refused to listen to it. The term of their tyranny is at length accomplished. The Vice-Chancellor has fled on horseback. The Proctors have resigned their usurped authority. The Scouts have fraternised with the friends of liberty. The University is no more. A Republican Lyceum will henceforth diffuse light and civilisation. The hebdomadal board is abolished. The Legislative Powers will be entrusted to a General Convention of the whole Lyceum. A Provisional Government has been established. The undersigned citizens have nobly devoted themselves to the task of administration.

(Signed) "Citizen Clough (*President of the Executive Council*).
Sewell.
Bossom (*Operative*).
John Conington.
Wrightson."

Your academical readers will appreciate the signatures. Tewars.

Professor Macgillivray. — The mention by W. (Vol. viii., p. 467.) of this lamented naturalist's posthumous work, descriptive of the *Natural History of Balmoral*, and of its intended publication by Prince Albert, induces me to hope that you will give insertion to the following extract from Professor Macgillivray's *History of the Molluscous Animals of Aberdeenshire*, *&c.*, as showing the character of the man, and the spirit in which he prosecuted his researches.

"The labour required for such an investigation cannot be at all appreciated by those who have not directed their energies towards such an object. The rocky coasts and sandy beaches of the sea, the valleys and hills of the interior, the pastures, mossy banks, thickets, woods, rocks, ruins, walls, ditches, pools, canals, rills, and rivers, were all to be assiduously searched. No collections of mollusca made in the district were known to me, nor do any of our libraries contain the works necessary to be consulted, although that of King's College supplies some of great value. In a situation so remote from the great centres of civilisation, the solution of doubts is often difficult of attainment, and there is always a risk of describing as new what may already have been entered into the long catalogue of known objects. But the pleasure of continually adding to one's knowledge, the sympathy of friends, the invigorating influence of the many ramblings required, the delight of aiding others in the same pursuits, and many other circumstances, amply suffice to carry one through greater difficulties than those alluded to, even should the sneers of the ig-

[* On the institution of churchwardens consult Burn's *Ecclesiastical Law*, tit. Churchwardens; and the works noticed in "N. & Q.," Vol. vii., p. 359.]

norantly-wise, or the frowns of the pompously-grave, be directed toward the unconscious wight, who, immersed in mud, gropes with the keenness of a money-gatherer, for the to them insignificant objects, which have exercised the wisdom and the providence of the glorious Creator."—Preface, p. 10.

J. MACRAY.

Manifesto of the Emperor Nicholas.—Some of the newspapers, having stated that the eoneluding Latin words in this manifesto—"Domine in te speravi, ne eonfundar in eternum"—are from the Psalms, I beg to say that these words are not taken from the Scriptures of either Testament, nor from the Apoerypha; but eonstitute the last verse of the "Te Deum," commeneing, "We aeknowledge thee to be the Lord," and ending, "O Lord, in thee have I trusted, let me never be eonfounded." It is usual to sing "Te Deum" after vietories, but Nieholas begins his song *before* he achieves one: taking the *last* verse *first*.

T. J. BUCKTON.

Lichfield.

Queries.

WILLIAM COOKWORTHY, THE INVENTOR OF BRITISH PORCELAIN.

In endeavouring to revive the neglected memory of this good and great man, I have carefully looked over the chief periodieals of his day (1730 to 1780) with very little sueeess; perhaps beeause those I have at eommand, the *Gentleman's Magazine*, *Universal Magazine*, and *Universal Museum*, were not those selected for his correspondence.

If any of your readers can refer me to any papers or essays of his, or any details of the internal management of his China works, or of his public or private life, it will be doing me a great favour.

What I have hitherto collected are ehiefly fragmentary aeeounts of his life and eharaeter; general notices of his discovery of the China elay and stone, of the progress of his manufactory, and of his treatment of British eobalt ores; details of his experiments on the distillation of sea-water for use on ship-board; a treatise in detail on the divining rod; and several of his private letters, chiefly religious.

Most of these I have thrown out in print, under the title of *Relics of William Cookworthy*, *&c.*, whieh I am desirous of making much more eomplete.

J. PRIDEAUX.

CATHOLIC FLORAL DIRECTORIES, ETC.

More than a year ago (Vol. vi., p. 503.) I made a Query respeeting Catholic Floral Directories, and two works in particular which were largely quoted in Mr. Oakley's *Catholic Florist*, Lond. 1851; and I again alluded to them in Vol. vii., p. 402., but have not got any reply. The two works referred to, viz. the *Anthologia Borealis et Australis*, and the *Florilegium Sanctorum Aspirationum*, are not to be heard of anywhere (so far as I can see) save in Mr. Oakley's book. During the last year I have ransacked all the bibliographical authorities I could lay hold of, and made every inquiry after these mysterious volumes, but all in vain.

The orthography and style of the passages cited are of a motley kind, and most of them read like modern compositions, though here and there we have a quaint simile and a pieee of antique spelling. In faet they seem more like imitations than anything else; and I eannot resist the temptation of placing them on the same shelf with M'Pherson's *Ossian* and the poems of Rowley. In some places a Freneh version of the *Florilegium* is quoted: even if that eseaped one's researehes, is it likely that two old English books (whieh these purport to be), of sueh a remarkable kind, should be unknown to all our bibliographers, and to the readers of "N. & Q.," among whom may be found the ehief librarians and bibliographers in the three kingdoms. Is it not strange also that Mr. Oakley and his "compiler" decline giving any information respecting these books?

I shall feel extremely obliged to any correspondent who will elear up this matter, and who will furnish me with a list of Catholie Floral Directories.

EIRIONNACH.

GEORGE ALSOP.

George Alsop was ordained deacon 1666–67, priest 1669, by Henry King, Bishop of Chiehester. He printed in 1669—

"An Orthodox Plea for the Sanctuary of God, Common Service, and White Robe of the House. Printed for the Author, and sold by R. Reynolds, at the Sun and Bible in the Postern."

It is a small 8vo. of eighty-six pages, exclusive of the dedication to the Bishop of Chichester, and an Epistle to the Reader, and has a portrait of the author by W. Sherwin.

Can any of your readers give me any account of this George Alsop, his preferment, if any, and the time of his death?

He is, I feel persuaded, a different person from the author of *A Character of Maryland*, 12mo., 1666.

P. B.

Minor Queries.

B. L. M.—What is the meaning of the abbreviation B. L. M. in Italian epistolary eorrespondence? I have reason to believe that it is used

where some degree of acquaintance exists, but not in addressing an entire stranger. In a correspondence now before me, one of the writers, an Italian gentleman, uses it in the subscription to *every one* of his letters, *except the first*, thus:

"Ho l'honore d' essere col piu profondo rispetto B. L. M.
Il di Lei Umiliss. Dev. Servo."

"Frattanto la prego di volermi credere nella piu ampla estentione del termine B. L. M.
Il di Lei Ubb°. ed Obligato Servitore."

I need not add more examples. There is nothing in Graglia's *Collection of Italian Letters* that explains it. J. W. T.

Dewsbury.

Member of Parliament electing himself. — In the biographical notices of the author of an *Inquiry into the Rise and Growth of the Royal Prerogative in England*, 1849, I find the following curious circumstances:

"The writ for election (of a member for the county of Bute) was transmitted to the sheriff, Mr. M'Leod Bannatine, afterwards Lord Bannatine. He named the day, and issued his precept for the election. When the day of election arrived, Mr. Bannatine was the only freeholder present. As freeholder he voted himself chairman of the meeting; as sheriff he produced the writ and receipt for election, read the writ and the oaths against bribery at elections; as sheriff he administered the oaths of supremacy, &c., to himself as chairman; he signed the oaths as chairman and as sheriff; as chairman he named the clerk to the meeting, and called over the roll of freeholders; he proposed the candidate and declared him elected; he dictated and signed the minutes of election; as sheriff he made an indenture of election between himself as sheriff and himself as chairman, and transmitted it to the crown office."

Can any of your correspondents furnish me with a similar case? H. M.

Peckham.

"*Suaviter in modo, fortiter in re.*" — This rule is strongly recommended by Lord Chesterfield in one of his letters, as "unexceptionably useful and necessary in every part of life." Whence is it taken, and who is its author? J. W. T.

Dewsbury.

Jacobite Garters. — Can any of your readers inform me of the origin of the "rebel garters," a pair of which I possess, and which have been carefully handed down with other Stuart relics by my Jacobin fathers?

They are about 4 feet long, and 1¼ inch deep, of silk woven in the loom; the pattern consists of a stripe of red, yellow, and blue, once repeated, and arranged so that the two blue lines meet in the centre. At each end, for about six or seven inches, and at spaces set at regular intervals, these lines of colour are crossed, so as to form a check or tartan; the spaces corresponding with the words in the following inscription, and one word being allotted to each space:

"*Come lett us with one heart agree*"

and it is continued on the other:

"*To pray that God may bless P. C.*"

The tartan, however, does not appear to be the "Royal Stuart."

Probably they were distributed to the friends and adherents of poor Prince Charles Edward, to commemorate some special event in his ill-fated career. But it would be interesting to know if many of them remain, and, if possible, their correct history. E. L. I.

Daughters taking their Mothers' Names. — Can any of your readers favour me with any instances, about the time of the first, second, and third Edwards, of a daughter adding to her own name that of the mother, as Alicia, daughter of Ada, &c.

Buriensis.

General Fraser. — Have there been any *Life* or *Memoirs* ever published of General Fraser, who fell in Burgoyne's most disastrous campaign? If any such exist I should be glad to know of them.

W. Fraser.

Tor-Mohun.

A Punning Divine. — Wanted the whereabouts of the following sentence, which is said to be taken from a volume of sermons published during the reign of James I.:

"This *dial* shows that we must *die all*; yet notwithstanding, *all houses* are turned into *ale houses*; our *cares* into *cates*; our *paradise* into a *pair o' dice*; *matrimony* into a *matter of money*, and *marriage* into a *merry age*; our *divines* have become *dry vines*; it was not so in the days of *Noah*, — O no!"

W. W.

Malta.

Contango. — A technical term in use among the sharebrokers of Liverpool, and I presume elsewhere, signifying a sum of money paid for accommodating either a buyer or seller by carrying the engagement to pay money or deliver shares over to the next account-day. Can your correspondents say from whence derived? Agmond.

Pedigree to the Time of Alfred. — Wapshott, a blacksmith in Chertsey, holds lands held by his ancestors temp. Alfred (M'Culloch's *Highlands*, vol. iv. p. 410.). Can this statement be confirmed in 1853? A. C.

"*Service is no inheritance.*" — Will you or any of your readers have the goodness to inform me

what is the origin of the adage occurring twice in the *Waverley Novels*, thus:

"Service, I wot, is no inheritance now-a-days; some are wiser than other some," &c. (See *Peveril of the Peak*, chap. xiv.)

and

"Ay, St. Ronan's, that is a' very true,—but service is nae inheritance, and as for friendship it begins at hame."—*St. Ronan's Well*, chap. x.

I have seen a stone in an old building in the north of Scotland, with the following inscription, cut in letters of an ancient form: "Be gude in offiee, or (or perhaps 'for,' part of the stone being here broken off) servitude is no inheritanee to none." And I am curious to know the origin of this proverb, so similar to that put by Sir Walter Seott in the mouths of two of his homely charaeters; the one English and the other Seotch. An answer will very mueh oblige G. M. T.

Edinburgh.

Antiquity of Fire-irons.—In an old book, published 1660, I met with the following couplet:

"The burnt child dreads the fire; if this be true,
Who first invented tongs its fury knew."

Query, When were fire-irons first used?

ALIQUIS.

General Wolfe at Nantwich.—I observe in the pamphlet entitled *Historical Facts connected with Nantwich and its Neighbourhood*, lately referred to in "N. & Q.," it is stated that aecording to loeal tradition General Wolfe, the hero of Quebec, may in his boyhood have lived in the Yew Tree House, near Stoke Hall. Now as this brave warrior was a native of Kent, it is scareely probable he would have been a visitor at the house alluded to, unless he had relatives who resided there. Is he known to have had any family connexion in that quarter, since the fact of his having had sueh, if established, would tend to confirm the traditionary statement respecting his domieile at the Yew Tree House?

T. P. L.

Manchester.

"*Corporations have no Souls*," *&c.*—It was once remarked that public corporations, companies, &c. do harsh things compared with what individuals can venture to do, the fact being that they have neither noses to be pulled nor souls to be saved; you have no hold upon them either in this world or the next. B.

Leeming Family.—A member of the Society of Friends, named Thomas Leeming, lived at or near Wighton in the Wolds, in the East Riding of Yorkshire, between the years 1660 and 1670. What were the dates of his birth and death? what were the names of his parents, his brothers, and his children? did any of them leave their native country? and how would a letter from the inquirer reach a deseendant of the family, who could furnish farther information on the subject? An answer to the whole or part of the above Queries will mueh oblige the undersigned. W.

MS. Poems and Songs.—In the third volume of MR. PAYNE COLLIER'S invaluable *History of English Dramatic Poetry*, p. 275., it is stated,—

"Mr. Thorpe, of Bedford Street, is in possession of a MS. full of songs and poems, in the handwriting of a person of the name of Richard Jackson, all copied prior to the year 1631, and including many unpublished pieces by a variety of celebrated poets."

Can any of the eontributors to "N. & Q." oblige P. C. S. S. by informing him where this MS. now exists, and whether the whole, or any portion of it, has been published? P. C. S. S.

Bishop Watson.—In a lecture delivered by this bishop at Cambridge, he gave the following quotation:

"Scire ubi aliquid invenire posses, ea demum maxima pars eruditionis est."

Will any of your readers inform me whence the passage is taken? G.

Minor Queries with Answers.

Herbert's "Memoirs of the Last Years of Charles I."—Can any of your correspondents inform me under what title and at what date Sir Thomas Herbert's *Narrative of the Last Years of Charles I.* was published? I have at present in my possession what appears to be the original MS., and am desirous of comparing it with the printed copy. The MS. bears the title of *Carolina Threnodia: a Plain and very Particular Narrative of what happened in the Last Years of King Charles the First*, by Sir Thomas Herbert, an eye and ear witness. Its opening pages contain a reference to other letters on the same subject of an earlier date (May 1 and 13, 1678). Were these letters ever published, under what title, and when?

J. B.

Prestwich.

[This work has already been incidentally noticed in our Second Volume, pp. 140. 220. and 476.; and in Vol. iii., p. 157. Two editions of Herbert's Memoirs have been published; the first in 1702, and the second in 1813. The edition of 1702 is the best, as it contains an "Advertisement to the Reader," and several documents omitted in the edition published by G. and W. Nicol of Pall Mall in 1813. The following is the title to it:—

"Memoirs of the Two last Years of the Reign of that unparallel'd Prince, of ever-blessed Memory, King Charles I. By Sir Tho. Herbert, Major Huntington,

Col. Edw. Coke, and Mr. Hen. Firebrace. With the Character of that Blessed Martyr, by the Reverend Mr. John Diodati, Mr. Alexander Henderson, and the Author of the *Princely Pelican*. To which is added, the Death-Bed Repentance of Mr. Lenthal, Speaker of the Long Parliament; extracted out of a Letter written from Oxford, Sept. 1662. London: printed for Robert Clavell, at the Peacock, at the West-end of St. Paul's, 1702."

The "Advertisement to the Reader" states that, "there having been of late years several Memoirs printed and published relating to the life and actions of the Royal Martyr, King Charles I., of ever-blessed memory, it was judged a proper and seasonable time to publish Sir Thomas Herbert's *Carolina Threnodia*, under the title of his *Memoirs*, there being contained in this book the most material passages of the two last years of the life of that excellent and unparallel'd prince, which were carefully observ'd and related by the author in a large answer of a letter wrote to him by Sir William Dugdale. In the same book is printed Major Huntington's relation made to Sir William of sundry particulars relating to the King; as also Colonel Edw. Coke's and Mr. Henry Firebrace's narratives of several memorable passages observed by them during their attendance on him at Newport, in the Isle of Wight, anno '48. All these were copied from a MS. of the Right Reverend the Bishop of Ely, lately deceased; and, as I am credibly informed, a copy of the several originals is now to be seen amongst the Dugdale MSS. in Oxford library. To these Memoirs are added two or three small tracts, which give some account of the affairs of those times, of the character of K. Charles I., and of his just claim and title to his *Divine Meditations*. These having been printed anno 1646, 48, 49, and very scarce and difficult to procure, were thought fit to be reprinted for publick service. As to the letter which gives an account of Mr. Lenthal's carriage and behaviour on his death-bed, it was printed anno 1662, and the truth of it attested by the learned Dr. Dickenson, now living in St. Martin's Lane. . . . . This I thought fit to advertise the reader of, by way of introduction, that he might be satisfied of the genuineness of the respective pieces, and thereby be encouraged to peruse them with confidence and assurance."]

"*Liturgy of the Ancients*." — Who was the author of a thin 4to. book entitled *The Liturgy of the Ancients represented, as near as may be, in English Forms, &c.*, "London, printed for the Authour, 1696." He added to it "A Proposal of a compleat work of Charity." T. G. Lomax.

Lichfield.

[Edward Stephens is the author of this Liturgy, who describes himself as "late of Cherington, co. Gloucester, sometime barrister-at-law of the Hon. Society of the Middle Temple, and since engaged, by a very special Divine Providence, in the most sacred employment." He farther informs us, that "when it pleased God to discharge him from the civil service, his first business in public was a gentle and tacit admonition of the neglect of the most solemn and peculiar Christian worship of God in this nation; accompanied by such public acts in the very heart of the chief city, as made it a most remarkable witness and testimony against them who would not receive it, but rejected the counsel and favour of God towards them." Stephens's Liturgy has been republished by the Rev. Peter Hall, in his *Fragmenta Liturgica*, vol. ii., who thus notices the author:—"Stephens was the leader of a class by no means contemptible, though himself as odd a mixture of gravity and scurrility, learning and trifling, pietism that could stoop to anything, and liberalism that stuck at nothing, as English theology affords." Some account of Edward Stephens will be found in Leslie's *Letter concerning the New Separation*, 1719; and in *An Answer to a Letter from the Rev. C. Leslie, concerning what he calls the New Separation*, 1719. Stephens advocated the practice of daily communion.]

"*Ancient hallowed Dee*." — What is the historical, traditional, or legendary allusion in this epithet, bestowed by Milton on the river Dee? J. W. T.

Dewsbury.

[Dee's divinity was Druidical. From the same superstition, some rivers in Wales are still held to have the gift or virtue of prophecy. Giraldus Cambrensis, who wrote in 1188, is the first who mentions Dee's sanctity from the popular traditions. In Spenser, this river is the haunt of magicians:

"Dee, which Britons long ygone
Did call DIVINE."

And Browne, in his *Britannia's Pastorals*, book ii. § 5., says,

"Never more let HOLY Dee,
Ore other rivers brave," &c.

Much superstition was founded on the circumstance of its being the ancient boundary between England and Wales; and Drayton, in his tenth Song, having recited this part of its history, adds, that by changing its fords it foretold good or evil, war or peace, dearth or plenty, to either country. He then introduces the Dee, over which King Edgar had been rowed by eight kings, relating to the story of Brutus. See more on this subject in Warton's note to line 55. in Milton's *Lycidas*:

"Now yet where Deva spreads her wizard stream."]

Who was True Blue? — In the churchyard of Little Brickhill, Bucks, is a table monument bearing the following inscriptions:

"Here lieth y^e^ body of *True Blue*, who departed this life January y^e^ 17th, 1724–5, aged 57. Also y^e^ body of Eleanor, y^e^ wife of *True Blue*, who departed this life January 21st, 1722–3, ageed (sic) 59."

Who was "True Blue?" If it were not for his wife Eleanor, one would take him to be some kin to "Eclipse" or "Highflyer." Lysons makes no mention of such a person; nor, I am assured by a friend who has made the search for me, does Lipscomb; although another friend referred me there under the conviction that he was not only named, but that his history was given. The kind

of tombstone is sufficient to show that he was a person of some property, and yet he has not only no "Esq." affixed to his name, but it is without the prefix "Mr." One can scarcely doubt that the name is not a real one. Browns, Blacks, Whites, and Greens there are in abundance, but nobody ever heard of a "Blue;" nor, so far as I know, did anybody ever christen his child "True." Yet what could have been the incidents of a life that required the fiction to be carried even to the grave? G. J. DE WILDE.

[The foregoing monumental inscription is given in Lipscomb's *Bucks*, vol. iv. p. 76., to which is subjoined the following note:—"The singularity of this name has occasioned much curiosity; but no information can be obtained besides that of *True Blue* having been a stranger, who settled here, and acquired some property, which after his decease was disposed of. It has been conjectured that he lived here under a feigned name. One Hercules True, about 1645, kept a house at Windsor, to which deer-stealers were accustomed to resort; and he uttered violent threats against a person, whose son, having been killed in attempting to resist the deer-stealers in the Great Park, Thomas Shemonds prosecuted the murderers, and True declared he would knock his brains out, and is believed to have afterwards absconded."]

Charge of Plagiarism against Paley. — Has any reply been made to the accusation against Paley, brought forward some years ago in *The Athenæum?* It was stated (and apparently proved) that his *Natural Theology* was merely a translation of a Dutch work, the name of whose author has escaped my recollection. I suppose the archdeacon would have defended this shameful plagiarism on his favourite principle of expediency. It seems to me, however, that it is high time that either the accusation be refuted, or the culprit consigned to that contempt as a man which he deserved as a moralist. FIAT JUSTITIA.

[We have frequently had to complain of the loose manner in which Queries are sometimes submitted to our readers for solution. Here is a specimen. The communication above involves two other Queries, which should have been settled before it had been forwarded to us, namely, 1. In what volume of the *Athenæum* is the accusation against Paley made? and, 2. What is the title of the Dutch work supposed to be pirated? After pulling down six volumes of the *Athenæum*, we discovered that the charge against Paley appeared at p. 803. of the one for the year 1848, and that the work said to be pirated was written by Dr. Bernard Nieuwentyt of Holland, and published at Amsterdam about the year 1700. It was translated into English, under the title of *The Religious Philosopher*, 3 vols. 8vo., 1718–19. The charge against Paley has been ably and satisfactorily discussed in the same volume of the *Athenæum* (see pp. 907. 933.), and at the present time we have neither "ample room nor verge enough" to re-open the discussion in our pages.]

Weber's "Cecilia." — Can you inform me whether a work by Gottfried Weber, entitled *Cecilia*, is to be had in English or in French? I find it constantly referred to in the said Weber's work on the *Theory of Musical Composition*, and in Müller's *Physiology*.

For any information you can give me on the subject I shall feel much indebted.

PHILHARMONICUS.

Dublin.

[*Cæcilia* is a musical art journal published in Germany, and is thus noticed at page 12. of Warner's edition of Godfrey Weber's *Theory of Musical Composition*:—"Since 1824 we have been laid under great obligations to our distinguished mathematician and writer on acoustics, Professor *W.* Weber, for most interesting developments on all these points, which he has arranged into an article in the journal *Cæcilia*, vol. xii., expressly for musicians and musical instrument manufacturers."]

Andrew Johnson. — In the character of Samuel Johnson, as drawn by Murphy, there is the remark, "Like his uncle Andrew in the ring at Smithfield, Johnson, in a circle of disputants, was determined neither to be thrown or conquered." Other allusions are made, in Boswell's *Life*, to this uncle having "kept the ring," but I cannot find out who he could have been. There was a noted bruiser, Tom Johnson; but certainly he was not the person in question. I shall be glad if any of your readers can inform me who this "Uncle Andrew" was, and what authority there is for believing that he was a pugilistic champion of note. PUGILLUS.

[In the *Variorum Boswell*, i. e. Croker's ed., 1847, p. 198., PUGILLUS will find a note by the editor, stating that Dr. Johnson told Mrs. Piozzi that his uncle Andrew "for a whole year kept the ring at Smithfield, where they wrestled and boxed, and never was thrown or conquered."]

MS. by Glover. — Can MR. BOLTON CORNEY, or MR. R. SIMS, inform me whether the Lansdowne MS. 205. is in Glover's handwriting?

H. M.

[This volume (Lansdowne, 205.) contains twenty-six articles in different hands. Art. 3. contains *pedigrees by Glover in his own hand.* See MS. Harl. 807., and an autograph letter in MS. Cot., Titus B. vii. fol. 14.]

Gurney's Short-hand. — Can any of your correspondents inform me if there have been any alterations in this system of short-hand since 1802? Also, if it be now much used?

WM. O'SULLIVAN.

Ballymenagh.

[This well-known system of short-hand is certainly still in use, — in fact, is that employed at the present time by the Gurneys, who are the appointed short-hand writers to the Houses of Lords and Commons.]

Spurious Don Quixote. — What English and French versions are there of the spurious continuation of *Don Quixote* by Avellaneda?

V. T. Sternberg.

[A notice of the English translations is given in Lowndes's *Bib. Man.*, vol. i. p. 374., art. Cervantes. Consult also Ebert's *Bibl. Dict.*, vol. i. p. 299., for the French translations.]

Replies.

PRONUNCIATION OF HEBREW NAMES AND WORDS IN THE BIBLE.

(Vol. viii., p. 469.)

Your correspondent does not, of course, inquire what is the proper Hebrew pronunciation of the several *letters*, but rather what is the accented syllable in each word. To pronounce in a manner nearly approaching to the Hebrew might make the congregation stare, but would appear very pedantic to a learned ear. The safest mode is to examine the Greek of the Septuagint, not of the New Testament (if the reader does not understand Hebrew), and observe the place of the acute accent. On that place, if it be on the penultimate or antepenultimate, the accent should be laid in English. But if the accent be on the last syllable, though it is strictly right to place it there also in English, it is not worth while to do so, for fear of making hearers talk about a strange sound, instead of attending to the service. It will be safer to accent the penultimate in dissyllables, and the antepenultimate in trisyllables, which in the Greek are acutitones; in fact, to pronounce, as all clergymen used to pronounce, until a pedantic and ignorant practice arose of lengthening, or rather accenting, every syllable in the penultimate, which had or was supposed to have a long quantity in Greek. Hence the comparatively new habit of pronouncing Σαβαώθ, Ζαβουλών, σαβαχθανί, Ακελδαμά, with a strong accent on the penultima; whereas the old-fashioned way of accenting the antepenultima makes no one stare, and is a much nearer approach to the true pronunciation. There is a curious inconsistency in the common way of reading, in English, Σαμαρεια and Καισαρεια. Samaria is decidedly a Greek word; but yet, in this word, it is usual to accent the antepenultima. Cesarĕa is decidedly a Latin word Græcised, and yet it is usual to read this with an accent on the antepenultima. I never observed any of those who read Sabáoth, Zabúlon, and sabachtháni, read either Samaría or Cesárea. The Greek accents on Hebrew words always accord, as Hebraists know, with the tonic accent in that language.

E. C. H.

As a contribution to the desirable object of settling the pronunciation of the words mentioned, the following representation of their pronunciation in the originals is offered. The vowels are to be read as in Italian, the *th* as in English, and the *hh* as *ch* in German:

Hebrew. Sabaoth = *tsĭ-vā-o̍th.*

Hebrew. [The]Moriah = [*hăm-*]*mo̍-rī-yā́h.*

Syriac. Aceldama = *hhĭ-ka̍l-dĭ-mā́.*

Syro-Chaldee. Eli Eli lamma sabachthani = *ē-lī́ ēlī́ lăm-mā́ să-bắhh-tă-nī́*, as in Matthew; or *ĕ-lo̍-hī*, as in Mark.

Chaldee. Abednego = *ă-véd nĭ-go̍.*

The *conventional* pronunciation given by Walker is perhaps best adapted to English ears, which would be quite repulsed by an attempt to restore the ancient pronunciation of such familiar words, for instance, as Jacob, Isaac, Job, and Jeremiah.

T. J. Buckton.

Lichfield.

LORD HALIFAX AND CATHERINE BARTON.

(Vol. viii., pp. 429. 543.)

One has some doubt, in reading Professor De Morgan's article on the above subject, what inference is to be drawn from it. If it is to prove a private marriage between Halifax and Mrs. Barton, on the strength of the date on the watch at the Royal Society being falsified, it is a failure. I have examined that watch since Professor De Morgan published his Note, and can testify most decidedly that, if anything, the inscription is older than the case, nor is there a vestige of anything like unfair alteration; and any one accustomed to engraving would arrive at the same conclusion. The outside case is beautifully chased in Louis Quatorze style: but the inner case, on which the inscription is graven, has no need of such elaborate work, nor is such work ever introduced on the inside of watches; they are invariably smooth.

And all that is noticeable in the present instance is, that the writing has lost the sharpness of the graver by use, or returning it into its case; or more probably the case has not been used at all, being cumbersome and set aside as a curious work of art, which indeed it is.

The date on the watch is 1708, and Professor De Morgan states that Mrs. Barton was married in 1718; the watch therefore denies this; but when she married Conduit ought, if possible, to be found out by register, which might prove the watch date untrue; but the watch declares she was Mrs. Conduit in 1708. She was then of course twenty-eight years of age: thus we come to a

plainer conclusion that when she lived with Halifax, or whatever other arrangement they made, a position which is said to have occurred between 1700 and the time of Halifax's death in 1715, she was really Mrs. Conduit, and not Catherine Barton. And thus we are brought to think that if there is any private marriage in the case, it is between the lady and Mr. Conduit; at all events she went back to her husband, if the watch is true.

As to an apology for Newton, I look upon it in a very different light: first, I should say he had no clear right to interfere in the matter, as the lady was married; and supposing he had, he could have done no more than expostulate. He lived in a world of his own studies, and did not choose to be interrupted by quarrels and scandals. And it is certainly a proper addition to say, that the public morals of that age are not to be judged by the present standard. All these account very well for Newton's silence on the subject; but to settle the matter, some search might be made in the registers of the parishes where they resided, in order that the subject may be fully explained.

WELD TAYLOR.

INSCRIPTIONS IN BOOKS.

(Vol. viii. pp. 64. 153. 472.)

In the famous *Rouen Missal*, called St. Guthlac's book, is the following inscription in the handwriting of Robert, Bishop of London, and afterwards Archbishop of Canterbury, who was formerly head of the monastery of Jumièges, to which the book belonged, and where, in 1053, he died:

"Quem si quis vi vel dolo seu quoquo modo isti loco subtraxerit, animæ suæ propter quod fecerit detrimentum patiatur, atque de libro viventium deleatur, et cum justis non scribatur."

John Grollier had on all his books inscribed:

"Portio mea, domine, sit in terra viventium;"

and underneath:

"Io. Grollierii et Amicorum."

Henry de Rantzan wrote a decree for his library, of which here is the fulminatory clause:

"Libros partem ne aliquam abstulerit,
Extraxerit, clepserit, rapserit,
Concerpserit, corruperit,
Dolo malo,
Illico maledictus,
Perpetuo execrabilis,
Semper detestabilis,
Esto, maneto."

See Dibdin's bibliographical works. J. S.

Norwich.

The two following are copied from the *originals* written in the fly-leaf of Brathwayte's *Panedone, or Health from Helicon*, pub. 1621, in my possession:

1.

"Whose book I am if you would know,
In letters two I will you show:
The first is J, the most of might,
The next is M, in all men's sight;
Join these two letters discreetly,
And you will know my name thereby.
JAS. MORREY."

2.

"Philip Morrey is my name,
And with my pen I write the same;
Tho' had such pen been somewhat better,
I could have mended every letter."

CESTRIENSIS.

On the fly-leaf of *Theophila, or Love's Sacrifice*, a divine poem by E. B., Esq., London, 1652, I find the following rare morsel:

"MR. JAMES TINKER,
Rector of St. Andrews, Droitwich.

"Father Tinker, when you are dead,
Great parts a long wir you are fled,
O that they wor conferred on mee,
Which would ad unto God's glory."

The subject of the above laudation flourished in the early part of the last century.

In a Geneva Bible, date 1596:

"Thomas Haud: his booke:
God giue him grace theare on to looke:
And if my pen it had bin better,
I would haue mend it euery letter.
1693."

R. C. WARDE.

Kidderminster.

German Book Inscription. — You have not yet, I think, had a German book-inscription: allow me to send you the following out of an old *Faust*, bought last year at Antwerp:

"Dieses Buch ist mir lieb,
Wer es stielt ist ein Dieb;
Mag er heissen Herr oder Knecht,
Hängen ist sein verdientes Recht."

Underneath is the usual picture of the gallows-tree and its fruit. ISELDUNENSIS.

PRAYING TO THE WEST.

(Vol. viii., p. 343. &c.)

The setting sun and the darkness of evening has been immemorially connected with death, just as the rising orb and the light of morning with life. In Sophocles (*Œdipus Rex*, 179.), Pluto is called ἕσπερος θεός; and the "Oxford translation" has the following note on the line:

"In Lysia's Oration against Andocides is this passage: To expiate this pollution (the mutilation of the

Hermæ), the priestesses and priests *turning towards the setting sun, the dwelling of the infernal gods*, devoted with curses the sacrilegious wretch, and shook their purple robes, in the manner prescribed by that law, which has been transmitted from the earliest times."—Mitford, *History of Greece*, ch. xxii.

Liddell and Scott consider Ἔρεβος (the nether gloom) to be derived from ἐρέφω, to cover; akin to ἐρεμνός, and probably also to Hebrew *erev* or *ereb*, our *eve*-ning; and mention as analogous the Egyptian Amenti, *Hades*, from *ament*, the west. (Wilkinson's *Egyptians*, ii. 2. 74.)

Turning to the East on solemn occasions is a practice more frequently mentioned. There is an interesting note on the subject in the Translation above quoted, at *Œdipus Col.*, 477.,

"χοὰς χέασθαι στάντα πρὸς πρώτην ἕω,"

and doubtless much more may be found in the commentators. The custom, as is well known, found its way into the Christian Church.

"The primitive Christians used to assemble on the steps of the basilica of St. Peter, to see the first rays of the rising sun, and kneel, curvatis cervicibus in honorem splendidi orbis. (S. Leo. Serm. VII. *De Nativ.*) The practice was prohibited, as savouring of, or leading to, Gentilism. (Bernino, i. 45.)"—Southey's *Common-Place Book*, ii. 44.

"The rule of Orientation, though prescribed in the Apostolic Constitutions, never obtained in Italy, where the churches are turned indiscriminately towards every quarter of the heaven."—*Quarterly Review*, vol. lxxv. p. 382.

In the Reformed Church in England the custom is *recognised*, as far as the position of the material church goes. (See rubric at the beginning of the Communion Service.) "The priest shall stand at the *north side* of the table;" but turning eastward at the Creeds has no sanction that I know of, but usage. (Compare Wheatly *On the Common Prayer*, ch. ii. § 3., ch. iii. § 8.; and Williams, *The Cathedral* ("Stanzas on the Cloisters"), xxiv.—xxviii.)

The *rationale* of a western paradise is given in the following extract, with which I will conclude:

"When the stream of mankind was flowing towards the West, it is no wonder that the weak reflux of positive information from that quarter should exhibit only the impulses of hope and superstition. Greece was nearly on the western verge of the world, as it was known to Homer; and it was natural for him to give wing to his imagination as he turned towards the dim prospects beyond. . . . . All early writers in Greece believed in the existence of certain regions situated in the West beyond the bounds of their actual knowledge, and, as it appears, of too fugitive a nature ever to be fixed within the circle of authentic geography. Homer describes at the extremity of the ocean the Elysian plain, 'where, under a serene sky, the favourites of Jove, exempt from the common lot of mortals, enjoy eternal felicity." Hesiod, in like manner, sets the Happy Isles, the abode of departed heroes, beyond the deep ocean. The Hesperia of the Greeks continually fled before them as their knowledge advanced, and they saw the terrestrial paradise still disappearing in the West."—Cooley's *History of Maritime Discov.*, vol. i. p. 25., quoted in Anthon's *Horace*.

A. A. D.

"GREEN EYES."

(Vol. viii., p. 407.)

In the edition of Longfellow's *Poetical Works* published by Routledge, 1853, the note quoted by Mr. Temple ends thus:

"Dante speaks of Beatrice's eyes as *emeralds* (*Purgatorio*, xxxi. 116.). Lami says, in his *Annotazioni*, 'Erano i suoi occhi d' un turchino verdiccio, simile a quel del mare.'"

More in favour of "green eyes" is to be found in one of Gifford's notes on his translation of the thirteenth satire of *Juvenal*. The words in the original are:

"Cærula quis stupuit Germani lumina."
Juv. Sat. xiii. 164.

And Gifford's note is as follows:

"Ver. 223. . . . and *eyes of sapphire blue?*]—The people of the south seem to have regarded, as a phenomenon, those blue eyes, which with us are so common, and, indeed, so characteristick of beauty, as to form an indispensable requisite of every Daphne of Grub Street. Tacitus, however, from whom Juvenal perhaps borrowed the expression, adds an epithet to *cærulean*, which makes the common interpretation doubtful. 'The Germans,' he says (*De Mor. Ger.* 4.), 'have *truces et cærulei oculi*, fierce, lively blue eyes.' With us, this colour is always indicative of a soft, voluptuous languor. What, then, if we have hitherto mistaken the sense, and, instead of blue, should have said sea-green? This is not an uncommon colour, especially in the north. I have seen many Norwegian seamen with eyes of this hue, which were invariably quick, keen, and glancing.

"Shakspeare, whom nothing escaped, has put an admirable description of them into the mouth of Juliet's nurse:

'O he's a lovely man! An eagle, madam,
Hath not so *green*, so quick, so fair an eye,
As Paris hath.'

"Steevens, who had some glimpse of the meaning of this word, refers to an apposite passage in *The Two Noble Kinsmen*. It is in Æmilia's address to Diana:

'. . . . . Oh vouchsafe
With that thy rare *green eye*, which never yet
Beheld things maculate,' &c.

"It is, indeed, not a little singular, that this expression should have occasioned any difficulty to his commentators; since it occurs in most of our old poets,

and Drummond of Hawthornden uses it perpetually. One instance of it may be given :

'When Nature now had wonderfully wrought
All Auristella's parts, except her eyes :
To make those twins, two lamps in beauty's skies,
The counsel of the starry synod sought.
Mars and Apollo first did her advise,
To wrap in colours *black* those comets bright,
That Love him so might soberly disguise,
And, unperceived, wound at every sight !
Chaste Phœbe spake for purest *azure* dyes ;
But Jove and Venus *green* about the light,
To frame, thought best, as bringing most delight,
That to pined hearts hope might for aye arise.
Nature, all said, a paradise of *green*
Placed there, to make all love which have them seen.'"

Gifford's *Translation of Juvenal and Persius*, 3rd edition, 1817.

Gifford's quotation from *Romeo and Juliet* (errors excepted) is to be found in Act III. Se. 5.

C. Forbes.

Temple.

"Isabelle était un peu plus âgée que Ferdinand. Elle était petite, mais bien faite. Ses cheveux, au moins très blonds, *ses yeux verts et pleins de feu*, son teint un peu olivâtre, ne l'empêchaient pas d'avoir un visage imposant et agréable. (*Révolutions d'Espagne*, tom. iv. liv. viii. ; Mariana, *Hist. d'Espagne*, tom. ii. liv. xxv. ; *Hist. de Ferdinand et d'Isabelle*, par M. l'Abbé Mignot, &c.)"—Florian, Gonzalve de Cordoue, *Précis Historique sur les Maures d'Espagne*, quatrième époque, note *i*.

E. J. M.

Hastings.

THE MYRTLE BEE.

(Vol. viii., pp. 173. 450.)

Allow me to thank C. Brown for the reply he has sent to my inquiries on this subject. I shall certainly avail myself with pleasure of the permission he has given me to communicate with him by letter ; but before doing so, I hope you will allow me to address him this note through the medium of your pages. The existence of the Myrtle Bee as a distinct species has been denied by ornithologists, and as I think the question is more likely to be set at rest by public than by private correspondence, I trust C. Brown will not consider that I am presuming too much on his kindness if I ask him to send me farther information on the following points : What was the exact size of the bird in question which he had in his hand ? What was its size compared with the Golden-crested Wren ? Was it generally known in the neighbourhood he mentions, and by whom was it known ? By the common people as well as others ? From what source did he originally obtain the appellation "Myrtle Bee," as applied to this bird ? It has been suggested to me that the bird seen by C. Brown may have been the Dartford Warbler (*Sylvia provincialis*, Gmel.), wings short, tail elongated (this, if the Myrtle Bee is the Dartford Warbler, would account for its "miniature pheasant-like appearance") ; a bird which, as we are informed in Yarrell's *Hist. of British Birds*, 1839, vol. i. p. 311. *et seq.*, haunts and builds among the furze on commons ; flies with short jerks ; is very shy ; conceals itself on the least alarm ; and creeps about from bush to bush. This description would suit the Myrtle Bee. Not so the colour, which is chiefly greyish-black and brown ; whereas the bird seen by your correspondent was "dusky light blue." Nor again does the description of the Dartford Warbler, "lighting for a moment on the very point of the sprigs" of furze (vid. Yarrell *ut sup.*), coincide with the account of the bird seen by C. Brown, who "never saw one sitting or light on a branch of the myrtle, but invariably flying from the base of one plant to that of another." In conclusion I would venture to ask whether your correspondent's memory may not have been treacherous respecting the colour of a bird which he has not seen for twenty-five years, and whether he has ever seen the Dartford Warbler on Chobham or the adjacent commons ?

W. R. D. Salmon.

TIN.

(Vol. viii., pp. 290. 344.)

The first mention I remember of the place from whence tin came, is in Herodotus (lib. iii. c. 115.). He there says :

"But concerning the extreme parts of Europe towards the west, I am not able to speak certainly. For I neither believe that a certain river is called Eridanus by the barbarians, which flows into a northern sea, and from which there is a report that the amber is wont to come, nor have I known (any) islands, being Cassiterides (καττιτερίδας ἐούσας), from which the tin is wont to come to us. For, on the one hand, the very name Eridanus proves that it is Hellenic and not Barbaric, but formed by some poet ; and on the other, I am not able, though paying much attention to this matter, to hear of any one that has been an eye-witness that a sea exists upon that side of Europe. But doubtless both the tin and the amber are wont to come from the extreme part of Europe."

Κασσίτερος, according to Damm, is so called because it is more ready to melt than other metals, *i. e.* καυσίτερος, from καίω, to burn ; this derivation agrees with that given by Mr. Crossley of tin, "from the Celtic tin, to melt readily ;" and it receives some support from Hesiod (*D. G.* 861.), where he speaks of the earth burning and melting as tin or as iron, which is the hardest of metals.

But I own I doubt this derivation. First, be-

cause it is quite clear to my mind that Herodotus had no idea that it had a Greek derivation. He assigns the Greek origin of the word Eridanus as a reason for disbelieving the statement as to it; and had he known that Cassiteros had a like origin, it cannot be doubted that he would have assigned the same reason as to it likewise. Instead of which he resorts to the fact that he could not obtain any authentic account of any sea on that side of Europe, as a proof that the Cassiterides did not exist. In truth, his assertion as to the Greek origin of the one, coupled with the reason that is added, seems almost, if not quite, equivalent to a denial that the other had a Greek origin. Secondly, it is in the highest degree improbable that these islands should have received their name from the Greeks, as it is contrary to all experience that a country should be named by persons ignorant of its existence. The names of places are either given to them by those who discover them, or the names by which they are called by their inhabitants are adopted by others.

At the time Cæsar invaded this island, there was a people whom he calls Cassi (*Cæs. de B. G.*, lib. v. 21.), of whose prince Camden says, "from the Cassii their prince, Cassivellaunus or Cassibelinus, first took his name;" and he adds that "it seems very probable that Cassivellaunus denotes as much as the Prince of the Cassii." (*Camd. Brit.*, p. 278., edit. 1695.) According to which the word would be compounded of *Cassi* and *vellaunus* or *belinus*; and this derivation is fortified by the word Cunobelinus, which plainly is formed in a similar manner. Now there is a Celtic word, *tir* or *ter* (from which *terra* is derived), and the Welsh word *tir* (which I have heard pronounced *teer*), all denoting land. If then this word be added to Cassi, we have Cassiter, that is, the land of the Cassii, Cassiland. And as we have England, Scotland, and Ireland, possibly the ancient inhabitants may have called their country Cassiter; and as *chalybs*, steel, was so called both by the Greeks and Romans from the people that made it, so might tin be from the country where it was found. My derivation is conjectural, no doubt, and as such I submit it with great deference to the candid consideration of your readers.

Isaiah, who lived B.C. 758, mentions tin in i. 25.

Ezekiel, who lived B.C. 598, mentions tin xxii. 18. 20.; and xxvii. 12., speaking of Tyre, he says:

> "Tarshish was thy merchant by reason of the multitude of all kinds of riches; with silver, iron, *tin*, and lead, they traded in thy fairs."

This passage clearly shows that, at the time spoken of by Ezekiel, the trade in tin was carried on by the inhabitants of Tarshish, whether that place designates Carthage, or Tartessus in Spain, or not; and there can be little doubt that they brought the tin from England; and the addition of silver, iron, and lead, tends to strengthen this opinion.

Herodotus recited his History at the Olympic Games, B.C. 445; and probably the same people traded in tin in his time as in the time of Ezekiel.

The Hebrew word for tin is derived from a verb meaning "to separate," and seems to throw no light on the subject. S. G. C.

MILTON'S WIDOW.

(Vol. viii., pp. 452. 544. &c.)

Your correspondents MR. MARSH and MR. HUGHES are entitled to an apology from me for having so long delayed noticing their comments on my communication on the above subject in Vol. viii., p. 134., which comments have failed in convincing me that I have fallen into the error they attribute to me, because it is manifest Richard Minshull of Chester, son of Richard of Wistaston, the writer of the letter of May 3rd, 1656, set forth in the Rev. Mr. Hunter's *Milton Pamphlet*, pp. 37. and 38., could only have been *fifteen* years old when that letter was written, he having, as MR. HUGHES states, been born in 1641, so that he must have been only three years the junior of his supposed niece, Mrs. Milton, then Miss Minshull, born in 1638, according to MR. MARSH's account of her baptism; and furthermore he, Richard, the writer of the said letter, must be fairly presumed to have been married at the date of such letter, which he thus commences: "My love and best respects to you and my daughter [meaning no doubt his daughter-in-law], tendered with trust of your health." Very unlikely language for a parent to address to his son, a boy of *fifteen*, on so important a subject as a family pedigree. If this youthful Richard Minshull really was Mrs. Milton's uncle, his brother Randle Minshull, her father, must have been very many years older than him, which was not very probable.

I noticed in a recent Number of your pages, with great satisfaction, a communication from CRANMER, who has avowed himself to be your correspondent MR. ARTHUR PAGET, for which, in common with MR. HUGHES and others, I feel very thankful to him, notwithstanding it falls short of connecting Mrs. Milton with Richard Minshull of Wistaston, the Holme correspondent of 1656.

That historians have been much misled in assuming that Mrs. Milton was a daughter of Sir Edward Minshull of Stoke, cannot, I think, be questioned; although it may be very fairly asked whether there were not other respectable Minshull families living in the neighbourhood of Wistaston, of which Mrs. Milton might have been a member, and yet allied to the Paget and Goldsmith families.

GARLICHITHE.

Mr. Hughes is quite right, both in his facts, so far as they go, and in the inference he draws from them in confirmation of the now well ascertained identity of Milton's widow with the daughter of Randle Mynshull of Wistaston. His observations derive additional force from the fact, that two generations of Minshull of Wistaston married ladies of the name of Goldsmith. Thomas Minshull, the great-grandfather of Milton's widow, married —— Goldsmith of Nantwich, as his son Richard informed Randal Holmes, in a letter among the Harl. MSS., noticed by Mr. Hunter, and as pointed out by Mr. Hughes; but the writer of that letter also married a lady of the same name, Elizabeth, daughter of Nicholas Goldsmith, of Bosworth, in the county of Leicester. The fact is worth noticing, though no very accurate estimate can be formed of the precise degree of relationship to be inferred from the title of "cousin" a couple of centuries ago. My authority is the Cheshire visitation of 1663–4. Several other MS. pedigrees are in existence; in some of which the lady's name is stated as Ellen, instead of Elizabeth, and her father's as Richard instead of Nicholas. Thomas Minshull of Manchester, the uncle of Milton's widow, deserves perhaps a passing word of notice, as having embalmed the mortal remains of Humphrey Chetham. J. F. M.

Warrington.

Our elegant poet Fenton, having written a *Life of Milton*, and no doubt often visited his place of nativity (Shelton, in the Staffordshire Potteries), he surely must have known *something* respecting *Milton's* third wife's family, who lived only a few miles from thence; and if the Fenton papers have, as is probable, been preserved by his family, some of whom I am informed still live in the neighbourhood of Shelton, it is not unlikely they will throw some light on the family of the poet's widow. Newington.

BOOKS CHAINED TO DESKS IN CHURCHES — OLD PAROCHIAL LIBRARIES.

(Vol. viii., p. 93.)

On a recent visit to Aberystwith, I walked to the mother church of Llanbadarn, a fine old building, which I was glad to find, since a former visit, was undergoing important repairs in its exterior. While inspecting the interior, I requested the clerk to show me into the vestry, and upon inquiring if the church possessed any black-letter Bible, Foxe's *Martyrs*, or any of those volumes which at the Reformation were chained to the desks or pews, he opened a case in the vestry, in which I was sorry to observe many volumes, not of that early date, but about a century and a half old, yet valuable in their day as well as at present, in a sad dilapidated state, arising from the dampness of the room, which is without a fire-place. Many of the volumes were the gift of a Doctor Fowle, with his autograph, stating that they were given as a lending library to the parishioners.

The present incumbent is the Rev. — Hughes, a very excellent and zealous pastor, with the modern church in Aberystwith annexed, who, should this narrative meet his eye, or be communicated to him, might be induced to make inquiries into the losses which had taken place, and prevent farther dilapidations and decay, in what was, no doubt, once considered a valuable acquisition to the inhabitants of the parish.

Permit me to add, that in a room over the entrance porch of that venerable Saxon church St. Peter in the East, at Oxford, there is a large lending library for the use of the parishioners, largely contributed to by several of its recent and present zealous incumbent, and to which church so much has lately been done to remove former eye-sores, and to render it one of the most chastely decorated and best attended parish churches in the University. J. M. G.

Worcester.

In an old MS. headed

"Articles, Conditions, and Covenants, upon which the Provost and other officers of King's College in Cambridge have admitted Michael Mills, Schollar of the said College, to be Keeper of the Publick Library of the said College."

the seventh and last article is —

"For the rendering his business about the library more easy, each person that makes use of any book or books in the said library, is required to sett 'em up again decently, without entangling the chains; by which is signified to all concerned that no person whatsoever, upon any pretence, is permitted to carry any book out of the library to their chambers, or any otherwise to be used as a private book, it being against the statutes of our college in y^t^ case provided."

Under "Orders for regulating the publick library of King's College," Order IV.:

"All the fellows and scholars, and all other persons allowed the use of the library, shall carefully set up those they use in their proper place, without entangling the chains."

Michael Mills got King's in 1683. T. H. L.

In the church of Wiggenhall, St. Mary the Virgin, the following books may be seen fastened by chains to a wooden desk in the chancel: Foxe's *Book of Martyrs*, in three volumes, chained to the same staple; the Book of Homilies; the Bible, with calendar in rubrics; and the works of Bishop Jewell, in one volume. The title-page is lost from all the above: in other respects they are in a fair state of preservation, considering their

antiquity, of which their characters being old English, is a sufficient proof. W. B. D.

At a *soirée* recently held at Crosby Hall, there were exhibited by the churchwardens of St. Benet's, Gracechurch Street, Erasmus' *Commentary on the Gospels* in English, with the chains annexed, by which they were fastened in the church. There are two volumes, in good preservation, and black letter.

In Minster Church, near Margate, Kent, there is an oak cover to a Bible chained to a desk, temp. Henry VIII. The whole of the letter-press has been taken away (by small pieces at a time) by visitors to this beautiful Norman church.

J. W. Brown.

At Bromsgrove Church, Worcestershire, a copy of Bishop Jewel's Sermon on 1 Cor. ix. 16. (1609) is chained to a small lectern.

At Suckley Church, also in Worcestershire, there is a black-letter copy of the Homilies, 1578.

Cuthbert Bede, B A.

There is a copy of Foxe's *Monuments* so chained in the chancel of Luton Church, Bedfordshire.

Mackenzie Walcott, M. A.

THE COURT-HOUSE.

(Vol. viii., p. 493.)

This place is not "an old out-of-the-way place," as described to F. M., but stands in a paddock adjoining the churchyard, in the town of "Painswick, in Gloucestershire." It is a respectable old stone-built house in the Elizabethan style; and stands on an eminence commanding a view of one of the pleasant valleys which abound in this parish. I do not know of, and do not believe that there is, any "full description of it." Neither of the county historics, of Atkyns (1712), Rudder (1779), Rudge (1803), or Fosbrook (1807), mentions the court-house, though probably it is referred to by Atkyns as "a handsome pleasant house adjoining the town, [then] lately the seat of Mr. Wm. Rogers."

If either Charles I. or II. slept there, it was doubtless King Charles I., on the night of the 5th of September, 1643, on which day he raised the siege of Gloucester, and

"Thousands of the royalist army marched in the rain up Painswick hill, on the summit of which they encamped in the ancient entrenchment of the part called Spoonbed hill. On this hill, tradition says, as Charles was sitting on a stone near the camp, one of the princes, weary of their present life, asked him, 'When should they go home?' 'I have no home to go to,' replied the disconsolate king. He went on to Painswick, and passed the night there." — *Bibliotheca Gloucestriensis* (Webb), Introduction, p. 68., referring to Rudder (p. 592.) for the tradition as to the colloquy.

The lodge, an old wooden house, in this parish, more properly deserves the character of an "old out-of-the-way house." I remember it many years ago, when it contained a court, in which were galleries, approached by stairs, and leading to the sleeping-rooms of the mansion; such as were formerly in the court-yard of the Bull and Mouth Inn, London, and are now in the yard of the New Inn, Gloucester. P. H. Fisher.

Stroud.

ON THE SIMPLICITY OF THE CALOTYPE PROCESS, BY DR. DIAMOND.

(Read before the Photographic Society, Nov. 3, 1853.)

I feel that some few words are required to explain to the Society the reasons which have induced me to call their attention to a branch of photography, which of all others has been dwelt upon most fully, and practised with such success by so many eminent photographers.

The flourishing state of this Society, which is constantly receiving an accession of new Members, indicates the great number that have lately commenced the practice of photography, and to those I hope my observations will not prove unacceptable, because of all others the calotype process is undoubtedly the simplest, and the most useful; not only from that simplicity, but from its being available when other modes could not be used.*

I am also induced to urge on the attention of the Society the advantages of this, one of the earliest processes, because I think that there has been lately such an eager desire for something new, that we all have more or less run away from a steady wish to improve if possible the original details of Mr. Fox Talbot; and have been tempted to practise new modes, entailing much more care and trouble, without attaining a correspondingly favourable result.

Amongst antiquaries I have long noticed, that many who have especially studied one particular

* In a communication I formerly addressed to my friend the Editor of "N. & Q.," one of the arguments I used in favour of the collodion process was, that the operator was enabled at once to know the results of his attempts; and was not left in suspense concerning the probable success, as with a paper picture requiring an after-development.

I made that observation not only from the partial success which had then attended my own manipulations, but from the degree of success which was attained by the majority of my photographic friends. But that objection is now almost entirely removed by the comparative certainty to which the paper process is reduced.

branch of archæology, think and speak slightingly of those departments in which they are not much interested. One fond of research in the early tumuli is esteemed to be a mere "pot and pan antiquary" by one who, in his turn, is thought to waste his time on "mediæval trash;" and this feeling pervades its many sections.

I hope I shall not give offence in saying, that amongst photographers I have noticed somewhat of a similar spirit, namely, an inclination to value and praise a production, from the particular mode of operation adopted, rather than from its intrinsic merits. The collodion, the waxed paper, or the simple paper processes have merits pertaining to themselves alone; and those who admire each of these several processes are too apt to be prejudiced in favour of the works produced by them.

Before proceeding farther, permit me to observe, that if some of my remarks appear *too* elementary, and *too* well known by many assembled here, my reason for making them is, that I have myself experienced the want of *plain simple rules*, notwithstanding the many able treatises upon the subject which have already been written: I hope, therefore, I shall receive their pardon for entering fully into detail, because a want of success may depend upon what may appear most trivial.

I think the greatest number of failures result from not having good iodized paper; which may be caused by

1. The quality of the paper;
2. The mode of preparing it;
3. The want of proper *definite* proportions for a particular make of paper;

because I find very different results ensue unless these things are relatively considered.

I have not met with satisfactory results in iodizing the French and German papers, and the thick papers of some of our English makers are quite useless.

Turner's paper, of the "Chafford Mills" make, is greatly to be preferred, and therefore I will presume that to be used, and of a medium thickness. The great fault of Turner's paper consists in the frequent occurrence of spots, depending upon minute portions of brass coming from the machinery, or from the rims of buttons left in the rags when being reduced to pulp, and thus a single button chopped up will contaminate a large portion of paper; occasionally these particles are so large that they reduce the silver solutions to the metallic state, which is formed on the paper; at other times they are so minute as to simply decompose the solution, and white spots are left, much injuring the effect of the picture.

Whatman's paper is much more free from blemishes, but it is not so fine and compact in its texture; the skies in particular exhibiting a minutely speckled appearance, and the whole picture admitting of much less definition.*

All papers are much improved by age; probably in consequence of a change which the size undergoes by time. It is therefore advisable that the photographer, when he meets with a desirable paper, should lay in a store for use beyond his immediate wants.

It may not be inappropriate to mention here, in reference to the minuteness attainable by paper negatives, that a railway notice of six lines is perfectly legible, and even the erasure for a new secretary's name is discernible in the accompanying specimen, which was obtained with one of Ross's landscape lenses, without any stop whatever being used, and after an exposure of five minutes *during a heavy rain*. The sky is scarcely so dense as could be desired, which will be fully accounted for by the dull state of the atmosphere during the exposure in the camera.

Having selected your paper as free from blemishes as possible, which is most readily ascertained by holding it up to the light (as the rejected sheets do perfectly well for positives, it is well to reject *all* those upon which *any* doubt exists), mark the smoothest surface;—the touch will always indicate this, but it is well at all times not to handle the surfaces of papers more than can be avoided. There is much difference in various individuals in this respect; some will leave a mark upon the slightest touch, whereas others may rub the paper about with perfect impunity.

I prefer paper iodized by the single process; because, independently of the ease and economy of time, I think more rapidity of action is attained by paper so treated, as well as that greater intensity of the blacks, so requisite for producing a clear picture in after printing.

To do this, take sixty grains of nitrate of silver and sixty grains of iodide of potassium, dissolve each separately in an ounce of distilled water, mix and stir briskly with a glass rod so as to ensure their *perfect* mixture; the precipitated iodide of silver will fall to the bottom of the vessel; pour off the fluid, wash once with a little distilled water, then pour upon it four ounces of distilled water, and add 650 grains of iodide of potassium, which *should* perfectly redissolve the silver and form a clear fluid. Should it not (for chemicals differ occasionally in their purity), then a little more should be very cautiously added until the fluid is perfectly clear.

The marked side of the paper should then be carefully laid upon the surface of this fluid in a proper porcelain or glass dish. Then immediately

* The effect was illustrated in two negatives of the same subject, taken at the same time, exhibited to the meeting, and which may now be seen at Mr. Bell's by those who take an interest in the subject.

remove it, lay it upon its dry side upon a piece of blotting-paper, and stroke it over once or twice with a glass rod; this as effectually expels all the particles of air as complete immersion; it is also more economical, and has the advantage of requiring much less time in the after-immersion in the hypo. when it is required to remove the iodide. Either pin the paper up, or lay it down upon its dry side, and when it becomes tolerably dry (perfect dryness is not requisite), immerse it in common cold water for the space of four hours, changing the water during that time three or four times, so that all the soluble salts may be removed; often move the papers, so that when several sheets are together, one does not press so much upon another that the water does not equally arrive at all the surface.

If this paper is well made, it is of a pale straw colour, or rather primrose, and perfectly free from unevenness of tint. It will keep good for several years; if, however, the soluble salts have not been *entirely* removed, it attracts damp, and becomes brown and useless or uncertain in its application.

Some of our oldest and most successful operators still adhere to and prefer the iodized paper prepared by the double process, which certainly effects a saving in the use of the iodide of potassium. The following is the easiest way of so preparing it:—Having floated your marked surface of the paper on a 30-grain solution of nitrate of silver, and dried it*, immerse it for 20 minutes in a solution of iodide of potassium of 20 grains to the ounce, when it immediately assumes the desired colour. It is then requisite, however, that it should undergo the same washing in pure water as the paper prepared by the single process.

Upon the goodness of your iodized paper of course depends your future success. Although it is not requisite to prepare it by candle-light (which in fact is objectionable from your inability to see if the yellow tint is equally produced), I think it should not be exposed to too strong a light; and as the fly-fisher in the dull winter months prepares his flies ready for the approaching spring, so may the photographer in the dull weather which now prevails, with much advantage prepare his stock of iodized paper ready for the approach of fine weather.†

Many other ways of iodizing paper have been recommended which have proved successful in different hands. Dr. Mansell, of Guernsey, pours the iodide solution upon his paper, which previously has had all its edges turned up so as to resemble a dish; he rapidly pours it off again after it has completely covered the paper, and then washes it in three waters for only ten minutes in all: he considers that thereby none of the size of the paper is removed, and a more favourable action is obtained. In the experiments I have tried with the use of the air-pump, as recommended by Mr. Stewart, I have met with much trouble and little success; and I am inclined to attribute the very beautiful specimens which he has produced to his own good manipulation under a favourable climate.*

To excite the paper take 10 drops (minims) of solution of aceto-nitrate of silver, and 10 drops of saturated solution of gallic acid, mixed with 3 drachms of distilled water.

The aceto-nitrate solution consists of—

Nitrate of silver	- -	30 grains.
Glacial acetic acid	- -	1 drachm.
Distilled water†	- -	1 ounce.

If the weather is warm, 6 drops of gallic acid to the 10 of aceto-nitrate will suffice, and enable the prepared excited paper to be kept longer.

This exciting fluid may be applied either directly

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* For this purpose, strips of wood from 1 inch to 1½ square will be found much more convenient to pin the paper to than the tape or string usually recommended. The pressure of a corner of the paper to the wood will render it almost sufficiently adherent without the pin, and do away with the vexation of corners tearing off.

† Some difference of opinion seemed to exist at the reading of the paper, as to the propriety of preparing iodized paper long before it was required for use, and I have since received some letters from very able photographers who have attributed an occasional want of success to this cause. I have, however, never myself seen good iodized paper deteriorated by age. Many friends tell me they have used it when several years old; and I can confirm this by a remarkable instance. On Tuesday (Dec. 6) I was successful in obtaining a perfectly good negative in the usual time from some paper kindly presented to me by Mr. Mackinly, and which has been in his possession since the year 1844. I should add, the paper bears the mark of "J. Whatman, 1842," and has all the characters of Turner's best photographic paper. It appears to be a make of Whatman's paper which I have not hitherto seen, and, from its date, was evidently not made for photographic purposes.

* The paper may be iodized by pouring over it 30 minims of the iodizing solution, and then smoothing it over with the glass rod. Care must however be taken not to wet the back of the paper, as an unevenness of depth in the negative would probably be the result.

† Much more attention should be paid to the purity of the distilled water than is generally supposed. In the many processes in which distilled water is used, there is none in which attention to this is so much required as the calotype process. I mention this from having lately had some otherwise fine negatives spoiled by being covered with spots, emanating entirely from impurities in distilled water purchased by me during a late excursion into the country.

by means of the glass rod, or by floating, as before, and then the glass rod. But if floating is resorted to, then a larger quantity must be prepared. As soon as it is applied the paper should be blotted off by means of blotting-paper (which should never be used more than once in this way, although preserved for other purposes), and put into the dark frames for use.* It is not requisite that the paper should be perfectly dry. This exciting should be conducted by a very feeble light; the paper is much more sensitive than is generally supposed; in fact, it is then in a state to print from by the aid of gas or the light of a common lamp, and very agreeable positives are so produced by this negative mode of printing.

I would advise the aceto-nitrate of silver and the solution of gallic acid to be kept in two bottles with wooden cases differing in their shape, so that they may not be mistaken when operating in comparative darkness. A ½ of an ounce of gallic acid put into such a 3-ounce bottle, and *quite* filled up with distilled water as often as any is used, will serve a very long time.

I would also recommend that the paper should be excited upon the morning of the day upon which it is intended to be used; no doubt the longer it is kept, the less active and less certain it becomes. I have, however, used it successfully eight days after excitement, and have a good negative produced at that length of time. The general medium time of exposure required is five minutes. In the negatives exhibited, the time has varied from three minutes to eight, the latter being when the day was very dull.

The pictures should be developed by equal quantities of the aceto-nitrate of silver and the saturated solution of gallic acid, which are to be mixed and immediately applied to the exposed surface. This may be done several hours after the pictures have been removed from the camera. Care should be taken that the back of the picture does not become wetted, as this is apt to produce a stain which may spoil the printing of the positive.

If upon the removal of the paper from the dark frame, the picture is very apparent, by first applying a little gallic acid, and immediately afterwards the *mixed* solutions, less likelihood is incurred of staining the negative, which will be more evenly and intensely developed. If a browning take place, a few drops of strong acetic acid will generally check it.

Should the picture be very tardy, either from an insufficient exposure, want of light, or other cause, a few drops of a solution of pyrogallic acid, made with 3 grains to the ounce of water, and a drachm of acetic acid, will act very beneficially. It sometimes gives an unpleasant redness upon the surface, but produces great intensity upon looking through it. Until the pyrogallic solution was added, there was scarcely anything visible upon the specimen exhibited, the failure having in the *first* instance happened from the badness of the iodized paper.

As soon as the picture is sufficiently developed it should be placed in water, which should be changed once or twice; after soaking for a short time, say half an hour, it may be pinned up and dried, or it may at once be placed in a solution almost saturated, or quite so, of hyposulphite of soda, remaining there no longer than is needful for the entire removal of the iodide, which is known by the disappearance of the yellow colour.

When travelling it is often desirable to avoid using the hyposulphite, for many reasons (besides that of getting rid of extra chemicals), and it may be relied on that negatives will keep even under exposure to light for a very long time. I have kept some myself for several weeks, and I believe Mr. Rosling has kept them for some months.

The hyposulphite, lastly, should be effectually removed from the negative by soaking in water, which should be frequently changed.

Some prefer to use the hypo. quite hot, or even boiling, as thereby the size of the paper is removed, allowing of its being afterwards readily waxed.* I have always found that pouring a little boiling water upon the paper effectually accomplishes the object; some negatives will readily wax even when the size is not removed. A box iron very hot is best for the purpose; but the most important thing to attend to is that the paper should be perfectly dry, and it should therefore be passed between blotting-paper and well ironed before the wax is applied. Negatives will even attract moisture from the atmosphere, and therefore this process should at all times be resorted to immediately before the application of the wax.

Some photographers prefer, instead of using wax, to apply a solution of Canada balsam in spirits of turpentine. This certainly adds much to the transparency of the negative; and, in some instances, may be very desirable. Even in so simple a thing as white wax, there is much va-

* It is very requisite that the glasses of the frames should be thoroughly cleansed before the excited papers are put into them. Although not perceptible to the eye, there is often left on the glass (if this precaution is not used) a decomposing influence which afterwards shows itself by stains upon the negative.

* If boiling water is carefully poured in the negative in a porcelain dish, it will frequently remove a great deal of colouring matter, thereby rendering the negative still more translucent. It is astonishing how much colouring matter a negative so treated will give out, even when to the eye it appears so clean as not to require it.

riety; some forming little flocculent appearances on the paper, which is not the case with other samples. Probably it may be adulterated with stearine, and other substances producing this difference.

Before concluding these remarks, I would draw attention to the great convenience of the use of a bag of yellow calico, made so large as to entirely cover the head and shoulders, and confined round the waist by means of a stout elastic band. It was first, I believe, used by Dr. Mansell. In a recent excursion, I have, with the greatest ease, been enabled to change all my papers without any detriment whatever, and thereby dispensed with the weight of more than a single paper-holder. The bag is no inconvenience, and answers perfectly well, at any residence you may chance upon, to obstruct the light of the window, if not protected with shutters.

I would also beg to mention that a certain portion of the bromide of silver introduced into the iodized paper seems much to accelerate its power of receiving the green colour, as it undoubtedly does in the collodion. Although it does not accelerate its *general* action, it is decidedly a great advantage for foliage. Its best proportions I have not been able accurately to determine; but I believe if the following quantity is added to the portion of solution of iodide of silver above recommended to be made, that it will approach very near to that which will prove to be the most desirable. Dissolve separately thirty grains of bromide of potassium, and 42 grains of nitrate of silver, in separate half-ounces of distilled water; mix, stir well, and wash the precipitate; pour upon it, in a glass measure, distilled water up to one ounce; then, upon the addition of 245 grains of iodide of potassium, a clear solution will be obtained; should it not, a few more grains of the iodide of potassium will effect it. It may be well to add that I believe neither of the solutions is injured by keeping, especially if preserved in the dark.

I would here offer a caution against too great reliance being placed upon the use of gutta-percha vessels when travelling, as during the past summer I had a bottle containing distilled water which came into pieces; and I have now a new gutta-percha tray which has separated from its sides. This may appear trivial, but when away from home the greatest inconvenience results from these things, which may be easily avoided.*

Dishes of zinc painted or japanned on the interior surface answer better than gutta-percha, and one inverted within another forms, when travelling, an admirable lid-box for the protection of glass bottles, rods, &c. On the Continent wooden dishes coated with shellac varnish are almost entirely used.

Replies to Minor Queries.

Belike (Vol. viii., p. 358.). — The reasoning by which H. C. K. supports his conjecture that "belike" in *Macbeth* is formed immediately by prefixing *be* to a supposed verb, *like*, to lie, is ingenious, but far from satisfactory. In the first place, we never used *to like* in the sense of *to lie*, the nearest approach to it is *to lig*. And in the next place, the verb to *like*, to please, to feel or cause pleasure, to approve or regard with approbation, as a consequential usage (agreeably to the Dutch form of Liicken (Kilian), to *assimilate*), is common from our earliest writers. Instances from Robert of Gloucester, Chaucer, and North, with instances also of *mislike*, to displease, may be found in Richardson; and others in Todd's *Johnson*.

Now, when we have a word well established in various usage (as *like*, similis), from which other usages may be easily deduced, why not adopt that word as the immediate source, rather than seek for a new one? That *like*, now written *ly*, is from *lic*, a corpse, *i. e.* an essence, has, I believe, the merit of originality; so too, his notion that *corpse* is an *essence*, and the more, as emanating from a rectory, which probably is not far removed from a churchyard.

H. C. K., it is very *likely*, is right in his conception that all his three *likes* "have had originally one and the same source;" but he does not appear inclined to rest contented with the very sufficient one in our parent language, suggested by Richardson (in his 8vo. dictionary), the Gothic *lag-yan*; A.-S. *lec-gan*, or *lic-gan*, to lay or lie.

I should interpret *belike* (for so I should write it with H. C. K.) by "approve." Q.

Bloomsbury.

Stage-coaches (Vol. viii., p. 439.). — The following Note may perhaps prove acceptable to G. E. F. The article from which it was taken contained, if I remember rightly, much more information upon the same subject:

"The stage-coach 'Wonder,' from London to Shrewsbury, and the 'Hirondelle,' belonged to Taylor of Shrewsbury. The 'Hirondelle' did 120 miles in 8 hours and 20 minutes. One day a team of four greys did 9 miles in 35 minutes. The 'Wonder' left

* Mr. Shadbolt suggested a remedy for the disasters referred to by Dr. Diamond with regard to the gutta-percha vessels. Gutta-percha is perfectly soluble in chloroform. Mr Shadbolt therefore showed that if the operator carries a small bottle of chloroform with him, he would be able to mend the gutta-percha at any moment in a few seconds. It was not necessary that the bottle should hold above half an ounce of chloroform.

Lion Yard, Shrewsbury, one morning at 6 o'clock, and was at Islington at 7 o'clock the same evening, being only 13 hours on the road."—*The Times*, July 11, 1842.

W. R. D. S.

Birthplace of King Edward V. (Vol. viii., p. 468.). —

"1471. In this year, the third day of November, Queen Elizabeth, being, as before is said, in Westminster Sanctuary, was lighted of a fair prince. And within the said place the said child, without pomp, was after christened, whose godfathers were the abbat and prior of the said place, and the Lady Scrope godmother." — Fabian's *Chronicle*, p. 659., Lond. 1811.

Mackenzie Walcott, M.A.

Fuller, in his *Worthies*, vol. ii. p. 414., says Edward, eldest son of Edward IV. and Elizabeth his queen, was born in the sanctuary of Westminster, November 4, 1471. A.

Ringing Church Bells at Death (Vol. viii., p. 55. &c.). — The custom of ringing the church bell, as soon as might be convenient after the passing of a soul from its earthly prison-house, in the manner deseribed in "N. & Q.," existed ten years ago in the parish of Rawmarsh, in the West Riding of Yorkshire, and had existed there before I became its rector, twenty-two years ago. First a brisk peal was rung, if I mistake not, on one of the lighter bells, which was raised and lowered; then, upon the same, or some other of the lighter bells, the sex of the deceased was indicated by a given number of distinct strokes, — I cannot with certainty recall the respeetive numbers; lastly, the tenor bell was made to declare the supposed age of the deceased by as many strokes as had been counted years. John James.

What is the Origin of "Getting into a Scrape?" (Vol. viii., p. 292.). — It may have been, first, a tumble in the mire; by such a process many of us in childhood have both literally and figuratively "got into a scrape." Or, secondly, the expression may have arisen from the use of *the razor*, where to be shaved was regarded as an indignity, or practised as a token of deep humiliation. D'Arvieux mentions an Arab who, having received a wound in his jaw, chose rather to hazard his life, than allow the surgeon to take off his beard. When Hanun had shaved off half the beards of David's servants, "David sent to meet them, because they were greatly ashamed: and the king said, 'Tarry at Jericho until your beards be grown, and then return'" (2 Sam. x. 4, 5.). The expedient of *shaving off the other half* seems not to have been thought on, though that would naturally have been resorted to, had not the indignity of being rendered beardless appeared intolerable. Under this figure the desolation of a country is threatened. "In the same day shall the Lord shave with a razor that is hired, by them beyond the river, even by the King of Assyria, the head, and the hair of the feet, and it shall consume the beard" (Isaiah vii. 20.). Again, as a token of grief and humiliation: "Then Job arose and rent his mantle, and shaved his beard," &c. — "There came fourscore men, having their heads shaven, and their clothes rent, and having cut themselves," &c. (Jer. xli. 5.). Or, thirdly, the allusion may be to the consequence of becoming infected with some loathsome cutaneous disease. "So Satan smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to *scrape* himself withal" (Job ii. 7, 8.). J. W. T.

Dewsbury.

High Dutch and Low Dutch (Vol. viii., p. 478.). —Nieder Deutsch, or rather Neder Duitsch, is the proper name of the Dutch language; at least it is that which the people of Holland give to it. Low German does not necessarily mean a vulgar patois. It is essentially as different a language from High German, or rather more so, as Spanish is from Portuguese. I believe German purists would point out Holstein, Hanover, Brunswick (not Dresden), as the places where German is most classically spoken. I wish one of your German (not Anglo-German) readers would set us right on this point. The term Dutch, as applied to the language of Holland as distinguished from that of German, is a comparative modernism in English. High Dutch and Low Dutch used to be the distinction; and when Coverdale's *Translation of the Bible* is said to have been "compared with the Douche," German, and not what we now call Dutch, is meant. Deutsch, in short, or Teutsch, is the generic name for the language of the Teutones, for whom Germani, or Ger-männer, was not a national appellation, but one which merely betokened their warlike character. E. C. H.

Discovery of Planets (Vol. vii., p. 211.). — I should wish to ask Mr. H. Walter, who has a learned answer about the discovery of planets, whether the idea which he there broaches of a lost world where sin entered and for which mercy was not found, be his own original invention, or whether he is indebted to any one for it, and if so, to whom? Quæstor.

Gloves at Fairs (Vol. viii., pp. 136. 421.). — This title has changed into a question of the open hand as an emblem of power. In addition to the instances cited by your correspondents, the following may be mentioned.

The Romans used the open hand as a standard.

The Kings of Ulster adopted it as their peculiar cognizance; thence it was transferred to the shield of the baronets created Knights of Ulster by James I.; to many of whose families recent

myths have in consequence attributed bloody deeds to account for the cognizance of the bloody hand. The Holte family of Aston Hall, near this town, affords an instance of such a modern myth, which has, I think, already appeared in "N. & Q." The subject of *modern myths* would form a very interesting one for your pages.

An open hand occurs on tombs in Lycia. (Fellowes' *Lycia*, p. 180.)

The Turks and Moors paint an open hand as a specific against the evil eye. (Shaw's *Travels in Barbary*, p. 243.)

The open hand in red paint is of common occurrence on buffalo robes among the tribes of North America, and is also stamped, apparently by the natural hand dipped in a red colour, on the monuments of Yucatan and Guatemala. (Stephen's *Yucatan.*) EDEN WARWICK.

Birmingham.

Awk (Vol. viii., p. 310.).—H. C. K. asks for instances of the usage of the word *awk*. He will find one in Richardson's *Dictionary*, and two of *awkly*:

"The *auke* or left hand."—Holland's *Plutarch.*

"They receive her *aukly*, when she (Fortune) presenteth herself on the *right* hand."—*Ibid.*

"To undertake a thing *awkely*, or ungainly."—Fuller's *Worthies.*

Q.

Bloomsbury.

Tenet (Vol. viii., p. 330.) was used by Hooker and Hall, and is also found in state trial, 1 Hen. V., 1413, of Sir John Oldcastle. Sir Thomas Browne, though he writes *tenets* in his title, has *tenent* in c. i. of b. vii. But these variations may be generally placed to the account of the printers in those days. (See TENET, in Richardson.) Q.

Bloomsbury.

Lovett of Astwell (Vol. viii., p. 363.).—Since I wrote on this subject, I have consulted Baker's excellent *History of Northamptonshire*, and I find the pedigree (vol. i. p. 732.) fully bears out my strictures on Betham and Burke's account of Thomas Lovett, and his marriage with Joan Billinger. With regard to Elizabeth Boteler, Mr. Baker simply states that Thomas Lovett, Esq., of Astwell, married to his first wife Elizabeth, daughter of John Boteler, Esq., of Watton Woodhall, Herts; but I observe that (*Idem.* vol. i. p. 730.) there is in Wappenham Church (the parish of which Astwell is a hamlet) a brass to the memory of "Constance, late the wife of John Boteler, Esq., and sister to Henry Vere, Esq., who died May 16, 1499:" this lady, I conjecture, was the mother of Elizabeth Boteler, afterwards Lovett; and her daughter must have been heir to her mother, as the arms of Vere and Green are quartered on her grandson Thomas Lovett's tombstone in the same church; as well as on another monument of the Lovetts, the inscription of which is now obliterated. The pedigree of the Botelers in Clutterbuck (*Herts*, vol. ii. p. 475.) does not give this marriage; but John Boteler, Esq., of Watton Woodhall, who was of full age in 1456, and whose first wife Elizabeth died Oct. 28, 1471, is said to have married to his second wife Constance, daughter of —— Downhall of Gedington, co. Northamptonshire. Can this be the lady buried at Wappenham? She was the mother of John Boteler, Esq., of Watton Woodhall, Sheriff of Herts and Essex in 1490; and therefore her daughter would not be entitled to transmit her arms to her descendants. Or could the last-mentioned John Boteler, who died in 1514, have had another wife besides the three mentioned in Clutterbuck? There can be no question that one of the two John Botelers of Watton Woodhall married Constance de Vere, as the marriage is mentioned on the monument at Wappenham. I hope some of your genealogical readers may examine this point. TEWARS.

Irish Rhymes (Vol. viii., p. 250.).—In "The Wish," appended to *The Ocean* of Young (afterwards suppressed in his collected works, but quoted by Dr. Johnson), are the following rhymes:

"Oh! may I *steal*
Along the *vale*
Of humble life, secure from foes."

And again:

"Have what I *have*,
And live not *leave*."

And yet again:

"Then leave one *beam*
Of honest *fame*,
And scorn the labour'd monument."

And in his "Instalment" (which shared the same fate as "The Wish"):

"Oh! how I long, enkindled by the *theme*,
In deep eternity to launch thy *name*."

Young was no "Milasian:" so these rhymes go to acquit Swift of the Irishism attributed to him by CUTHBERT BEDE; as, taken in connexion with those used by Pope and others, it is clear they were not uncommon or confined to the Irish poets. At the same time, I cannot think them either elegant or musical, nor can I agree with one of your correspondents, that their occasional use destroys the sameness of rhyme. If poets were to introduce eccentric rhymes at pleasure, to produce variety, the shade of Walker would I think be troubled sorely. ALEXANDER ANDREWS.

Passage in Boerhaave (Vol. vii., p. 453.).—As the passage is incorrectly given from memory, it

is not easy to say where it is to be found. I venture, however, to lay before the Foreign Surgeon the following, from the *Institutiones Medicæ cæt. digestæ*, ab Herm. Boerhaave (Vienna, 1775), p. 382.:

"Unde tamen mors senilis per has mutationes accidit inevitabilis, et ex ipsa sanitate sequens."

And from Ph. Ambr. Marhesz, Prælectiones in H. Boerh., *Inst. Med.* (Vienna, 1785), vol. iii. p. 44.:

"Tum vivere cessat decripitus senex, sine morbo in mortem transiens, nisi senectutis vitium ineluctabile pro morbo habeas."

See also § 475. Possibly the required passage may be found in Burton's *Account of the Life, &c. of Dr. Boerhaave* (London, 1743). Allow me, however, to quote the following from a discourse of Joannes Oosterdijk Schacht (Boerhaave's cotemporary), delivered by him September 12, 1729, when he entered on the professorship at Utrecht. From this it will appear that the words ascribed to Boerhaave may be attributed to other learned men:

"Nemini igitur mirum videatur, si innumeris stipata malis superveniat senectus, quam nec solam nec morbis tantum comitatam obrepere, sed ipsam morbum esse, et olim vidit vetustas, et hodierna abunde docet experientia."—Joann. Oosterdijk Schacht, *Oratio Inauguralis cæt.* (Traj. ad Rhenum, 1729).

From the *Navorscher*. L. D. R.

Ginnekin.

Craton the Philosopher (Vol. viii., p. 441.).—

"At that time two brothers, who were extremely rich, sold their inheritance by the advice of Crato the philosopher, and bought diamonds of singular value, which they crushed in the Forum before all the people, thus making an ostentatious exhibition of their contempt for the world. St. John, happening to be passing through the Forum, witnessed this display, and, pitying the folly of these misguided men, kindly gave them sounder advice. Sending for Crato their master, who had led them into error, he blamed the wasteful destruction of valuable property, and instructed him in the true meaning of contempt for the world according to Christ's doctrine, quoting the precept of that teacher, his own Master, when, in reply to the young man who inquired of Him how he might obtain eternal life, He said, 'If thou wilt be perfect, go and sell all that thou hast and give to the poor, and thou shalt have treasure in heaven; and come and follow me.' Crato the philosopher, acknowledging the soundness of the apostle's teaching, entreated him to restore the jewels which had been foolishly crushed to their former condition. St. John then gathered up the precious fragments, and, while he held them in his hand, prayed for some time with his eyes raised to heaven. His prayer being concluded, and all the faithful present having said *Amen*, the broken pieces of the jewels became so closely united, that there remained not the slightest appearance of any fracture. Then Crato the philosopher, with all his disciples, threw himself at the apostle's feet, believed, and were baptized; and Crato, preaching openly the faith of the Lord Jesus, became a true philosopher. Moreover, the two brothers who before destroyed their property to no purpose, now, in obedience to the evangelical precept, sold their jewels, and distributed the price in alms to the poor of Christ. And a multitude of believers began to attach themselves to St. John, and to follow his steps."—*Ordericus Vitalis*, b. ii. ch. v. (Mr. Forrester's translation), Bohn's edit., vol. i. pp. 240, 241.

J. Sansom.

The Curfew (Vol. vii., pp. 167. 539.).—Add to the already long list of places where the curfew bell is still rung the following:

St. Werburgh's (Cathedral) Chester, Acton, Audlem, Nantwich, Wybunbury; all in Cheshire and adjoining parishes.

Madeley, Staffordshire. In this place also (Audlem) the very ancient custom of chiming at funerals is still maintained.

T. H. Kersley, B.A.

Audlem, Nantwich.

Thomas Blount (Vol. viii., p. 286.). — Since forwarding the monumental inscription inserted as above, which makes this gentleman's death to take place on Dec. 26, I find that Sir William Dugdale, with whom Blount was on terms of intimacy, as he calls him "my very worthy friend," has the following notice of him in his *Diary* under the year 1679:

"December 16. Mr. T. Blount dyed, at Orlton, Herefordshire, of an apoplexie."

Thus making a difference of ten days, which is probably an error made by the engraver of the inscription. It may be interesting to know from the same authority, that Mr. Blount's chamber was in Fig Tree Court, on the back side of the Inner Temple Hall, London, his country residence being at Orlton. From his correspondence with Sir William, it appears that he rendered him much assistance in his works. J. B. Whitborne.

Pronunciations of "Coke" and "Cowper" (Vols. iv. and v. *passim*; Vol. vi., p. 16.).—So much, and so well to the purpose, has already been said in "N. & Q.," in support of the averment that the former of these names was originally pronounced *Cook*, that it may appear needless to adduce additional evidence; still, considering the source from which the testimony I am now bringing forward is derived, I think I may stand excused for recurring to the subject. It is from the Court Books of the manor of Mitcham (the birthplace of Sir Edward Coke), and from the parochial registers; in which, and, indeed, in all cotemporary records where sound was followed in the spelling, I find the name of this family written

Cook or *Cooke*. The great Sir Edward's own baptismal register is thus entered — 1551, Feb. 7. "Edward Cooke genero." Surely this is conclusive. The same pronunciation was vulgarly followed almost up to the present time. There must be many who remember at the Norfolk elections the cry of "Cook for ever," as well as that of the opposite political party who threw up their caps for *Woodhouse;* for so *Wodehouse* was in like manner pronounced. Again, the Hobarts, another Norfolk family, were always called *Hubbarts;* and more anciently Bokenham, *Buckenham*, Todenham, *Tuddenham*, and others I could name, showing that in the Norfolk dialect the usage was in pronunciation to soften the *o*.

Now as regards the sound of Cowper, the same class of authorities, old deeds, court rolls, and parish registers, appears to lead to a different conclusion from that of your other correspondents. We have now no *Cowper* family of Norfolk origin; of *Coopers* we have multitudes: the names of whose forefathers were written *Couper* or *Cowper;* and if written as pronounced, the analogical inference is that the original pronunciation was *Cowper*, Cooper being merely the modern way of spelling; and curiously enough, the parish of *Hoo*, in this county, is called and now usually spelt *How*.

G. A. C.

Unkid (Vol. viii., p. 353.). — *Unketh*, *uncouth*, are different writings of the same word. Jamieson has *uncoudy*, which he explains, dreary; and *coudy*, i. e. couth, couthy, nearly allied to *cuth*, notus (see *couth* (could), *uncouth*, *unketh*, in Richardson; and *coudy*, *uncoudy*, in Jamieson). Lye has "*Uncwid*, solitary; whence, perhaps, the not entirely obsolete *unkid*." Grose also tells us that, in the north, *uncuffs* and *uncuds* mean news. It is very plain that these are all the same word, differently written and applied. Q.

Bloomsbury.

To split Paper (Vol. viii., p. 413.). —

"Procure two rollers or cylinders of glass, amber, resin, or metallic amalgam; strongly excite them by the well-known means so as to produce the attraction of cohesion, and then, with pressure, pass the paper between the rollers; one half will adhere to the under roller, and the other to the upper roller; then cease the excitation, and remove each part."—From the *Civil Engineer and Architect's Journal.*

A. H. B.

La Fleur des Saints (Vol. viii., p. 410.). — The work which Molière intended was in all probability the French translation of a Spanish work entitled *Flos Sanctorum*. The author of it was Alonso de Villegas. It was first printed at Toledo in 1591, and an English version appeared at Douay in 1615. Some idea of the contents may be gathered from the following title: *Flos Sanctorum, Historia General de la Vida, y Hechos de Jesu Christo Dios y Señor nuestro; y de todos los Santos, de que reza, y haze fiesta la Iglesia Catolica, &c.* My copy is the Madrid edition of 1653. C. Hardwick.

St. Catharine's Hall, Cambridge.

Dr. Butler and St. Edmund's Bury (Vol. viii., p. 125.). — Could this have been Dr. William Butler, of eccentric memory, born at Ipswich about 1535, and buried in St. Mary's Church, Cambridge, 1618? G. A. C.

Major André (Vol. viii., p. 174.). — Two nephews of Major André, sons of his sister, Mrs. Mills, are resident in Norwich, both being surgeons there. Perhaps, on application, your correspondent Serviens would be able to obtain from them some serviceable information regarding this unfortunate officer. G. A. C.

Wooden Tombs and Effigies (Vol. viii., p. 255.). — In the church of Chew-Magna, co. Somerset, is the effigy of Sir John Hautville, cut (says Collinson, vol. ii. p. 100.) in one solid piece of Irish oak. He lies on his left side, resting on his hip and elbow, the left hand supporting his head. The figure is in armour, with a red loose coat without sleeves over it, a girdle and buckle, oblong shield, helmet, and gilt spurs. The right hand rests on the edge of the shield. This monument was brought many years ago from the neighbouring church (now destroyed) of Norton Hautville. Sir John lived temp. Henry III. The popular story of him is that he was a person of gigantic strength, and that he carried, for a feat, three men to the top of Norton church tower, one under each arm, and the third in his teeth! (Collinson, vol. ii. p. 108.) J. E. J.

Froissart's Accuracy (Vol. viii., p. 494.). — The accuracy of Froissart as an historian has never been questioned, says T. J. This assertion ought not to pass without a note. If T. J. will look into Hallam's *Lit. of Europe*, ch. iii., he will find that judicious and learned critic comparing Froissart with Livy for "fertility of historical invention," or, in other words, for his unhesitatingly supplying his readers with a copious and picturesque statement of the details of events, where they were palpably out of the reach of his knowledge.

As a gleaner of chivalrous gossip, and a painter of national manners, Froissart is perhaps unequalled. Take up his account of a campaign on the Scottish borders, and he relates the proceedings in his amusing style, as if he had been behind every bush with the Scotch, and hunting for them in vain with every English banner. But if his accuracy be inquired into, he tells you that Carlisle, which he calls Cardoel en Gales, is on

the Tyne, and was garrisoned in vain with "grand planté de Galois," to prevent the Scotch from passing the Tyne under its walls (vol. i. ch. xviii. xix. xxi.).

So much by way of note; but there is a Query which I should be glad to see answered. Bayle (art. Froissart) quotes a German critic as affirming that in the Lyons edition of Froissart, by Denys Saulvage, 1559: "Omnia quæ Aulæ Gallicæ displicebant, delcta, vixque decimam historiæ partem relictam esse." Does Col. Johnes notice this inaccuracy in the edition generally procurable? And does he state whether he saw, or consulted, or received any benefit from the existence of the MS. copy of Froissart, once in the library of Breslaw? HENRY WALTER.

Nursery Rhymes (Vol. viii., p. 452.). — I fear J. R.'s anxiety to find a Saxon origin to a nursery rhyme has *suggested* unconsciously a version which does not otherwise exist. The rhyme in my young days used to be, —

"Hushaby, baby, on the tree top,
When the wind blows the cradle will rock."

— a sufficient rhyme for the nursery.

EDEN WARWICK.

Birmingham.

"*Hip, hip, hurrah!*" (Vol. viii., pp. 88. 323.).— SIR J. EMERSON TENNENT, in answering MR. BRENT's observation at p. 88., seems to have been fighting a shadow. Upon reference to Mr. Chappell's *Collection*, vol. ii. p. 38., quoted by MR. BRENT, it appears that a note by Dr. Burney, in a copy of Hawkins's *History of Music*, in the British Museum, is the authority for the reading:

"Hang up all the poor *hep* drinkers,
Cries old Sim, the King of skinkers."

In the folio edition of Ben Jonson's *Works*, published by Thomas Hodgkin, London, 1692, in which the "Leges Convivales" are I believe for the first time printed, the verses over the door of the Apollo are given, and the couplet runs:

"Hang up all the poor *hop* drinkers,
Cries Old Sym, the King of skinkers."

Probably Mr. Chappell misread Dr. Burney's MS. note: at all events MR. BRENT's ingenious suggestion is without foundation. A. F. B.

Diss.

Dodo (Vol. vii., p. 83.).—Dodo or Doun Bardolf married Beatrix, daughter of William de Warren of Wormegay. She was a widow in 1209, and remarried the famous Hubert de Burgh.

ANON.

Oaths (Vol. viii., p. 364.).—Your correspondent assumes that the act of kissing the Bible, or other book containing the Holy Gospels, by a judicial witness, is a part of the oath itself. Is it such, or is it merely an act of reverence to the book? In support of the latter supposition, I would quote Archdeacon Paley, who says, that after repeating the oath, —

"The juror kisses the book; the kiss, however, seems rather an act of reverence to the contents of the book, as in the Popish ritual the priest kisses the gospel before he reads it, than any part of the oath." — *Mor. and Pol. Ph.*, p. 193., thirteenth edition.

In none of the instances given by C. S. G. does kissing the book appear to be essential. Does not this rather favour Dr. Paley's explanation? which, if it be correct, would, I think, afford grounds for concluding that the practice of kissing the book accompanied the taking of ancient oaths, and is not, as C. S. G. suggests, an addition of later times.

Again, may I bring forward the same authority in opposition to that quoted by your correspondent with reference to the origin of the term corporal oath:

"It is commonly thought that oaths are denominated corporal oaths from the bodily action which accompanies them, of laying the right hand upon a book containing the four gospels. This opinion, however, appears to be a mistake, for the term is borrowed from the ancient usage of touching upon these occasions the *corporale*, or cloth, which covered the consecrated elements." — P. 191.

R. V. T.

Mincing Lane.

The old custom of taking the judicial oath by merely laying the right hand upon the book, is undoubtedly, thinks ERICA, of Pagan origin. In my humble opinion it is far too common with us to ascribe things to Pagan origin. I would venture to assert that the origin of this form of judicial oath may be traced to Deuteronomy xxi. 1—8., where at the sacrifice offered up in expiation of secret murder, the rulers of the city nearest the spot where the corpse was found were in presence of the corpse to wash their hands *over* the victim, and say, "Our hands did not shed this blood, nor did our eyes see it." CEYREP.

Mayors and Sheriffs (Vol. viii., p. 126.).—In answer to a SUBSCRIBER, there can be little or no doubt, I consider, but that the mayor of a town or borough is the principal and most important officer, and ought to have precedence of a sheriff of a town or borough. By stat. 5 & 6 Wm. IV. cap. 76. sec. 57., it is enacted, "That the mayor for the time being of every borough shall, during the time of his mayoralty, have precedence in all places within the borough." As sheriffs of towns, and counties of towns, do not derive their appointments from the Crown, but from the councils of their respective towns, &c. (see sec. 61. of the

above Act), I do not imagine that they can legally claim precedence of mayors, on the alleged ground of any "representation of Majesty," in the face of the particular enactment above quoted; which, indeed, seems to me to give to the mayor within his own borough precedence of a high sheriff of a county, if present on any public occasion. I am not aware that the sheriff of a borough, as such, can "*claim* to have a grant of arms, if he has not any previous;" although I have no doubt he may readily obtain one, upon payment of the usual fees. C. J.

Mousehunt (Vol. viii., p. 516.).—

"A Mousehunt is a little animal of the species of weasel; it has a very slender body, about the length of a rat, with a long hairy tail, bushy at the end; the back is of a reddish-brown colour, the hair long and smooth; the belly is white, as are also its feet; it runs very swiftly, swaying its body as it moves along from side to side. The head is short and narrow, with small ears, like those of a rat; the eyes are black, piercing, and very bright. Their chief food is rats, mice, young chickens, little birds, and eggs. They frequent mole-hills, and are often caught in the traps set for the moles; they are destroyed by ferrets and dogs. These mousehunts live, for the most part, in holes beneath the roots of trees, or in old buildings."

The above description of the Mousehunt is given in *The History of a Field-mouse* by Miss Black. Should it be thought of sufficient authority to deserve a place in "N. & Q.," the coincidence which led "Little Downy" to be read to a little girl on the morning of Nov. 26 will amuse. E. B. R.

"*Salus populi*," *&c.* (Vol. viii., p. 410.).—Selden, in his *Table Talk* (art. PEOPLE), states, on what authority I know not, that this was part of the law of XII Tables. E. S. T. T.

Love Charm from a Foal's Forehead (Vol. viii., p. 292.).—The word which H. P. wants is *Hippomanes*. The reference which the Lexicons give is to Aristotle's *History of Animals*, viii. 23. 5.

I shall be glad to have some of H. P.'s references to Tacitus, as I cannot now call one to mind. In connexion with the subject, I should like to know if the white star, which used to be so fashionable on horses' foreheads, was always or generally produced artificially. W. FRASER.

Tor-Mohun.

Land of Green Ginger (Vol. viii., pp. 160. 227.).—So named, in all probability, from green ginger having been manufactured there. Green ginger was one of the favourite conserves of our ancestors, and great quantities of it were made in this country from dried ginger roots. In an old black-letter work without date, but unmistakeably of the sixteenth century, entitled *The Book of pretty Cōceits, taken out of Latine, French, Dutch, and English*, there is a receipt "To make Green Ginger," commencing thus:—"Take rases of cased ginger and use them in this sort." I need not quote the long-winded receipt. Suffice it to say that dried ginger was placed in alternate layers with fine white sand, and the whole mass kept constantly wet until the ginger became quite soft. It was then washed, scraped clean, and put into sirup. There can be no greater difficulty in finding a derivation for the Land of Green Ginger, than for Pudding Lane, or Pie Corner.

W. PINKERTON.

Ham.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Members of the *Camden Society* have just received two volumes, with which we doubt not all will be well pleased. The first is a farther portion, namely, from M to R, of Mr. Way's most valuable edition of the *Promptorium Parvulorum*. A glance at the foot-notes, so rich in philological illustration, and a knowledge that Mr. Way's labours have been greatly impeded by his removal from London, where only he can meet with the authorities which he is obliged to consult, may well explain the delay which has taken place in its publication. But we doubt not that the Camden Council are justified in the hope which they have expressed that the favour with which the present portion is received, will encourage the editor to proceed with all possible dispatch to the conclusion of the work.

Rich, like the *Promptorium*, in philological illustration, and of the highest value as a contribution to the social history of the thirteenth century, is the next work; and for which the Camden Members are indebted to the learned Vicar of Holbeach, The Rev. James Morton. *The Ancren Riwle; a Treatise on the Rules and Duties of Monastic Life*, which he has edited and translated from a Semi-Saxon MS. of the thirteenth century, is a work which many of our best scholars have long desired to see in print,—we believe we may add, that many have thought seriously of editing. The information to be derived from it, with regard to the state of society, the learning and manners, the moral and religious teaching, and the language of the period in which it was written, is so various and so important, that it is clear the Camden Society has done good service in selecting it for publication; while the manner in which it has been edited by Mr. Morton, and the translation and complete Glossarial Index with which he has enriched it, show that the Council did equally well in their choice of an editor. The work does the highest credit both to that gentleman and to the Camden Society.

Mr. Bridger, of 3. Keppel Street, Russell Square, is desirous of making known to our readers that he is engaged in compiling a "Catalogue of Privately Printed Books in Genealogy and kindred subjects," and to solicit information in furtherance of his design,

more especially with regard to privately printed sheet pedigrees. The Catalogue will be printed for private distribution, and he will be happy to give a copy to any one who may favour him with communications.

BOOKS RECEIVED. — As usual, we have a large item to enter under this head to the account of that enterprising caterer of good and cheap books, Mr. Bohn. We have two volumes of his *Standard Library*, namely, Adam Smith's *Theory of Moral Sentiments; and Dissertation on the Origin of Languages, with the Biographical and Critical Memoir of the Author*, by Dugald Stewart — and a work of greater present interest, though in itself of far less importance, namely, Ranke's *History of Servia*, and his *Insurrection in Bosnia, translated from the German*, by Mrs. A. Kerr, and the *Slave Provinces of Turkey, chiefly from the French* of M. Cyprien Robert, a volume which will be read with eagerness in the present condition of the political world. *Justin, Cornelius Nepos, and Eutropius, literally translated, with Notes and a General Index*, by the Reverend J. Selby Watson, M.A., forms the new volume of the same publisher's *Classical Library*. Mr. Bohn has this month commenced a New Series under the title of Bohn's *British Classics*. The first work is an edition of Gibbon's *Decline and Fall*, with the notes of Guizot, Wenck, and other continental writers; and farther illustrations by an English Churchman. In thus choosing Gibbon, Mr. Bohn has not shown his usual tact. He may not mean his edition to be a rival to that published by Mr. Murray under the editorship of Dean Milman; but he will find much difficulty in dissuading the reading world that it is not so intended. We speak thus freely, because we have always spoken so freely in commendation of Mr. Bohn's projects generally. — *Catalogue of my English Library, collected and described* by Henry Stevens, F.S.A., is a catalogue of the books essential to a good English library of about 5000 volumes, and such as Mr. Stevens, the indefatigable supplier of book rarities and book utilities to his American brethren, feels justified in recommending. It would be found so capital a Hand-book to all classes, that we are sorry to see it is only printed for private distribution. — *The Botanist's Word-book*, by G. Macdonald, Esq., and Dr. James Allan. This little vocabulary of the terms employed in the Science of Botany, which may now almost be described as the science of Long Names, will be found most useful by all who pursue that fascinating study.

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Notices to Correspondents.

We have this week the pleasure of again presenting our readers with a Thirty-two page Number, in consequence of the number of Advertisements and the length of DR. DIAMOND'S *valuable paper. This latter we recommend to the attention of our antiquarian friends, who will find, as we have done, that the process is at once simple and certain, and one which may be mastered with very little trouble.*

NON-MEDICUS. *Your correction of an obvious blunder in the Registrar-General's Report is not fitted for our columns.*

F. W. *The proverb* Good wine needs no bush *has reference to the practice which formerly prevailed of hanging a tuft of ivy at the door of a vintner, as we learn from* —

"Now a days the good wyne needeth none ivye garland."

Ritson, in a note on the epilogue to Shakspeare's As You Like It, *speaks of the custom as then prevalent in Warwickshire, and as having given the name to the well-known* Bush Inn *at Bristol.*

B. W. C. (Barum). *The subject is under serious consideration, but the difficulties are greater than our friendly Correspondent imagines.*

J. D. Les Lettres Cabalistiques *were written by M. D'Argens, the author of* Les Lettres Juives *and* Les Lettres Chinoises.

MR. J. A. DUNKIN, *of Dartford, Kent, would feel obliged with the loan of the following work:* Memoirs of the Origin of the Incorporation of the Trinity House of Deptford Strond. *It is not in the British Museum.*

FOLK LORE. — *We propose next week to present our readers with a Christmas Number, rich in* Folk Lore, *and other kindred subjects.*

Many replies to Correspondents are unavoidably postponed.

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FOLK LORE IN THE REIGN OF KING JAMES I.

In turning over the pages of an old book of controversial divinity, I stumbled upon the following illustrations of folk lore; which, as well from their antiquity as from their intrinsic curiosity, seem worthy of a place in your columns. They make us acquainted with some of the usages of our ancestors, who lived in the remoter districts of England early in the reign of James I. The title of the volume in which they occur is the following:

"The Way to the True Church; wherein the principall Motives persuading to Romanisme, and Questions touching the Nature and Authoritie of the Church and Scriptures, are familiarly disputed . . . . directed to all that seeke for Resolution; and especially to all his loving Countrymen of Lancashire, by *John White*, Minister of God's Word at Eccles. Folio. London, 1624."

This, however, is described as being "the fifth impression;" the Preface is dated Oct. 29, 1608; so that we arrive at the conclusion that the usages and rhymes, to which I now desire to invite the attention of your readers, were current in the north-west districts of England more than two hundred and fifty years since.

White is insisting upon "the prodigious ignorance" which he found among his parishioners when he entered upon his ministrations, and he proceeds thus to tell his own tale:

"I will only mention what I saw and learned, dwelling among them, concerning the saying of their prayers; for what man is he whose heart trembles not to see simple people so far seduced that they know not how to pronounce or say their daily prayers; or so to pray that all that hear them shall be filled with laughter? And while, superstitiously, they refuse to pray in their own language with understanding, they speak that which their leaders may blush to hear. These examples I have observed from the common people."

THE CREED.

"Creezum zuum patrum onitentem creatorum ejus anicum, Dominum nostrum qui sum sops, virgini Mariæ, crixus fixus, Ponchi Pilati audubitiers, morti

by sonday, father a fernes, scelerest un judicarum, finis a mortibus. Creezum spirituum sanctum, ecli Catholi, remissurum, peccaturum, communiorum obliviorum, bitam et turnam again."

THE LITTLE CREED.

"Little Creed, can I need,
Kneele before our Ladies knee;
Candle light, candles burne,
Our Ladie pray'd to her deare Sonne,
That we might all to heaven come.
Little Creed, Amen."

"This that followeth they call the 'White Paternoster:'

"White Pater-noster, Saint Peter's brother,
What hast i' th t'one hand? white booke leaves.
What hast i' th' t'other hand? heaven yate keyes.
Open heaven yates, and steike [shut] hell yates:
And let every crysome child creepe to its owne mother.
White Pater-noster, Amen."

"Another Prayer:

"I blesse me with God and the rood,
With his sweet flesh and precious blood;
With his crosse and his creed,
With his length and his breed,
From my toe to my crowne,
And all my body up and downe,
From my back to my brest,
My five wits be my rest;
God let never ill come at ill,
But through Jesus owne will,
Sweet Jesus, Lord. Amen."

"Many also use to weare vervein against blasts; and when they gather it for this purpose, firste they crosse the herbe with their hand, and then they blesse it thus:

"Hallowed be thou, Vervein,
As thou growest on the ground,
For in the Mount of Calvary,
There thou wast first found.
Thou healedst our Saviour Jesus Christ,
And staunchedst his bleeding wound;
In the name of the Father, the Son, and the Holy Ghost,
I take thee from the ground."

These passages may be seen in the "Preface to the Reader," § 13., no page, but on the reverse of Sig. A 4.

It might at first appear somewhat strange that these interesting remnants of early belief should have escaped the notice of your numerous correspondents, whose attention has for so long a period been directed to this inquiry: but this may be accounted for if we remember that the volume in which they occur is one which would seem, *primâ facie*, least likely to afford any such materials. It is one of those uninviting bulky folios of which the reigns of James and Charles I. furnish us with so many specimens. Here we might fairly expect to discover abundant illustrations of patristic and scholastic theology, of learning and pedantry, of earnest devotion, and ill-temper no less earnest; but nothing whereby to illustrate the manners or customs, the traditions, or the popular usages or superstitions, of the common people. This may be a hint for us, however, to direct our attention to a class of literature which hitherto has scarcely received the attention to which it would appear to be entitled; and I would venture to express my conviction, that if those who are interested in the illustration of our popular antiquities were to give a little of their time to early English theology, the result would be more important than might at first be anticipated.

L. B.

THE BALLAD OF SIR HUGH, ETC.

The fact mentioned by your correspondent C. Clifton Barry, at p. 357., as to the affinity of Midland songs and ballads to those of Scotland, I have often observed, and among the striking instances of it which could be adduced, the following may be named, as well known in Northamptonshire:

"It rains, it rains, in merry Scotland;
It rains both great and small;
And all the schoolfellows in merry Scotland
Must needs go and play at ball.

"They tossed the ball so high, so high,
And yet it came down so low;
They tossed it over the old Jew's gates,
And broke the old Jew's window.

"The old Jew's daughter she came out;
Was clothed all in green;
'Come hither, come hither, thou young Sir Hugh,
And fetch your ball again.'

"'I dare not come, I dare not come,
Unless my schoolfellows come all;
And I shall be flogged when I get home,
For losing of my ball.'

"She 'ticed him with an apple so red,
And likewise with a fig:
She laid him on the dresser board,
And stickéd him like a pig.

"The thickest of blood did first come out,
The second came out so thin;
The third that came was his dear heart's blood,
Where all his life lay in."

I write this from memory: it is but a fragment of the whole, which I think is printed, with variations, in Percy's *Reliques*. It is also worthy of remark, that there is a resemblance also between the words which occur as provincialisms in the same district, and some of those which are used in Scotland; e. g. *whemble* or *whommel* (sometimes not aspirated, and pronounced *wemble*), to turn upside down, as a dish. This word is Scotch, although they do not pronounce the *b* any more than in *Campbell*, which sounds very much like *Camel*.

B. H. C.

PENNSYLVANIAN FOLK LORE: CHRISTMAS.

This anniversary holds the same rank in the middle, southern, and western states as Thanksgiving Day in the eastern states or New England, where, owing to the Puritan origin of the bulk of the inhabitants, Christmas is not much celebrated. In Pennsylvania many of the usages connected with it are of German origin, and derived from the early settlers of the Teutonic race, whose descendants are now a very numerous portion of the population. The Christmas Tree is thus devised: It is planted in a flower-pot filled with earth, and its branches are covered with presents, chiefly of confectionary, for the younger members of the family.

When bed-time arrives on Christmas Eve, the children hang up their stockings at the foot of their beds, to receive presents brought them by a fabulous personage called *Krishkinkle*, who is believed to descend the chimney with them for all the children who have been good during the previous year. The word *Krishkinkle* is a corruption of *Christ-kindlein*, literally *Christ-infant*, and is understood to be derived from the fact that a representation of the Infant Saviour in the manger formed part of the decorations prepared for the children at Christmas.

If the children have not been good during the year previous, instead of finding sugar-plums and other presents in their stockings on Christmas morning, they discover therein a birch-rod. This is said to have been placed there by *Pelsnichol*, or Nicholas with the fur, alluding to the dress of skins in which he is said to be clad. Some make *Pelsnichol* identical with *Krishkinkle*, but the more general opinion is that they are two personages, one the rewarder of the good, the other the punisher of the bad.

The functions ascribed to Krishkinkle in Pennsylvania are attributed to Saint Nicholas, or Santa Claus in the State of New York, first settled by the Hollanders. The following poem, written by Clement C. Moore, LL.D., of New York, describes the performances of St. Nicholas on Christmas Eve, and is equally applicable to our Krishkinkle:

"A Visit from St. Nicholas.

'Twas the night before Christmas, when all through the house
Not a creature was stirring, not even a mouse;
The stockings were hung by the chimney with care,
In hopes that St. Nicholas soon would be there.
The children were nestled all snug in their beds,
While visions of sugar-plums danced in their heads;
And mamma in her kerchief and I in my cap
Had just settled our brains for a long winter's nap,
When out on the lawn there arose such a clatter,
I sprang from my bed to see what was the matter.
Away to the window I flew like a flash,
Tore open the shutters and threw up the sash;
The moon on the breast of the new-fallen snow
Gave the lustre of day to the objects below;
When what to my wondering eyes should appear
But a miniature sleigh and eight tiny reindeer,
With a little old driver so lively and quick,
I knew in a moment it must be St. Nick.
More rapid than eagles his coursers they came,
And he whistled and shouted and call'd them by name.
'Now, Dasher! now, Dancer! now, Prancer! now, Vixen!
On, Comet! on, Cupid! on, Dunder and Blixen!
To the top of the stoop*, to the top of the wall!
Now dash away! dash away! dash away all!'
As dry leaves before the wild hurricane fly,
When they meet with an obstacle, mount to the sky,
So up to the house-top the coursers they flew,
With the sleigh full of toys and St. Nicholas too;
And then in a twinkling I heard on the roof
The prancing and pawing of each little hoof.
As I drew in my head and was turning around,
Down the chimney St. Nicholas came with a bound.
He was dress'd all in fur from his head to his foot,
And his clothes were all tarnish'd with ashes and soot.
A bundle of toys he had flung on his back;
And he look'd like a pedlar just opening his pack.
His eyes, how they twinkled! his dimples, how merry!
His cheeks were like roses, his nose like a cherry;
His droll little mouth was drawn up like a bow,
And the beard on his chin was as white as the snow:
The stump of a pipe he held tight in his teeth,
And the smoke it encircled his head like a wreath.
He had a broad face and a little round belly,
That shook, when he laugh'd, like a bowl full of jelly.
He was chubby and plump, a right jolly old elf,
And I laugh'd when I saw him, in spite of myself.
A wink of his eye and a twist of his head
Soon gave me to know I had nothing to dread.
He spoke not a word, but went straight to his work,
And fill'd all the stockings, then turn'd with a jerk;
And laying his finger aside of his nose,
And giving a nod, up the chimney he rose.
He sprang to his sleigh, to his team gave a whistle,
And away they all flew like the down of a thistle:
But I heard him exclaim, ere he drove out of sight,
'Happy Christmas to all, and to all a good night.'"

UNEDA.

Philadelphia.

COUNTY RHYMES.

KENT.

"He that will not live long,
Let him dwell at Murston, Tenham, or Tong."

"Dover, Sandwich, and Winchelsea,
Rumney and Rye, the five ports be."

CHESHIRE.

"Chester of Castria took the name,
As if that Castria were the same."

---

* Stoop means, in the language of the New Yorkers, a portico.

LINCOLNSHIRE — *Stamford.*

"Doctrinæ studium, quod nunc viget ad vada Boum,
Tempore venturo celebrabitur ad vada Saxi."

"Science that now o'er Oxford sheds her ray,
Shall bless fair Stamford at some future day."

WILTSHIRE — *Salisbury Cathedral.*

"As many days as in one year there be,
So many windows in this church you see.
As many marble pillars here appear,
As there are hours through the fleeting year.
As many gates as moons one here does view
Strange tale to tell, yet not more strange than true."

Chippenham — On a Stone.

"Hither extendeth Maud Heath's gift,
For where I stand is Chippenham clift."

SURREY — *Market House, Farnham.*

"You who do like me, give money to end me,
You who dislike me, give as much to mend me."

Woking — Sutton.

"Beastly 'Oking — pretty Sutton,
Filthy foxglove — bach'lors button."

"'Oking was — Guildford is — Godalming shall be."

SOMERSETSHIRE.

"Stanton Drew,
A mile from Pensford — another from Chew."

PEMBROKESHIRE.

"Once to Rome thy steps incline,
But visit twice St. David's shrine."

"When Percelty weareth a hat,
All Pembrokeshire shall weet of that."

J. EBFF.

Bolt Court.

LEGENDS OF THE CO. CLARE: FUENVICOUIL (FINGAL) AND THE GIANT.

Once upon a time, a Scottish giant who had heard of Fuenvicouil's fame, determined to come and see which of them was the stronger. Now Fuenvicouil was informed by his thumb of the giant's intentions, and also that on the present occasion matters would not turn out much to his advantage if they fought: so as he did not feel the least bit "blue-mowlded for the want of a batin'," like Neal Malone, he was at a loss what to do. Oonagh, his wife, saw his distress, and soon contrived to find out the cause of it; and having done so, she assured him that if he would leave things to her management, and strictly obey her directions, she would make the giant return home faster than he came. Fuenvicouil promised obedience; and, as no time was to be lost, Oonagh commenced her preparations. She first baked two or three large cakes of bread, taking care to put the griddle (the iron plate used in Ireland and Scotland for baking bread on) into the largest. She then put several gallons of milk down to boil, and made whey of it; and carefully collected the curd into a mass, which she laid aside. She then proceeded to dress up Fuenvicouil as a baby; and having put a cap on his head, tucked him up in the cradle, charging him on no account to speak, but to carefully obey any signs she might make to him. The preparations were only just completed, when the giant arrived, and, striding into the house, demanded to see Fuenvicouil. Oonagh received him politely; said she could not tell *any more than the child in the cradle*, where her husband then was; but requested the giant to sit down and rest, till Fuenvicouil came in. She then placed bread and whey before him till some better refreshments could be got ready, taking care to give him the cake with the griddle in it, and serving the whey in a vessel that held two or three gallons. The giant was a little surprised at the *quantity* of the lunch set before him, and proceeded to break a piece off the cake, but in vain; he then tried to bite it, with as little success: and as to swallowing the ocean of whey set before him, it was out of the question; so he said he was not hungry, and would wait. He then asked Oonagh what was the favourite feat of strength her husband prided himself upon. She could not indeed particularise any one, but said that sometimes Fuenvicouil amused himself with squeezing water out of that stone there, pointing to a rock lying near the door. The giant immediately took it up; and squeezed it till the blood started from his fingers, but made no impression on the rock. Oonagh laughed at his discomfiture, and said a child could do that, handing at the same time the lump of curds to "the baby." Fuenvicouil, who had been attentively listening to all that was going on, gave the curd a squeeze, and some drops of whey fell from it. Oonagh, in apparently great delight, kissed and hugged her "dear baby;" and breaking a bit off one of the cakes she had prepared, began to coax the "child" to eat a little bit and get strong. The giant amazed, asked, could that child eat such hard bread? And Oonagh persuaded him to put his finger into the child's mouth, "just to feel his teeth;" and as soon as Fuenvicouil got the giant's finger in his mouth, he bit it off. This was more than the giant could stand; and seeing that a child in the cradle was so strong, he was convinced that the sooner he decamped before Fuenvicouil's return the better; so he hastened from the house, while Oonagh in vain pressed him to remain, and never stopped till he returned to his own place, very happy at having escaped a meeting with Fuenvicouil.

FRANCES ROBERT DAVIES.

FOLK LORE MISCELLANIES.

Yorkshire Tradition. — The following tradition of Osmotherly, in Yorkshire, was related to me as being current in that county. Can you inform me if it is authentic?

Some years ago there lived in a secluded part of Yorkshire a lady who had an only son named Os or Oscar. Strolling out one day with her child they met a party of gipsies, who were anxious to tell her the child's fortune. After being much importuned she assented to their request. To the mother's astonishment and grief they prognosticated that the child would be drowned. In order to avert so dreadful a calamity, the infatuated mother purchased some land and built a house on the summit of a high hill, where she lived with her son a long time in peace and seclusion. Happening one fine summer's day in the course of a perambulation to have fatigued themselves, they sat down on the grass to rest and soon fell asleep. While enjoying this repose, a spring rose up from the ground, which caused such an inundation as to overwhelm them, and side by side they found a watery grave. After this had occurred, the people residing in the neighbourhood named it Os-by-his-mother-lay, which has since been corrupted into Osmotherly.

R. W. Carter.

Custom on St. Thomas's Day (*Dec.* 21). — At Harvington, in Worcestershire, it is the custom on St. Thomas's Day for persons (chiefly children) to go round the village begging for apples, and singing the following rhymes:

"Wissal, wassail through the town,
If you've got any apples, throw them down.
Up with the stocking, and down with the shoe,
If you've got no apples, money will do.
The jug is white, and the ale is brown,
This is the best house in the town."

Cuthbert Bede, B.A.

Custom on Innocents' Day (*Dec.* 28). — At Norton (near Evesham) it is the custom on Dec. 28 to ring, first a muffled peal for the slaughter of the Holy Innocents, and then an unmuffled peal of joy for the deliverance of the Infant Christ.

Cuthbert Bede, B.A.

Marriage Custom at Knutsford, Cheshire. — A singular but pleasing custom exists among the inhabitants of Knutsford in Cheshire. On the occasion of a wedding, when the bride has set out for the church, a relative invariably spreads on the pavement, which is composed of pebbles, before her house, a quantity of silver sand, there called "greet," in the form of wreaths of flowers, and writes, with the same material, wishes for her happiness. This, of course, is soon discovered by others, and immediately, especially if the bride or bridegroom are favorites, appear before most of the houses numerous flowers in sand. It is said that this custom arose from the only church they had being without bells, and therefore, to give notice of a wedding, they adopted it; and though now there are other churches and a peal of bells, they still adhere to the above method of communicating intelligence of such happy events. Why sand should be used I have not been able to learn, and I should be much obliged for any information on the point, there being no sandpits in the locality of Knutsford, or such like reason for its use.

One circumstance I may mention connected with weddings there. On the return of the party from church, it is usual to throw money to the boys, who, of course, follow, and if this is omitted, the latter keep up a cry of "a buttermilk wedding."

Russell Gole.

Folk Lore in Hampshire. — In Hampshire the country people believe that a healing power exists in the alms collected at the administration of the sacrament, and many of them use the money as a charm to cure the diseases of the body. A short time ago a woman came to a clergyman, and brought with her half-a-crown, asking at the same time for five "sacrament sixpences" in exchange. She said that one of her relations was ill, and that she wished to use the money as a charm to drive away the disease. This superstition may have arisen from the once prevalent custom of distributing the alms in the church to those of the poor who were present at the sacrament.

I have heard that the negroes in Jamaica attach the same "gifts of healing" to the consecrated bread, and often, if they can escape notice, will carry it away with them. As no account of this superstition seems to be recorded in "N. & Q.," perhaps you would like to "make a note of it."

F. M. Middleton.

Propitiating the Fairies. — Having some years since, on a Sunday afternoon, had occasion to ride on horseback between two towns in the eastern part of Cornwall, I met a christening party, also on horseback, headed by the nurse with a baby in her arms. Making a halt as I approached her, she stopped me, and producing a *cake*, presented it to me, and insisted on my taking it. Several years after, when in the Isle of Man, I had the opportunity of hearing an elderly person relate several pieces of folk lore respecting the witches and fairies in that island. It had been customary, within his recollection, for a woman, when carrying a child to be christened, to take with her *a piece of bread and cheese*, to give to the first person she met, for the purpose of *saving the child from witchcraft or the fairies*. Another custom was that of the "Queeltah," or salt put under the churn *to keep off bad people*. Stale water was thrown on the plough "to keep it from the *little*

folks." A cross was tied in the tail of a cow "to keep her from *bad bodies*." On May morning it was deemed of the greatest importance to avoid going to a neighbour's house for fire; a turf was therefore kept burning all night at home. Flowers growing in a hedge, especially green or yellow ones, were good to keep off the fairies. And finally, the last cake was left "behind the turf-flag for the *little people*." J. W. THOMAS.

Dewsbury.

Cornish Folk Lore: King Arthur in the Form of a Raven. — In Jarvis's translation of *Don Quixote*, book II. chap. V., the following passage occurs:

"'Have you not read, sir,' answered Don Quixote, 'the annals and histories of England, wherein are recorded the famous exploits of King Arthur, whom in our Castilian tongue we always call King Artus; of whom there goes an old tradition, and a common one all over that kingdom of Great Britain, that this king did not die, but that by magic art he was turned into a raven; and that, in process of time, he shall reign again, and recover his kingdom and sceptre; for which reason it cannot be proved, that, from that time to this, any Englishman has killed a raven?'"

My reason for transcribing this passage is to record the curious fact that the legend of King Arthur's existence in the form of a raven was still repeated as a piece of folk lore in Cornwall about sixty years ago. My father, who died about two years since at the age of eighty, spent a few years of his youth in the neighbourhood of Penzance. One day, as he was walking along Marazion Green with his fowling-piece on his shoulder, he saw a raven at a distance and fired at it. An old man who was near immediately rebuked him, telling him that he ought on no account to have shot at a raven, for that King Arthur was still alive in the form of that bird. My father was much interested when I drew his attention to the passage which I have quoted above. Perhaps some of your Cornish or Welsh correspondents may be able to say whether the legend is still known among the people of Cornwall or Wales.

EDGAR MACCULLOCH.

Guernsey.

St. Clement's Apple Feast in Staffordshire. — On the feast of St. Clement's (Nov. 23) the children go round to the various houses in the villages to which they belong singing the following doggerel:

"Clemany! Clemany! Clemany mine!
A good red apple and a pint of wine,
Some of your mutton and some of your veal,
If it is good, pray give me a deal;
If it is not, pray give some salt.
Butler, butler, fill your bowl;
If thou fillst it of the best,
The Lord 'll send your soul to rest;
If thou fillst it of the small,
Down goes butler, bowl and all.
Pray, good mistress, send to me
One for Peter, one for Paul,
One for Him who made us all,
Apple, pear, plum, or cherry,
Any good thing to make us merry;
A bouncing buck and a velvet chair,
Clement comes but once a year;
Off with the pot and on with the pan,
A good red apple and I'll begone."

How the above came to be conglomerated I know not, as there seem to be at least three separate compositions pressed into St. Clement's service.

I shall be glad to know if any of your contributors can furnish farther illustrations of St. Clement's apple feast. I believe, in Worcestershire, St. Catherine and St. Clement unite in becoming the patrons on these occasions.

G. E. T. S. R. N.

New Year's Eve and New Year's Day. — Another German custom prevalent in Philadelphia is the custom of celebrating the departure of the old year and the arrival of the new by discharges of fire-arms. As soon as the sun sets the firing commences, and it is kept up all night with every description of musket, fowling-piece, and pistol. It is called "firing out the old year" and "firing in the new year." UNEDA.

Philadelphia.

Minor Notes.

Carlist Calembourg. — The original of the French *jeu d'esprit* in Vol. viii., p. 242., was a Carlist calembourg circulated in the *salons* about the middle of 1831:

"La nation n'aime pas Louis-Philippe mais en rit (*Henri*)."

There was another also very popular:

"In travelling to Bordeaux you must go to Orleans."

V. T. STERNBERG.

Jewish Custom. — In a recently published music-novel of some merit, called *Charles Auchester*, occurs the following:

"'I shall treat him as my son, because he will indeed be my music-child, and no more indebted to me than I am to music, or than we all are to Jehovah.' '*Sir, you are certainly a Jew, if you say Jehovah;* I was quite sure of it before, and I am so pleased."

There is a great error as to custom here, for the Jews never attempt to pronounce the "four-lettered" Name, and in reading and speaking always use instead Adonai or Elohim. And even converted Jews retain for the most part the same habit. The writer of *Charles Auchester* can only defend himself by the example of the writer of

Ivanhoe, who has made the same oversight; and a still more glaring one besides in making Isaac the Jew wish his daughter had been called Benoni, *i. e.* the *son* of sorrow. The vowel letters of Jehovah are merely those of Adonai, inserted by the Massorites; but this is another subject.

W. FRASER.

Tor-Mohun.

Lachlan Macleane. — This individual, whose claim to the authorship of Junius has been lately revived, was in Philadelphia ninety-five years ago, and his name figures there in the accounts of the overseers of the poor, under date of November 9, 1758:

"By cash received of James Coultass, late sheriff, being a fine paid by Laughlane M'Clain for kissing of Osborn's wife (after his commissions and writing bond were deducted) - - - - £24 : 5 : 0"

This was in Pennsylvania currency; but it was an expensive kiss even in that, being (besides the commissions and sheriff's charge for writing the bond) equivalent to sixty-four dollars and fifty cents of our present currency. M. E.

Philadelphia.

German Tree. — The following extract concerning this accessory to Christmas, which is now so popular, may perhaps be interesting at the present season. It is taken from the *Loseley Manuscripts*, edited by A. J. Kempe, F. S. A., 1836, p. 75. note.

"We remember a German of the household of the late Queen Caroline, making what he termed a *Christmas tree* for a juvenile party at that festive season. The tree was a branch of some evergreen fastened on a board. Its boughs bent under the weight of gilt oranges, almonds, &c.; and under it was a neat model of a farm-house, surrounded by figures of animals, &c., and all due accompaniments. The forming Christmas trees is, we believe, a common custom in Germany: evidently a remain of the pageants constructed at that season in ancient days."

Is this the first notice of a German tree in England? The adjunct of the farm-house seems now to be dispensed with in this country. ZEUS.

The late Duke. — The following curious coincidence, which lately appeared in the *Meath Herald*, deserves transplanting to the literary museum of "N. & Q.":

"From the fact of the Mornington family having been so connected by property, &c. with the parish of Trim, in which town the late Duke spent so many of his early days, and commenced his career in life by being elected, when scarcely twenty-one years of age, to represent the old borough of Trim, the following coincidence is worth relating. On the news of the death of the Duke reaching Trim, the Very Rev. Dean Butler caused the chime of bells to be rung in respect to his memory; and the large bell, which was considered one of the finest and sweetest in Ireland, hardly had tolled a second time for the occasion when it suddenly broke, became mute, and ceased to send forth its notes. Whether this was to be attributed to neglect of the ringer, or regret for the great man of the age, it is hard to say; but, very odd as it may appear to be, on examining the bell, it was found to be cast by Edmund Blood, 1769, the very year the Duke was born. Thus this fine bell commenced its career with the birth of the Duke, and ceased to sound at his death. The parish of Trim is now getting the bell recast, and the old metal is to be seen at Mr. Hodges, Abbey Street, Dublin."

J. YEOWELL.

Queries.

THE STORY OF CRISPIN AND CRISPIANUS.

A Recitation for the 25th of October, and other Convivial Meetings of Shoemakers.

"The CRISPIN trade! What better trade can be?
Ancient and famous, independent, free!
No other trade a brighter claim can find;
No other trade display more share of mind!
No other calling prouder names can boast,—
In arms, in arts,—themselves a perfect host!
All honour, zeal, and patriotic pride;
To dare heroic, and in suffering tried!
But first and chief—and as such claims inspire—
Our Patron Brothers, who doth not admire?
CRISPIN and CRISPIANUS! they who sought
Safety with us, and at the calling wrought:
Martyrs to Truth, who in old times were cast
Lorn outcasts forth to labour at the *last!*
Mould the stout sole, sew with the woven thread,
Make the *good fit*, and win their daily bread.
This was their strait and doing — this their doom;
They sought our shelter, and they found a home!
Helpless and hapless, wandering to and fro,
Weary they came and hid them from the foe;
Two high-born youths, to holy things impell'd,
Hunted from place to place, though still they held
Their sacred faith, and died for it, and threw
The glory of that death on all who made the Shoe!

"Such is the story — so behaved our trade;
And then the Church its zealous homage paid,
And made their death-day holy, as we see
Still in the Calendar, and still to be!
And long the Shoemaker has felt the claim,
And proved him joyful at such lofty fame;
For theirs it was by more than blood allied,
Alike they worshipp'd, and alike they died!
Nor minded how the Pagan nipp'd their youth —
They are not dead who suffer for the Truth!
The skies receive them, and the earth's warm heart
In grateful duty ever plays its part,
Embalms their memory to all future time,
And thus, in love, still punishes the crime;
Sees, though the corse be trampled to the dust,
The murder'd dead have retribution just!

"Where are they now who wrought this fiendish wrong?
We hate the actors, and have hated long.
And where are they, the victims? Always here;
We feel their glory, and we hold it dear!
Oh yes, 'tis ours! that glory still is ours,
And, lo! how breaks it on these festive hours;
Each heart is warm, each eye lit up with pride,
'Tis sanction'd in our loves and sanctified!
Far o'er the earth — the Christianised — where'er
The Saviour's name is hymn'd in daily prayer,
The winds of heaven their memories tender waft,
Commix'd with all the sorceries of the *craft*.
The little leather artizan — the boy
To whom the shoe is yet but as a toy,
A thing to smile and look at, ere the day
Severer task will make it one of *pay*
(A constant duty and a livelihood),—
He, the young Crispin, emulous and good,
Is told of the Prince Martyrs — sometimes Royal!
(The trade, in its devotion, being so loyal,
It fain would stretch the fact or trifle still,
Eager, as 'twere, to get on highest hill.)
Through the fair France, through Germany, and Spain,
The blue-skied Italy, the Russias twain,
And farther still, across the Western Main.
There is the story known, engraft, 'tis true,
With things, as often is, of weight undue;
Yet still 's enough, when sifted to the most,
To make the trade rejoice, and as a toast,
Now, as is wont, and ever to be given,
Hail to the memory of our friends in heaven!
Crispin and Crispianus — they, the two,
Who, like ourselves, have made the Boot and Shoe!"

The story as told in these verses is not exactly the same as the one current among the makers of the boot and shoe in our own island, an account in an old book called *The History of the Gentle Craft* (the production, no doubt, of the well-known Thomas Delony) being the basis of the tradition as received now by the British shoemaker. In the *Golden Legende*, one of the earliest of our printed books, and in Alban Butler's *Lives of the Saints*, as compiled from the Roman Martyrologies, as also in the inscriptions of some pieces of ancient tapestry formerly belonging to the shoemakers' chapel in the Cathedral of Notre Dame, Paris, but, when I saw them, in one of the galleries of the Louvre, is the like version as the one here given. The authority, too, of the Church Calendar of England, even as it still remains after the loppings of the Reformation, is another corroboration that Crispin and Crispianus, brothers, were early martyrs to the Christian faith, and through that chiefly honoured, and not because the one became a redoubted general and the other a successful suitor to the daughter of some all-potent emperor. In the Delony version — itself, in every probability, a borrowing from the popular mind of the Elizabethan period, — these things are put forth; while in trade paintings and songs the Prince Crispin is assumed to have a wife or sister, one can hardly tell which, in the person of a princess, the Princess Crispianus, and who figures as the patron of the women's branch of the shoemakers' art; Crispin himself presiding over the coarser labour for the rougher sex. This artifice, if not purely historical, is at least very excusable, because so natural, seeing that the duplex principle has such an extensive range; that even the feet themselves come into the world in pairs, and so shoes must be produced after the same fashion — paired, as the shoemakers have done by their adored Crispin and Crispianus.

It has now but to be stated that the writer of the foregoing lines (a long time now the common property of his fellow-workmen) and this present paragraph, has for many years contemplated the production of something which might assume even the size of a book, in connexion with the various curious particulars which may be affiliated with this Crispin story, and therefore would be glad to find some of the numerous erudite readers of "N. & Q." helping his inquiries either through the medium of future Numbers, or as might be addressed privately to himself, care of Mr. Clements, bookseller, 22. Little Pulteney Street, Regent Street.

J. Davies Devlin.

Minor Queries.

Barrels Regiment. — I suppose that to this regiment a song refers which has for its burden, —

"And ten times a day whip the barrels,
And ten times a day whip the barrels,
Brave boys.",

I shall be very much obliged to any one who will tell me where I can find this song, or the circumstances or persons to which it refers. It was probably written about the year 1747. E. H.

Okey the Regicide. — I should be much obliged for any information relative to the descendants of Colonel John Okey, the regicide, executed April 19, 1662, O.S. E. P. H.

Clapham.

Lady Mason's Third Husband. — Secretary Davison, in a letter dated London, 23rd December, 1581, and addressed to Lady Mason, requests this lady "to join with his honour her husband" in standing sponsor with Sir Christopher Hatton, or Sir Thomas Skirley, to his son, born a few days before. Sir John Mason, second husband to Lady Mason, died in 1566. Who then was "this honour," her third? G. S. S.

Creation of Knights. — When were the following knights made? — Sir William Fleming, Sir George Barker, Sir George Hamilton, Sir Edward

de Carteret, Sir William Armourer: — the first by Charles I.; the four following by Charles II.
G. S. S.

Martyn the Regicide. — Was Martyn the regicide married or not? If married, is it known whether he had children? and if any of his children settled in Ireland, and became possessed of property in that country? E. A. G.

History of the Nonjurors. — What are the best authorities for the history of the Nonjurors and their sufferings? Of course, Lathbury, Hickes's *Life of Kettlewell*, &c. are well known. Whence came their adopted motto: "Cætera quis nescit?" Any reader who would communicate any information on these points to C. R. would confer a favour. C. R.

Florin and the Royal Arms. — What is the authority for placing the national arms (which are by royal proclamations ordered to be borne *quarterly* in ratification of the respective unions, and to be borne under one imperial crown) in separate shields? They surely cannot with any heraldic propriety be so arranged. The absurdity was remarked in the reign of the Georges, for by the separation of the coats the arms of the German dominions of George I. obtained the second place, viz. the dexter side, with France on the sinister, and Ireland at the bottom or fourth place.
Mat o' the Mint.

A Mistletoe Query. — Why has mistletoe the privilege of allowing the fair sex to be kissed under its branches, on condition that a berry is plucked off at the time? And also, when was this first allowed?* J. W. Aston (late of Trin. Col.)

Minor Queries with Answers.

Sewell Family (Vol. viii., p. 521.). — Your correspondent D. N. states, that "nothing farther is known of the family of Lieut.-Col. Sewell, who died in 1803, than that he had a son Thos. Bailey Heath Sewell, Cornet in 32nd Light Dragoons, and Lieutenant 4th Dragoon Guards." Had he referred to Lodge's *Peerage*, he would have found that the Honorable Harriet Beresford, fourth daughter of the Most Rev. Wm. Beresford, Lord Archbishop of Tuam, and first Baron Decies, married Jan. 25, 1796, Thos. Henry Bermingham (not Bailey) Daly Sewell, Esq.; and died June 11, 1834, having had three children, viz.:

1. Thomas, formerly Page of Honour to the Lord Lieutenant of Ireland, *circa* 1829, afterwards a pensioner of Trin. Coll. Dublin, and subsequently Lieutenant 13th Light Infantry; who died at Landour, Bengal, Aug. 1, 1836.

2. Isabella, who married her cousin Major Marcus Beresford, in October, 1828; and died in 1836.

3. Louisa, married to the Hon. Sir W. E. Leeson, and died in 1849 or 1850.

Will D. N. favour me with the dates of the birth and death of the late unfortunate, and, as I believe, ill-used Lieut.-General John Whitelocke, whom he mentions, with the localities where the birth and death occurred? G. L. S.

[We have submitted our correspondent's communication to D. N., who has kindly forwarded the following reply:

"My communication (Vol. viii., p. 521.) I was aware was far from a perfect pedigree of the Sewell family, and my object was to give such notices as might form an outline to be filled up by some one more competently informed. Your correspondent G. L. S. has very well supplied the *cætera desunt*, where my information terminated with the appointment of Cornet Sewell to a Lieutenancy in the 4th (Royal Irish) Dragoon Guards. In the London Gazette 13789, June 23, 1795, he is inserted as 'Mr. Bermingham Daly Henry Sewell' to be a cornet in the 32nd Light Dragoons; and as in filling up commissions much accuracy is always considered very essential, I am disposed to regard those Christian names as correct.

"There was a Rev. George Sewell, Rector of Byfleet, Surrey. Was he a brother of Lieut.-Col. Sewell of the Surrey Light Dragoons?

"Did the Right Hon. Sir Thomas Sewell marry a second wife? For I find, in *The Globe* of October 9, 1820: 'Died, Saturday, Sept. 16, at Twyford Lodge, Maresfield, Sussex, in her seventy-eighth year, Lady Sewell, widow of the late Right Hon. Sir Thomas Sewell, Master of the Rolls and Privy Councillor, &c.' Now, in Manning's *Surrey*, vol. iii. p. 201., it is stated that Lieut.-Col. Sewell died in 1803, in his fifty-eighth year, which would render it impossible for him to be the son of the above-named Lady Sewell. In Horsfield's *Sussex*, 4to., 1835, vol. i. p. 375., I find a William Luther Sewell, Esq., who most probably was connected by the second marriage, residing at the above Twyford Lodge.

"I regret that I cannot reply distinctly to the inquiries of G. L. S. respecting the late Lieut.-General Whitelocke. I have ineffectually searched all the various biographical dictionaries to that of the Rev. H. J. Rose in twelve volumes, 1848, inclusive, without having found one that has taken the least notice of him. I had casually heard, some years since, that he had fixed his residence in Somersetshire, and that he had died there; which I find confirmed by a paragraph in the *Annual Register*, vol. lxxvi. for 1834 (*Chronicle*), p. 218., which states that he died 'near Bath,' in February, 1834. With such scanty information on the required points, I would still refer G. L. S. to a work entitled *The Georgian Æra*, in 4 vols., London, 1832; where he will find, in vol. ii. p. 475., a short *military* memoir of Lieut.-General Whitelocke, which is dispassionately and candidly written, and which accounts very reasonably for the inauspicious result of his military operations. There is one slight error in the account of *The Georgian Æra*, viz. in the date of the

[* This Query has been incidentally noticed in "N. & Q.," Vol. v., pp. 13. 208.—Ed.]

first appointment of Mr. Whitelocke to a commission in the army, which appears in the *London Gazette*, No. 11938. of December 26, 1778, and runs thus: '14th Foot, John Whitelocke, Gent., to be Ensign *vice* Day."—I trust some reader of "N. & Q." will furnish us with the dates of the birth and death of Lieut.-General Whitelocke, specifying when they took place, as desired by G. L. S., with an abridgment of deficient particulars in his history. D. N."]

Greek Epigram.—In the *Bath Chronicle* of the 10th of November last, I find the following advertisement:

"The Clergyman of a Town Parish, in which are several crippled persons, at present unable to attend divine worship, will feel very grateful to any gentleman or lady who will give him an old Bath chair for the use of these poor people; two blind men having offered, in this case, charitably to convey their crippled neighbours regularly to the House of God."

Surely this arrangement is not a new idea, and there is, if I mistake not, a Greek epigram that records its success in practice several hundred years ago. Can any of your readers, whose Greek is less faded than mine, refer me to the epigram?

Geo. E. Frere.

[Probably the following epigram is the one floating in the faded memory of our correspondent:

"ΦΙΛΙΠΠΟΥ, *οἱ δὲ* ΙΣΙΔΩΡΟΥ.

Πηρὸς ὁ μέν γνίοις, ὁ δ' ἄρ' ὄμμασιν· ἀμφότεροι δὲ
Εἰς αὐτοὺς τὸ τύχης ἐνδεὲς ἠράνισαν,
Τυφλὸς γὰρ λιπόγυιον ἐπωμάδιον βάρος ἄρων,
Ταῖς κείνου φωναῖς ἁτραπὸν ὀρθοβατεῖ,
Πάντα δὲ ταῦτ' ἐδίδαξε πικρὴ πάντολμος ἀνάγκη,
'Αλλήλοις μερίσαι τούλλιπὲς εἰς ἔλεον."

Anthologia, in usum Scholæ Westmonast.:
Oxon. 1724, p. 58.]

Translations from Æschylus.—Whose translation of the tragedies of Æschylus is that which accompanies Flaxman's compositions from the same? I ought to state that there is merely a line or two under each plate, to explain the subject of each composition, and that my copy is the unreduced size. H.

Kingston-on-Thames.

[The lines are taken from N. Potter's translation of the Tragedies of Æschylus, 4to., 1777.]

Prince Memnon's Sister.—Who was Prince Memnon's sister, alluded to by Milton in *Il Penseroso*? J. W. T.

Dewsbury.

[Dunster has the following note on this line:—"Prince Memnon's sister; that is, an Ethiopian princess, or sable beauty. Memnon, king of Ethiopia, being an auxiliary of the Trojans, was slain by Achilles. (See Virg. *Æn.* i. 489., '*Nigri* Memnonis arma.') It does not, however, appear that Memnon had any sister. Tithonus, according to Hesiod, had by Aurora only two sons, Memnon and Emathion, *Theog.* 984. This lady is a creation of the poet."]

"Oh! for a blast," &c.—Who was the author of the couplet—

"Oh! for a blast of that dread horn,
On Fontarabian echoes borne?".

A. J. Dunkin.

[The lines—

"O for the voice of that wild horn,
On Fontarabia's echoes borne,
The dying hero's call,"—

are by Sir Walter Scott, and form part of those which excited the horror of the father of Frank Osbaldiston, when he examined his waste-book in search of *Reports outward and inward*—Corn Debentures, &c. See *Rob Roy*, chap. ii. p. 24. ed. 1829.]

Robin Hood's Festival.—Can any of your correspondents refer me to a good account of the festival of Robin Hood, which was so popular with our ancestors, that Bishop Latimer could get no one to come to hear him preach on that day?

In the churchwardens' accounts of St. Helens, Abingdon, published in the first volume of the *Archæologia*, there is an entry in 1566 of the sum of 18*d.* paid for "setting up Robin Hood's Bower."

R. W. B.

[The best account of Robin Hood's festival on the first and succeeding days of May is given in *Robin Hood: a Collection of all the Ancient Poems, Songs, and Ballads, relative to that celebrated Outlaw;* [by Joseph Ritson], among the notes and illustrations in vol. i. pp. xcvii—cx. Consult also *A Lytell Geste of Robin Hode*, by John Mathew Gutch, vol. i. pp. 60—64.; and George Soane's *New Curiosities of Literature*, vol. i. pp. 231—236.]

Church in Suffolk.—In restoring a church in Suffolk, apparently of the date of Henry VII., except two Norman doors, the walls were found full of Norman mouldings of about 1100, or not much after. Will you kindly give me a list of the works where I may be likely to find an account of this original church? Davy and Jermyn's *Suffolk*, in the British Museum, says nothing about it. The two Norman doors are universally admired, and the church is now Norman still throughout. In the reconstruction of about 1100, the two doors do not seem to have been in any way restored or meddled with. G. L.

[Our correspondent may probably find some account of this church either in Suckling's *Antiquities of Suffolk*, 4to., 2 vols., Gage's *History of Suffolk* (Thingoe Hundred), 4to., or in H. Jermyn's Collections for a General History of Suffolk, in the British Museum, Add. MSS. 8168—8196.]

Replies.

CHILDREN CALLED IMPS.

(Vol. viii., p. 443.)

"Heere resteth the bodye of the noble Impe, Robert of Duddeley, Baron of Denbigh, soune of Robert, Earle of Leicester, nephew and heire unto Ambrose, Earle of Warwick, brethren, both sonnes of the mighty Prince John, late Duke of Northumberland, that was cosin and heire to Sir John Grey, Vicount L'Isle, nephew and heire unto the Lady Margaret, Countesse of Shrewsbury, the eldest daughter and coheire of the noble Earle of Warr: Sir Richard Beauchampe here interred; a childe of great parentage, but of farr greater hope and towardnesse, taken from this transitory unto everlasting life in his tender age, at Wanstead in Essex, on Sunday, 19th of July, in the yeare of our Lord God 1584, being the 26th yeare of the happy raine of the most virtuous and godly Princesse, Queene Elizabeth, and in this place layd up among his noble auncestors, in assured hope of the generall resurrection." — *Lady's Chapel, St. Mary's Church, Warwick.*

H. B.

Warwick.

An inscription on a tomb at Besford, near Pershore, Worcestershire, of the same period as that at Aylesbury (mentioned by MR. BROOKS), contains also the word *imp*. The tomb at Besford is a most singular one, consisting of two large folding doors fixed against the wall, their panels and the interior being painted over with figures and inscriptions. From the latter, which are of some length, the following extracts will be sufficient to illustrate the subject:

"An *impe* entombed heere doth lie."

". . . elder . . . from Christ to straie,
When such an *impe* foreshewes the waie."

The old poetical word *sugared*, "Noc sugred word," occurs in the inscription.

The "impe" is supposed to be Richard Harewell, who died in 1576, aged 15 years, to whom a second monument, of alabaster (close by the former), was also erected; a rare circumstance, I should suppose. The Harewells appear to have been a family at the time of the Conquest; the two following lines are a part of one of the inscriptions:

"Of Harewell's blodde ere Conquest made,
Knowne to descende of gentle race."

Nash, in his *History of Worcestershire*, makes mention of this singular monument, but is anything but correct in giving its inscriptions.

CUTHBERT BEDE, B.A.

T. W. D. BROOKS will find this word used by some modern authors to denote a child. In *Moral and Sacred Poetry*, selected and arranged by the Rev. T. Willcocks and the Rev. T. Horton (Devonport, W. Byers, 1834), there is at p. 254. a piece by Baillie, addressed "To a Child," the first line of which runs thus:

"Whose *imp* art thou, with dimpled cheek?"

And in a poem by Rogers, on the following page, the children of a gipsy are called *imps*.

J. W. N. KERR.

Plymouth.

THE DIVINING ROD.

(Vol. viii., pp. 293. 479.)

The inclosed extract from a letter which I have just received from a friend on the subject of the divining rod, will probably interest your readers, as an answer to a Query which appeared some weeks ago in your excellent work. You may entirely rely on the accuracy of the facts stated.

J. A. H.

"However the pretended effect of the divining rod may be attributed to knavery and credulity by philosophers who will not take the trouble of witnessing and investigating the operation, any one who will pay a visit to the Mendip Hills in Somersetshire, and the country round their base, may have abundant proof of the efficacy of it. Its success has been very strikingly proved along the range of the Pennard Hills also, to the south of the Mendip. The faculty of discovering water by means of the divining rod is not possessed by every one; for indeed there are but few who possess it in any considerable degree, or in whose hands the motion of the rod, when passing over an underground stream, is very decided; and they who have it are quite unconscious of their capability until they are made aware of it by experiment.

"I saw the operation of the rod, or rather of a fork, formed of the shoots of the last year, held in the hands of the experimentor by the extremities, with the angle projecting before him. When he came over the spot beneath which the water flowed, the rod, which had before been perfectly still, writhed about with considerable force, so that the holder could not keep it in its former position; and he appealed to the bystanders to notice that he had made no motion to produce this effect, and used every effort to prevent it. The operation was several times repeated with the same result, and each time under the close inspection of shrewd and doubting, if not incredulous, observers. Forks of any kind of green wood served equally well, but those of dead wood had no effect. The experimentor had discovered water, in several instances, in the same parish (Pennard), but was perfectly unaware of his capability till he was requested by his landlord to try. The operator had the reputation of a perfectly honest man, whose word might be safely

trusted, and who was incapable of attempting to deceive any one — as indeed appeared by his open and ingenuous manner and conversation on this occasion. He was a farmer, and respected by all his neighbours. So general is the conviction of the efficacy of the divining rod in discovering both water and the ores of calamine or zinc all over the Mendip, that the people are quite astonished when any doubt is expressed about it. The late Dr. Hutton wrote against the pretension, as one of many instances of deception founded upon gross ignorance and credulity; when a lady of quality, who herself possessed the faculty, called upon him, and gave him experimental proof, in the neighbourhood of Woolwich, that water was discoverable by that means. This Dr. Hutton afterwards publicly acknowledged.

"The above I suppose will suffice for your present purpose; I could, however, say a great deal more, for I wrote a very long account many years ago to our friend ——, of what I have now only briefly stated. That letter was treated by certain scientific friends of his with contempt; but when I afterwards saw poor Dr. Turner, he said he would go down to Somerset to see it himself; but alas! he did not live to carry his intention into effect."

CHANGE OF MEANING IN PROVERBIAL EXPRESSIONS, ETC.

(Vol. viii., pp. 464, 465.)

Very hesitatingly I venture to express dissent from Mr. Keightley's ingenious suggestion of a change of meaning in the proverb "Tread on a worm and it will turn." I support my dissent, however, by the following lines from Shakspeare:

"Who 'scapes the lurking serpent's mortal sting?
Not he that sets his foot upon her back.
The smallest worm will turn, being trodden on;
And doves will peck in safe-guard of their brood."
Third Part of *King Henry VI.*, Act II. Sc. 2.

King Henry says, Withhold revenge, dear God! Clifford replies, The lion, the bear, the serpent, the smallest worm, and doves, if injured, will make an effort at revenge or defence. It is clear that Shakspeare uses the word *worm* as meaning, not a venomous serpent, but the most defenceless of reptiles.

Again, I do not think that Mr. Keightley's quotation from Schiller's *Wallenstein's Tod* supports his view. I am not a German scholar, but I find that the translator of *Wallenstein's Tod* (I believe Lord Ellesmere) has translated or paraphrased the lines quoted by Mr. Keightley as follows:

"But nature gave the very worm a sting,
When trampled on by man, to turn again."

The sense of the passage (spoken by Butler) requires that "wurm" should be understood to mean a harmless despised reptile, not a venomous serpent.

It seems that Schiller had Shakspeare in his mind when he wrote the lines in question; indeed, they are almost a copy of Shakspeare's line. I consider them as parallel passages.

It may not be irrelevant to observe that *worm* in some places still means a serpent; but I believe it has usually a prefix, as "hag-worm" in Westmoreland and the West Riding of Yorkshire; so also in the latter "slow-worm" means a species of small snake or viper found on some of the moors. (For "slow-worm," see "N. & Q.," Vol. viii., pp. 33. and 479.) I have been told that "blind-worm" in Surrey means a viper. I conclude with a Query, Does *Wurm* in modern German ever mean a serpent? F. W. J.

"To put a spoke in one's wheel," is not singular in its *double entendre* (Vol. viii., pp. 262. 351. 464.). "There is no love lost between them" is in a similar predicament. We now speak of no love being lost between A. and B., when we would intimate that the warmth of their mutual affection may be accurately represented by 32° Fahrenheit. That this has not always been the meaning of the phrase, the following verse from the old ballad of *The Children in the Wood* will testify:

"Sore sick he was, and like to die,
No help that he could have;
His wife by him as sick did lie,
And both possess'd one grave.
No love between these two was lost,
Each was to other kind;
In love they lived, in love they died,
And left two babes behind."

R. Price.

St. Ives.

SNEEZING.

(Vol. viii., p. 366.)

A collection of "facts, theories, and popular ideas" upon this subject would fill a volume. I send, however, a few extracts, &c., which may interest your correspondent Medicus:

"Et n'esternuay point regardant le soleil."

"And did not sneeze as he looked upon the sun."
Ronsard, tom. v. p. 158., quoted in Southey's *Common Place Book*, 3rd series, p. 303.

Here, not to sneeze appears to be looked on as an ill omen.

Ammianus has an epigram upon one whose nose was so long that he never heard it sneeze, and therefore never said Ζεῦ σῶσον, God bless. — *Notes on the Variorum Plautus* (ed. Gronov., Lugd. Bat.), p. 720.

Athenæus, says Potter in his *Archæologia Græca*, proves that the head was esteemed holy, because it was customary to swear by it, and adore as holy the sneezes that proceeded from it. And Aristotle tells us in express terms that sneezing was accounted a deity: "Τὸν Πταρμὸν θεὸν ἡγούμεθα."—*Archæol. Græc.* (5th ed.), p. 338.

> "Oscitatio in nixu letalis est, sicut
> Sternuisse a coitu abortivum."
> Quoted from Pliny by Aulus Gellius,
> *Noct. Att.* III. xvi. 24.

Erasmus, in his *Colloquies*, bids one say to him who sneezes, "Sit faustum ac felix," or "Servet te Deus," or "Sit salutiferum," or "Bene vertat Deus."

"Quare homines sternutant?

"Respondetur, ut virtus expulsiva et visiva, per hoc purgetur, et cerebrum a sua superfluitate purgetur, etc. Etiam qui sternutat frequenter, dicitur habere forte cerebrum."—*Aristotelis Problemata:* Amstelodami, anno 1690.

Query whether from some such idea of the beneficial effect of sneezing, arose the practice of calling for the divine blessing on the sneezer?

When Themistocles was offering sacrifice, it happened that three beautiful captives were brought him, and at the same time the fire burnt clear and bright, and a sneeze happened on the right hand. Hereupon Euphrantides the soothsayer, embracing him, predicted the memorable victory which was afterwards obtained by him, &c.

There is also mention of this custom (the observation of sneezing) in Homer, who has introduced Penelope rejoicing at a sneeze of her son Telemachus:

"Οὐχ ὁράας ὅ μοι υἱὸς ἐπέπταρεν."

Sneezing was not always a lucky omen, but varied according to the alteration of circumstances—"Τῶν πταρμῶν οἱ μὲν εἰσὶν ὠφέλιμοι, οἱ δὲ βλαβεροί," "Some sneezes are profitable, others prejudicial"—according to the scholiast upon the following passage of Theocritus, wherein he makes the sneezing of the Cupids to have been an unfortunate omen to a certain lover:

"Σιμιχίδα μὲν ἔρωτες ἐπέπταρον."

If any person sneezed between midnight and the following noontide it was fortunate, but from noontide till midnight it was unfortunate.

If a man sneezed at the table while they were taking away, or if another happened to sneeze upon his left hand, it was unlucky; if on the right hand, fortunate.

If, in the undertaking any business, two or four sneezes happened, it was a lucky omen, and gave encouragement to proceed; if more than four, the omen was neither good nor bad; if one or three, it was unlucky, and dehorted them from proceeding in what they had designed. If two men were deliberating about any business, and both of them chanced to sneeze together, it was a prosperous omen.—*Archæol. Græc.* (5th ed.), pp. 339, 340.

Francis John Scott.

Tewkesbury.

The custom your correspondent Medicus alludes to, of wishing a person "good health," after sneezing, is also very common in Russia. The phrases the Russians use on these occasions are—"To your good health!" or "How do you do?"

J. S. A.

Old Broad Street.

BOOKS BURNED BY THE COMMON HANGMAN.

(Vol. viii., pp. 272. 346.)

To the list of these literary *auto da fé*'s we may well add the burning of Bishop Burnet's famous *Pastoral Letter*, which was censured by the House of Commons, January, 1692, and was burned by the common hangman. The offence contained in it was the ascribing the title of William III. to the crown of England to a right of conquest. A recollection of this gives additional point to the irony of Atterbury in attacking Wake:

"William the Conqueror is another of the pious patterns he recommends, 'who would suffer nothing,' he says, 'to be determined in any ecclesiastical causes without leave and authority first had from him.' .... His present majesty is not William the Conqueror; and can no more by our constitution rule absolutely either in Church or State than he would if he could: his will and pleasure is indeed a law to all his subjects; not in a conquering sense, but because his will and pleasure is only that the laws of our country should be obeyed, which he came over on purpose to rescue, and counts it his great prerogative to maintain; and contemns therefore, I doubt not, such sordid flattery as would measure the extent of his supremacy from the Conqueror's claim."—Atterbury's *Rights, Powers, and Privileges of Convocation*, pp. 158—160.

Atterbury never misses a hit at Burnet when he can conveniently administer one, and the Bishop endeavours to smile even while he winces:

"He writes with just and due respect of the king and the present constitution. This has come so seldom from that corner that it ought to be the more considered. I will not give that scope to jealousy as to suspect that this was an artifice; but accept it sincerely," &c.—The Bishop of Sarum's *Reflections on the Rights, Powers, &c.*, p. 4.

W. Fraser.

Tor-Mohun.

The following may come under the list wanted by Balliolensis:

"The covenant itself, together with the act for erecting the high court of justice, that for subscribing the engagement, and that for declaring England a

Commonwealth, were ordered to be burned by the hands of the hangman. The people assisted with great alacrity on this occasion." — From Hume, Reign of Charles II., edit. London, 1828, p. 762.

On a copy of *La Défense de la Réformation, &c.*, par I. Claude, à La Haye, 1683, I noted the following about thirty years ago as a striking passage, but cannot now recollect from whence I took it. This book was condemned by the Pope to be burned, on which circumstance the editor of an old edition of it very appositely observes:

"Books have souls as well as men, which survive their martyrdom, and are not burnt, but crowned by the flames that encircle them. The Church of Rome has quickly felt there was nothing combustible but the paper. The truth flew upward like the angel from Manoah's sacrifice, untouched by the fire, and unsullied by the smoke, and found a safe refuge at the footstool of the God of Truth."

G. N.

JEWS IN CHINA.

(Vol. viii., p. 515.)

The only people known as descendants of any of the ten tribes are the Spomerim, or Samaritans; whose chief peculiarity is, that they acknowledge as sacred only the five books of Moses: for, although other books held sacred by the Jews are known to them, such books are not written in the same ancient alphabetic character as those of the Samaritan Pentateuch. The ten tribes were taken captive B.C. 721 (2 Kings xvii. 24—41.). The inference is, therefore, that all the books, from Joshua to Malachi inclusive, had not been composed or admitted into the holy canon till after that date. The criterion then for ascertaining whether the Chinese Jews are descended from the ten tribes, appears to be their adherence to the Pentateuch *alone* as sacred. I. The Chinese Jews have not the ancient Hebrew character, but the comparatively modern square Chaldee one, as in our printed Bibles. II. Gozani states that the Jews of Kaafung Foo, in Honan, had some traditions from the Talmud. The Mishnah, constituting the text of the Talmud, is manifestly a compilation *subsequent* to the closing of the Jewish canon; the quotations from the books following those of Moses being constantly in use therein. III. On Gozani mentioning Jesus the Messiah, the Chinese Jew said they had a knowledge of Jesus the son of Sirach. As, however, the book of the last-named writer is unknown in Hebrew, Gozani, who was ignorant of that language, may have mistaken him for Jesus (=Joshua) the son of Nun, with which book the Chinese Jew was acquainted.* In either case, *more* books than the Pentateuch were undoubtedly held sacred by these Chinese Jews; therefore the connexion with the ten tribes (house of Israel), as distinct from the house of Judah (the Jews properly so called), cannot be inferred. The authorities for the Samaritans are Scaliger, Ludolf, Prideaux, Jahn, Huntington, Winer, Schnurrer, and Kitto. For the eastern Jews: Josephus, Peritsol, Manasseh, Basnage, Büsching; Fathers Ricci, Aleni, Gozani, and other Jesuits, in the *Lettres édifiantes et curieuses*, vol. xviii.; and the *Chinese Repository*, vol. i. pp. 8. 44., vol. iii. p. 175.

Circumcision is too general a practice in the hotter regions of the south and east, to permit such practice to be deemed proof of Jewish descent, unless corroborated by other customs peculiar to the Jews. Besides the physiological characteristics of the native Australians preclude us from deducing their natural descent from either the *Jews* or the ten tribes.

T. J. Buckton.

Lichfield.

* The opprobrious name of Christ amongst the Jews is Jesus son of Sadta, which Gozani may have mistaken for Sirach; indeed, the Chinese pronunciation of Hebrew is quite peculiar, as they cannot pronounce, for instance, the letters *b*, *r*, *th*, naming them respectively *p*, *l*, *z*.

POETICAL TAVERN SIGNS.

(Vol. viii., pp. 242. 452.)

I made a note of the following specimen of a poetical tavern sign, in one of Mr. Mark Lemon's Supplements to *The Illustrated London News* (Dec. 27, 1851). I here transcribe it to add to Mr. Warde's collection:

"The following is a literal copy of a sign conspicuously displayed in front of a small public-house in the village of Folkesworth*, near Stilton, Hunts. It contains as much poetry as, perhaps, the rustic Folkesworth folks are worth; and doubtless they think it to be (in the Stilton vernacular) 'quite the cheese:'

[A rude figure of a Fox.]

'I . HAM . A . CUNEN . FOX
YOU . SEE . THER . HIS
NO . HARME . ATCHED
TO . ME . IT . IS . MY . MRS.
WISH . TO . PLACE . ME
HERE . TO . LET . YOU . NO
HE . SELS . GOOD . BEERE.'

"The Captain Rawlinson of the district has deciphered this inscription, and conjectures its meaning to be as follows:

'I am a cunning fox, you see;
There is no harm attach'd to me;
It is my master's wish to place me here,
To let you know he sells good beer.'"

Cuthbert Bede, B.A.

* It was in the lane between Folkesworth and the Norman Cross Barracks, that Borrow was first induced to try the gipsy life. (Vide *Lavengro*.)

Bradford:

"Who lives here? who do you think?
Major Lister: give him a drink.
Give him a drink — for why?
Because, when he's sweeping,
He's always dry."

"John Thompson doth live here,
He sweeps your chimney not too dear.
And if your chimney should get on fire,
He puts it out at your desire.
Sweep that chimney clean,
And then come down and drink."

The public-houses to which the above are appended are kept by sweeps.

"Call here, my boy, if you are dry.
The fault's in you, and not in I.
If Robin Hood from home is gone,
Step in and drink with Little John."

The name of the public-house is "The Robin Hood."

Over another tavern door I noticed the following very pithy and brief sentence:

"Tobacco given away to-morrow."

CHARLES WILLISON.

Bradford, Yorkshire.

A sign at Newhouse, a small public-house on Dartmoor, hard by a rabbit-warren, on the road-side leading from Moreton to Tavistock, six miles from the former town. John Roberts was the worthy landlord some considerable time since. It ran thus:

"John Roberts lives here,
Sells brandy and beer,
Your spirits to cheer;
And should you want meat,
To make up the treat,
There be rabbits to eat."

(A verbatim copy.)

A swinging sign on the front of a public-house on the borders of Dartmoor could once boast of the following quaint invitations.

The side presented to view, prior to entering the wild waste, underneath a rude painting of a weary traveller in a storm, had the following rude couplet:

"Before the wild moor you venture to pass,
Pray step within and take a glass."

The attempt at poetry on the reverse side, below a highly-coloured daub representing a Christmas fire on the hearth, surrounded by a goodly band of jolly fellows, read thus:

"Now that the bleak moor you've safely got over,
Do stop a while, your spirits to recover."

Over the door of a spirit and beer shop at the lower end of Market or High Street, Plymouth, may be seen the following very salutary and disinterested piece of advice. It is printed in the triangle formed by the spread of a gigantic pair of compasses, which gives name to the house:

"Keep within compass,
And then you'll be sure,
To avoid many troubles,
That others endure."

The house is located near the quay; and it is devoutly to be wished that the jolly tars of the neighbourhood, who make it a constant place of resort, would profit by its wise counsel. H. H. H.

There is (or was some two or three years since) at Coopersale, in Essex, a sign-board in front of the "Queen Victoria" (only a beer-house by the way), with these lines:

"The Queen some day,
May pass this way,
And see our Tom and Jerry;
Perhaps she'll stop,
And stand a drop,
To make her subjects merry."

On the other side are some different lines, which I forget. ALEXANDER ANDREWS.

1. At Overseal, Leicestershire:

"Robin Hood is
Dead and gone:
Pray call, and drink
With Little John."

2. The sign of "The Bee Hive," in Birmingham and other places:

"Within this Hive, we're all alive,
Good liquor makes us funny:
If you are dry, step in and try,
The flavour of our honey."

3. The sign of "The Gate" (of frequent occurrence):

"The Gate hangs well,
And hinders none;
Refresh and pay,
And travel on."

T. H. KERSLEY, B.A.

Audlem, Nantwich.

In King Street, Norwich, at the sign of "The Waterman," kept by a man who is a barber, and over whose door is the pole, are these lines:

"Roam not from pole to pole,
But step in here;
Where nought exceeds the shaving,
But the beer."

J. L. S.

There used to be at a small roadside inn, between Wetherby and Borobridge (Yorkshire), at a place called Ninivy, the following inscription;

whether or not it is still in existence I cannot say:

"At Nineveh, where dwelt Old Toby,
Pray stop and drink before you go by."

C. I. R.

THE CURFEW.

(Vol. ii., pp. 103. 175. 189. 311.; Vol. iv., p. 240.; Vol. vi., pp. 53. 112.; Vol. vii., pp. 167. 530.; Vol. viii., p. 603.)

The curfew is still rung at Kidderminster at eight o'clock. It is the annual custom there, on a certain night, to continue the ringing for one hour, a sum of money having been left for that purpose as a thank-offering to God, for the curfew having been the means of saving a person from destruction. This person had lost his way on his return from Bridgenorth Fair, and when (as he afterwards discovered) on the point of falling from a great height, the sound of the Kidderminster curfew caused him to retrace his steps and regain the road. A five o'clock morning bell is also rung at Kidderminster. This and the curfew bell have been rung for many years past by "Blind William," who, notwithstanding his total blindness, finds his way along the streets that lead from his house to the church, and gains the belfry with the greatest ease. So well is he acquainted with the path to church, that he may be seen to turn the corners of the streets in as decided a manner as if his wide-open eyes were endowed with sight; and, with similar facility, he unlocks the gates and church doors. It is curious to see him on the dark winter evenings, apparently guiding his steps by the light of a lanthorn, which he probably carries in order to prevent careless people, who are blessed with sight, from running against him. Like most (if not all) blind people, he has an extraordinary ear for music, and will quickly reproduce on his violin any tune that may have caught his fancy. At this present festive period, a Kidderminster Christmas would lack one of its component parts, were Blind Willie and his fiddle not there to add to the harmony of the kindly season. During the month preceding Christmas, he promenades the streets at untimely hours, and draws from his old fiddle all the music which it is capable of giving forth. Indeed, Blind Willie may be considered (in Kidderminster at least) as the harbinger of Christmas, for he warns the inhabitants of its approach, long before the ordinary "waits" have taken their ordinary measures for the same purpose. And when Christmas Day is past and gone, he makes a house-to-house visitation for the Christmas-box which is to be the reward of his "early minstrelsy."

The curfew is rung at Bewdley in Worcestershire.

At Durham the curfew is rung (on the great bell of the cathedral) at nine o'clock. It is therefore of the same use to the students of the University of Durham as "Tom" is to the students of the University of Oxford, viz. it marks the closing of the college gates.

CUTHBERT BEDE, B.A.

PHOTOGRAPHIC CORRESPONDENCE.

Photographic Engraving. — I inclose a copy of a little book for your inspection, which is remarkable only in this, that the illustrations are produced by photography. The general theory of the method is this: a piece of glass is covered with a uniform thin coating of some substance, so as to be opaque or semi-opaque (the substance should be light coloured), and a design is etched on it with a needle. From this *negative* positive pictures are printed photographically.

As to details, the prints of the mice (p. 46.) and the cat (p. 37.) are from a glass coated with iodized collodion rendered sensitive, exposed to faint light for a short time and developed. In this method, the glass should be heated; and the collodion *burnished* with the hand, to make it adhere well.* The owl (p. 22.) and the stork (p. 10.) are from a glass coated with iodized collodion "rendered sensitive" only, and not developed so as to be only semi-opaque. On this high lights were put with opaque white, and darks were etched out. This has the effect of a tinted lithograph, but requires much more care in printing than the former method, in order to hit the right tint; so much so, that I have usually printed the stork faintly so as not to show the "tint" at all. The frontispiece is from a paper negative, a method much more troublesome and tedious than either of the others, both in preparation of the negative and in printing.

I have lately tried gilt glass to etch upon. This would be excellent, were it not most painful to the eyes. And more than two years ago, I prepared a negative by painting whites with water colour on transparent glass with moderate success.

I have recently received from Rome a positive printed from a negative on smoked glass, the subject being a mule's head. Of all the methods I have tried, the best is the first mentioned; and it seems to me easier than any species of engraving.

Query, What is the best coating for the glass; and what will be the cost of printing on a great scale, as compared with woodcut, lithograph, &c.; in which must be included the cost of the skilled workman which will be saved by this method?

HUGH BLACKBURN.

[When we add that the work referred to is an edition of *The History of Little Downey*, that the prints in it are executed by a lady, and printed at home by the photographic process, and that a limited number of copies may be had on application to Messrs.

* This method was suggested to me by Professor Maconochie, who indeed prepared the glass on which the mice were etched.

Constable and Co. of Edinburgh, the sale being for the benefit of the Glasgow Ragged School, we have no doubt many of our readers will be glad to secure copies, and help to forward the good work which its publication is intended to promote.]

Collodion Negatives. — Allow me to communicate a sure and simple way of darkening collodion positives for printing. It was shown to me by a friend of mine; and not having seen it in your "N. & Q.," I have undertaken to lay it before your readers, hoping that it may be found useful to many beginners.

After having developed your picture, as a positive, with protosulphate of iron and nitric acid, wash it well from the developing fluid, and keep it on one end that all the water may drop from the plate. Then take three parts of a concentrated solution of gallic acid, and one part of a nitrate of silver solution, 60 grains to the ounce of water; mix together, and pour on the plate. The picture will gradually begin to blacken; and after half an hour or more, you will obtain a sufficient density for printing a positive on paper.

Every one who will take the trouble to try it will be sure to succeed. Of all the ways to blackening a picture for printing I have tried, not excepting Professor Maconochie's method with chloride of gold and muriate of ammonia, the surest I find is the one which I have laid before you. Just try it, and you will be glad with the result. F. M. (a Maltese.)

Malta, Valetta.

Replies to Minor Queries.

"*London Labour and the London Poor*" (Vol. viii., p. 527.). — I beg to inform Mr. Gantillon that the above work is discontinued. The parts entitled "Those that will work" and "Those that cannot work" have been completed, and form a valuable book; but the discontinuance of the third part is no loss at all, for in commencing upon "Those that will not work," Mr. Mayhew began with a history of prostitution in ancient and modern times, a subject which did not possess the novelty or originality of his other divisions, and consequently his readers fell off so fast that he was forced first to raise the price of, and afterwards to discontinue altogether, the publication. Probably, if he had confined himself to treating the London prostitutes as he did the costermongers, the work would have been completed, and would then have formed a complete encyclopædia of London Labour and the London Poor.

Arthur C. Wilson.

Brompton.

Felicia Hemans's inedited Lyric (Vol. viii., p. 407.). — Your correspondent Mr. Weld Taylor seems to possess the first rude draught of the following beautiful piece by Felicia Hemans, entitled, "The Elfin Call," a duet sung by Miss A. Williams and Miss M. Williams, Miss Messent and Miss Dolby, Mrs. A. Newton and Miss Lanza, Miss Cubitt and Miss Porter, Mrs. Aveling Smith and Miss Sara Flower, Miss Emma Lucombe and Miss Eliza Birch, Miss Turner and Miss E. Turner. The music by Stephen Glover:

"Come away, Elves! while the dew is sweet,
Come to the dingles where fairies meet;
Know that the lilies have spread their bells
O'er all the pools in our forest dells;
Come away, under arching bows we'll float,
Making each urn a fairy boat;
We'll row them with reeds o'er the fountains free,
And a tall flag-leaf shall our streamer be.
And we'll send out wild music so sweet and low,
It shall seem from the bright flower's heart to flow;
As if 'twere a breeze with a flute's low sigh,
Or water-drops train'd into melody,
And a star from the depth of each pearly cup,
A golden star into heav'n looks up,
As if seeking its kindred where bright they lie,
Set in the blue of the summer sky."

J. Yeowell.

Sir Arthur Aston (Vol. viii., pp. 126. 302.). — Though unable to inform Chartham and A Reader in what part of the co. of Berks the above cavalier resided during the interval of time named by the former, I think I can state the connexion, by marriage only, between the Tattersall and Aston families: I believe it will be found that they were not "nearly related."

Thomas Howard, fourth duke of Norfolk, by his first wife, Mary Fitzalan, had Philip (*jure matris*), Earl of Arundel, who died 1595 attainted, and was succeeded by Thomas, created Earl of Norfolk. This last was father of Henry Frederick and grandfather of Charles Howard, of Greystock Castle, who married Mary, eldest daughter and coheiress of George Tattersall, of West Court, Finchampstead, and Stapleford, co. Wilts.

Charles Howard, as above, was the fourth brother of Henry, sixth Duke of Norfolk, which last was grandfather (through Thomas, his son, of Worksop) of Mary Howard, who married Walter Aston, fourth Baron Aston, of Forfar, in Scotland.

H. C. C.

I furnished a memoir of this famous soldier to the *Gentleman's Magazine* in 1833 or 1834.

G. Steinman Steinman.

Grammar in relation to Logic (Vol. viii., p. 514.). — Mr. Ingleby evidently has but a superficial view of this doctrine, which is not only Dr. Latham's, but one, I apprehend, pretty well known to every Oxford undergraduate, viz. that, logically, *conjunctions connect propositions, not words.* By way of proving the falsity of it (which he says is demonstrable), he bids Dr. Latham "resolve this sentence: *All men are either two-legged, one-legged, or no-legged:*" and adds, "It cannot be done." I may inform him that the three categorical propositions, "A man is two-legged, or he is one-

legged, or he is no-legged," connected by their several copulas, are equivalent to and co-extensive with the disjunctive proposition which he instances.

Mr. Ingleby quotes Boole's *Mathematical (?) Analysis of Logic* in support of his opinion; but, from the following specimen of that work, it does not appear to be much of an authority. The author says:

"The proposition, Every animal is either rational or irrational, cannot be resolved into, Either every animal is rational or every animal is irrational. The former belongs to pure categoricals, the latter to hypotheticals."

Now the first sentence of this passage is an absurd truism; but the proposition in question can be resolved into — An animal is rational or it is irrational. Again, "the former does *not* belong to pure categoricals," it is simply disjunctive. Mr. Ingleby falls into the same error, and moreover seems not to be aware that a disjunctive proposition is at the same time hypothetical.

Logically speaking, a conjunction implies two propositions; and, strictly, connects propositions only. To say that conjunctions connect words, may be true in a certain sense; but it is a very superficial and loose mode of stating the matter.

H. C. K.

—— Rectory, Hereford.

Descendants of Milton (Vol. viii., p. 339.).— I have in the course of my life met with or heard of more than once or twice, people of the same names, and those very uncommon ones, who were in no way related to each other; nevertheless, I venture to tell your correspondent J. F. M. that about twenty years ago there was living the skipper of a coasting vessel, trading between Bridport and London, named Caleb Clark. He or his family are probably living at Bridport now.

Αλφα.

Pronunciation of Bible Names (Vol. viii., p. 469.). —The clerk of a retired parish in North-west Devon, who had to read the first lesson always, used to make a hash of Shadrac, Meshac, and Abednego; and as the names are twelve times repeated in the third chapter of Daniel, after getting through them the first time, he called them "the aforesaid gentlemen" afterwards.

W. Collyns.

Harlow.

Henry I.'s Tomb (Vol. viii., p. 411.).—I fancy that the much mooted question, as to the existence of a monumental tomb over the remains of King Henry I. in Reading Abbey, may at once be set at rest by referring to Tanner's *Notitia Monastica*, edit. 1744, in the second column of p. 15.: where it is evident that a tomb and an effigy of King Henry I. had once existed; that they had both fallen into decay; and that, in the time of King Richard II., the Abbot of Reading was required to repair both the tomb and the effigy of King Henry the founder, who was there buried, within the space of one year, as the condition on which the charters were to be confirmed:

"Cart. 5 & 6 Ric. II. n. 24.; Pat. 8 Ric. II. p. 1. m. 18.; Pat. 16 Ric. II. p. 1. m. 38.; Pat. 21 Ric. II. p. 3. m. 16. 'Confirm. Libertatum, modo Abbas infra unum Annum honeste repararet Tumbam et Imaginem *R. Henrici* Fundatoris, ibidem humati."

I. T. A.

Bells at Berwick-upon-Tweed (Vol. viii., p. 292.): *Chandler, Bishop of Durham* (Vol. viii, p. 331.). —I may perhaps "kill two birds with one stone," by reminding Messrs. Gatty and Newburn that the Bishops of Durham were formerly *Princes of the Palatinate*. It was probably in that capacity that Bishop Chandler delivered a charge to the Grand Jury, and Bishop Barington licensed a meeting-house bell. This latter prelate was, I believe, the last who exercised the functions of that high office.

Wm. Hazel.

Return of Gentry, temp. Henry VI. (Vol. viii., p. 469.). — The return of 12th Henry VI. is printed in Fuller's *Worthies*, under each county.

G. Steinman Steinman.

I read in Fuller's *Worthies*, edit. Nuttall, vol. i. p. 60.:

"A later list might be presented of the English gentry towards the end of the reign of King Henry VIII."

Does this list exist in any of our record offices? And has it ever been printed?

Tewars.

Peter Allan (Vol. viii., p. 539.).—Your correspondent E. C. will find much interesting information respecting this person in an account of him reprinted from the *Sunderland and Durham County Herald*, and published (1848) by Vint and Carr, Sunderland, under the title of *Marsden Rock, or the Story of Peter Allan, and Marsden Marine Grotto*. He, his wife, eight children, and aged father and mother, are there described as being in a very flourishing condition: and (if I remember rightly) I saw them all, when I last visited the rock in 1850.

Cuthbert Bede, B.A.

Burial in an Erect Posture (Vol. viii., p. 5.). — The following passage, which I quote from Hearne's *Collection of Antiquarian Discourses*, vol. i. p. 212., may perhaps prove acceptable to Cheverells, as showing (on traditional authority) that this mode of burial was anciently adopted in the case of captains in the army:

"For them above the grounde buryed, I have by tradition heard, that when anye notable captayne dyed in battel or campe, the souldyers used to take his bodye, and to sette him on his feet *uprighte*, and put his

launce or pike into his hand; and then his fellowe souldyers did by travell everye man bringe so muche earthe, and laye aboute him as should cover him, and mount up to cover the top of his pike."

I have a very curious print in my possession, illustrating the manners and customs of the Laplanders; and, amongst the rest, their modes of burial. In one case several bodies are represented standing in an upright posture, perfectly nude, with railings all round except in the front; and another, one body is represented in a similar condition, inclosed in a kind of sentry-box.

R. W. ELLIOTT.

Clifton.

The Word "Mob" (Vol. viii., pp. 386. 524. 573.).—Roger North, speaking of the King's Head, or Green Ribbon Club, which was "a more visible administration, mediate, as it were, between his lordship (Shaftsbury) and the greater and lesser vulgar, who were to be the immediate tools," says:

"I may note that the rabble first changed their title, and were called *the mob*, in the assemblies of this club. It was their beast of burthen, and called first *mobile vulgus*, but fell naturally into the contraction of one syllable, and ever since is become proper English." —*Examen*, part III. ch. vii. p. 89.

H. GARDINER.

Gen. Sir C. Napier (Vol. viii., p. 490.).—I may state, for the instruction of officers who think study needless in their profession, that, having enjoyed the intimate friendship of Sir C. Napier for some time before he had the command in the midland district of England, I constantly found him engaged in inquiries connected with his profession. He was always in training. Not long before this time he had returned from Caen, in Normandy, and he told me that when there he had surveyed the ground on which William the Conqueror had acquired military fame before he made his descent on England, and his conclusion was that that Conqueror was remarkably well instructed for his time in the art of war. He expressed his intention to write on this subject; but great events soon afterwards called him to India, which became the scene of his own mastery in military and civil command. T. F.

To Come (Vol. viii., p. 468.).—In the Lower Saxon dialect, to come is *camen*, and the imperfect, as in Gothic, *quam*. It would therefore seem that the English *came* is not an innovation, but a partial restoration or preservation of a very ancient form. (See Adelung's *Wörterbuch*.)

E. C. H.

Passage in Sophocles (Vol. viii., pp. 73. 478.).—The Italics were introduced to draw attention to the *new* version which was adventured, "N. & Q." being an excellent medium for such suggestions.

Sophocles having referred to "an illustrious saying of some one," and the old scholiast having furnished this saying,

"Ὅταν δ' ὁ δαίμων ἀνδρὶ πορσύνῃ κακὰ
Τὸν νοῦν ἔβλαψε πρῶτον ᾧ βουλεύεται,"

it merely became necessary to compare the form which Sophocles adopted to suit his metre with the words of this "illustrious saying," whence it appeared that—

ᾧ βουλεύεται = πράσσει δ' ὀλιγοστὸν χρόνον ἐκτὸς ἅτας;

and therefore I could not agree with the common version, "and that he lives for a brief space apart from its visitation;" erroneous, as I submit, from the adoption of Brunck's reading πράσσειν, instead of reading, as I venture to do, with Hermann, θεὸς ἄγει . . . . πράσσει δ', taking θεὸς as the nominative of both verbs.

Neither the Oxford translation, Edwards's, nor Buckley's, renders ὀλιγοστὸν "*very* brief," agreeably to the admonition of the old scholiast to the contrary. The word "practise" objected to is, I submit, derived from πράσσω, to act, through πράγμα, business, and πρᾶξις, practice, and is therefore the most appropriate English word, although the word "does" will furnish Sophocles' meaning nearly as well. I shall, however, be most happy to submit to correction by any classical scholar. T. J. BUCKTON.

Lichfield.

Party-Similes of the Seventeenth Century (Vol. viii., p. 485.).—I must beg of you to contradict the loose statement of JARLTZBERG at p. 486. of this Volume, "as to the object of the Church of England in *separating from* Rome." Now, the Church of England did never *separate herself* from *any* Christian Church; the doctrine and discipline of the Church of England is to be found in her Book of Common Prayer. Popes Paul IV. and Pius IV. offered to confirm this book, if Queen Elizabeth would acknowledge the Pope's supremacy; and Roman Catholics in these realms habitually conformed to the worship of the Church of England for the first *twelve years* of Queen Elizabeth's reign, after which time they were prevented from doing so by the bull of Pius V. (dated Feb. 23, 1569), which excommunicated that sovereign.

So Romanists are the separatists, and not Anglicans. THOMAS COLLIS.

Judges styled Reverend (Vol. viii., pp. 158. 276. 351.).—Sir Anthony Fitzherbert was certainly not chief justice, yet in *A Letter to a Convocation Man* I find him so styled:

"I must admit that it is said in the second part of Rolle's *Abridgment*, that the Archbishop of Canterbury

was prohibited to hold such assemblies by Fitzherbert, Chief Justice, because he had not the King's licence; but he adds that the archbishop would not obey it, and he quotes Speed for it. I shall not consult that lame historian for a law-point, and it seems strange that Rolle should cite him." — *L. C. M.*, p. 38.

I have not lately had an opportunity of looking into either Rolle's *Abridgment of Cases*, or Speed's *History of Great Britain*, but I am not able to discover to what event in any of Henry VIII.'s convocations allusion is here made. I am therefore led to think that Fitzherbert must be a misprint, and that we should read in the above passage "Fitz-Peter," and that the following is the circumstance, in King John's reign, which is referred to by the author of the *Letter:*

"This year (1200), Hubert, Archbishop of Canterbury, held a National Synod at Westminster, notwithstanding the prohibition of Geoffrey Fitz-Peter, Earl of Essex, and Chief Justiciary of England." — Collier's *Ecclesiastical History*, vol. i. folio, p. 410.

I shall be glad if any of your readers can throw farther light on the passage. W. FRASER.

Tor-Mohun.

Veneration for the Oak (Vol. viii., p. 468.). — Since my Query upon this matter appeared, I find that Mr. Layard, in his work upon *Nineveh and Babylon*, at p. 160., describes a cylinder of green felspar, which he believes to have been the signet of Sennacherib, and upon which is engraved a rare mode of portraying the supreme deity, and a sacred tree, whose flowers are in this instance in the shape of an *acorn*. Whence did the Assyrians derive this veneration for a tree bearing acorns? Did they derive this notion, as they did their tin, from Celtic Britain? I believe they did. G. W.

Stansted, Montfichet.

Rapping no Novelty (Vol. viii., p. 512.). — De Foe, in his veracious *History of Mr. Duncan Campbell* (2nd ed., p. 107.), quotes a story of spirit-knocking from "the renowned and famous" Mr. Baxter's *History of Apparitions*, prefacing it thus:

"What in nature can be more trivial than for a spirit to employ himself in knocking on a morning at the wainscot by the bed's head of a man who got drunk over night, according to the way that such things are ordinarily explained? And yet I shall give you such a relation of this, that not even the most devout and precise *Presbyterian* will offer to call in question."

According to De Foe, Mr. Baxter gave full credit to the story, adding many pious reflections upon the subject, and expressing himself "posed to think what kind of spirit this is." R. I. R.

Miscellaneous.

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E. C. H. *Your friendly suggestion is a very valuable one. There are many difficulties in the way of carrying it out; but we do not despair of being enabled to surmount them in the course of another year or two, which we think will be time enough.*

W. E. (Pimperne). *Your note has been forwarded.*

G. C.'s *Reply to* SERVIENS *will appear next week; his Query in the new Volume.*

J. D. L. (Bristol). *The custom is almost universal. Horse-shoes were found nailed on the celebrated Gates of Somnauth.*

E. H. D. D.'s *wishes shall be attended to in our next.*

PHOTOGRAPHER. *Your complaint of the shortness of the notice of the proposed Exhibition is one we have heard from several quarters. Many will consequently be prevented sending in pictures for exhibition by the impossibility of printing them during the present unfavourable weather.*

INDEX TO VOLUME THE EIGHTH. — *This is in a very forward state, and will, we trust, be ready for delivery with* No. 221. *on the 21st of January.*

Errata. — Vol. viii., p. 590., for "not in the New Testament" read "or of the New Testament;" and for "read this with an accent on the antepenultima" read "read this with an accent on the penultima."

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Notes.

ST. STEPHEN'S DAY AND RILEY'S HOVEDEN.

In Roger de Hoveden's account of the accident which proved fatal to Leopold, Duke of Austria, the jailer of Richard I. (Bohn's edit., vol. ii. p. 345.), St. Stephen's Day, on which it occurred, is twice stated to be *before* Christmas Day, instead of after it. Is this an error of the author, or of the translator?* or are they right, and was St. Stephen's martyrdom in those times commemorated on a different day from what it now is? I cannot find, on reference to the authorities within my reach, that this last was the case. Mr. Riley does not notice the discrepancy at all.

In the translation of this volume, a few errors have come under my observation, to which I beg to call Mr. R.'s attention: 1. In his note on Corumphira's prophecy, at p. 36., he seems to forget that the Mahometan year differs from the Julian by eleven or twelve days, and that in consequence A.D. 1186 does not correspond to A.H. 564; in fact, the old astrologer is perfectly correct in his chronology, more so than in his predictions, many of which were signally falsified in the course of the next few years. 2. A mountain frequently mentioned by his author as projecting into the sea at the boundary of Catalonia and Valencia, and called "Muncian," he says in a note at p. 151. is "probably Montserrat," which is far from either the sea or the frontier; the maps of Spain all show, near the town of Vinaros on the east coast, a hill on the sea-shore called "Monte Sia," which still, as then, forms the boundary in that direction between the two provinces. 3. In his note at p. 156. on "Mount Gebel," the translator says, "he (the author) probably means Stromboli;" surely the name of Mongibello, and the mention of Catania a few lines farther down should have shown him that Etna only could be meant, although part of the mistake is due to Hoveden himself, who talks of it as a separate island from Sicily. Mr. Riley's other geographical notes are generally

[* The text in the *Scriptores post Bedam* reads: — "Eodam anno die S. Stephani protomartyris *infra* natale Domini."]

correct, though a little more pains might have greatly increased their number, to the elucidation of his author's account of the Crusaders' proceedings in the East. 4. At. p. 249. a well-known passage from Horace is ascribed to Juvenal.

J. S. WARDEN.

THE HOLY TRINITY CHURCH, HULL.

There is an error in the heading of one of the architectural notes appended to the *Proceedings of the Arch. Inst.* held at York in 1846. From the description which is given (p. 38.), it is plain that the above church is the one to which the note refers; not that of St. Mary's, which is the title of the article.

The material of the whole church is not, also, "brick with stone dressings," as the note informs us, only the chancel, south porch, and south transept; all the rest is of stone, and in a very sad state of repair. A few years ago, the south transept was restored; but the ornamental part was worked in such bad stone, that the crockets of the pinnacles have already begun to moulder away. It is a curious fact, that Bishop Lyttleton, who visited Hull in 1756 for the express purpose of "examining the walls of the town, and the materials of which the Holy Trinity Church is constructed," should have stated in the *Archæologia* (vol. i. p. 146.) that there did not appear to be "*a single brick* in or about the whole fabric, except a few in the south porch, placed there of late years."

There is a matter of great archæological interest connected with the part of the church which is built of brick; for, as there is reason to believe that the chancel was raised in the year 1285, there is good foundation for the supposition, that Hull was "the first town to restore in this country the useful art of brickmaking" (Frost's *Hull*, p. 138.). The walls of the town, which were erected by royal licence in 1322, and still standing with their gates and towers in the time of Leland and Camden, are described by them as being of brick. Leland also says (*Itin.*, edit. Hearne, fol. 53.) that the greater part of the "houses of the town at that tyme (Richard II.) was made al of brike."

R. W. ELLIOT.

Clifton.

Minor Notes.

Italian-English (Vol. viii., p. 436.).—The following wholesale assassination of the English language was perpetrated in the form of a circular, and distributed among the British residents at Naples in 1832:

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V. T. STERNBERG.

American Names. — In the Journal of Thomas Moore, lately published in Lord John Russell's memoirs of the poet, is the following passage, under date of October 18, 1818:

"Some traveller in America mentions having met a man called Romulus Riggs; whether true or not, very like their mixture of the classical and the low."

The name was borne by a very respectable man, who, in the year 1801, was in partnership with his brother Remus Riggs, as a broker in Georgetown, in the district of Columbia. Romulus, who survived his brother, afterwards became an eminent merchant in Philadelphia, where he died a few years ago.

UNEDA.

Philadelphia.

Rulers of the World in 1853. — Perhaps the following table, which I have recently met with in a foreign journal, may be thought of sufficient interest to make a Note of. In these unsettled times, and in case of a general war, how much might it be changed!

There are at present eighty-three empires, monarchies, republics, principalities, duchies, and electorates.

There are six emperors, including his sable highness, Faustin I. of St. Domingo; sixteen kings, numbering among them Jamaco, King of all the Mosquitoes, and also those of Dahomey and the Sandwich Islands; five queens, including Ranavalona of Madagascar, and Pomare of the Society Islands; eighteen presidents, ten reigning princes, seven grand dukes, ten dukes, one pope, two sultans, of Borneo and Turkey; two governors, of Entre Rios and Corrientes; one viceroy, of Egypt; one shah, of Persia; one imaun, of Muscat; one ameer, of Cabul; one bey, of Tunis; and lastly, one director, of Nicaragua.

W. W.

Malta.

Revocation of the Edict of Nantes. — The immense loss sustained by France in all her great interests, as affecting her civil and religious liberties, her commerce, trade, arts, sciences, not to speak of the unutterable anguish inflicted upon hundred of thousands of individuals (among whom were the writer's maternal ancestors, — their name, Courage), by the revocation of the Edict of Nantes, has lately called into action the pens of some industrious and talented men of letters, among whom M. Weiss is one of the most meritorious. His interesting work, I observe, is about to receive an English dress. In the shape of a Note through your medium, in order that the translator may avail himself of information which, possibly, may not have reached him, it should be known that Mr. William Jones, one of the highly respected and accomplished *employés* of the British Museum, has written a letter to the *Journal des Débats* (inserted in its number of Nov. 30, and signed with his name), containing farther information of a painfully-absorbing nature, from documents in the Museum, respecting the *dragonnades*, and the sufferings and persecutions of a French pastor. JOHN MACRAY.

Oxford.

Queries.

DERIVATION OF SILO.

Can you or any of your correspondents inform me what is the derivation of the word *silo?*

For many years after the colony of New South Wales was founded, it was almost wholly dependent upon the mother country for such supplies of grain, &c. as were necessary for the life and health of its inhabitants; and, consequently, store ships were regularly despatched from our shores to Sydney.

It happened however that, in consequence of wrecks and other disasters, the colonists were, on more than one occasion, reduced to the greatest distress, and starvation almost began to stare them in the face. Under these circumstances, one of the early governors of Sydney, to prevent the recurrence of famine, gathered a large supply of corn and deposited it in granaries which he had excavated out of the solid rock at the head of the bay, near the mouth of the Paramatta River. These were termed *silos* or *siloes:* they were hermetically sealed up, and from time to time the old corn was exchanged for new.

The supply of corn in these remarkable storehouses is still kept up; nor as late as the time of my departure from those colonies last year, did I hear of any intention of discontinuing this old custom.

Now the termination of this word in *o* marks it as Spanish; and accordingly, on reference to Baretti's dictionary of that language, I find the word "SILO, a subterraneous granary." But, Sir, this discovery only raises another question, and one which I wish much to see solved. A Spanish substantive must be for the most part the name of something existing at some time or other in Spain.

When, therefore, did such granaries exist in Spain, *in what part* of the country, and *under what circumstances?* AUGUSTUS STRONG.

Walcot Rectory, Bath.

Minor Queries.

Handwriting.—I should be much obliged if any of your correspondents could inform me (and that soon) whether there be published, in English, French, German, or Spanish (though it is most desired in English), a manual giving a standard alphabet for the various kinds of writing now in use, viz. English hand, engrossing, Italian, German text, &c., with directions for teaching the same; in fact, a sort of writing-master's key: and if so, what is its title, and where it can be procured.

A friend believes to have seen such a work advertised in *The Athenæum* (probably three or four years ago), but has no recollection of the name. E. B.

Rev. Joshua Brooks.—Can any of your numerous readers inform me as to the early history of the late Rev. Joshua Brooks, who was for many years chaplain of the Collegiate Church, Manchester, and who died in 1821? C. (1.)

"*New Universal Magazine.*" — I wish to know the time of the commencement and termination of the *The New Universal Magazine, or Lady's Polite Instructor.*

A few volumes are in the British Museum. Vol. vi. is for July 1754 to January 1755. D.

Francis Browne. — Anthony Browne, first Viscount Montague, married, secondly, Magdalen, daughter of Lord Dacre of Gillesland, from whom descended (amongst others) Sir Henry Browne of Kiddington. This Sir Henry married twice: his second wife was Mary Anne, daughter of Sir P. Hungate; by her he had issue Sir Peter Browne, who died of wounds at Naseby. Sir Peter married Margaret, daughter of Sir Henry Knollys, and had two sons, Henry and *Francis.* Did this Francis Browne ever marry? and if so, whom, and when, and where? NEWBURIENSIS.

Advent Hymn.—Why is this hymn not included amongst those at the end of the Book of Common Prayer?

Might it not be added to those already given for the other festivals of the Church, &c.? It

would be an advantage in those churches where the Prayer Book Psalms are used, and might avoid the necessity of having separate Psalm and Hymn Books; a custom much to be objected to, differing as they do in different churches, as well as preventing strangers from taking part in them.

WILLO.

Milton's Correspondence.—Has any English translation of Milton's *Latin familiar Correspondence* been published; and if so, when and by whom? CRANSTON.

"*Begging the Question.*"—Will any correspondent explain this phrase, and give its origin?

CARNATIC.

Passage of Cicero.—I lately met with a writer of some deep learning and research, who, amongst other topics, entered into the subject of musical inflection by orators, &c. Now, unfortunately, the title and preface of the book is absent without leave, nor is there any heading to it, so I can do no more than say, the author refers to a passage in these words:

"Cicero declares that only three tones or variations of sound, or interval, were used in speaking in his time; whereas now our preachers, orators, and elocutionists take in a range of eight at least."

Will some indulgent reader of "N. & Q." tell me where such a passage occurs? SEMI-TONE.

Minor Queries with Answers.

Goldsmith's "Haunch of Venison."—What is the name in this poem beginning with H, which Goldsmith makes to rhyme with "beef?" The metre requires it to be a monosyllable, but there is no name that I have ever heard of that would answer in this place. Is the H a mistake for K, which would give a well-known Irish name?

J. S. WARDEN.

[A variation in the Aldine edition gives the line—

"There's Coley and Williams, and Howard and Hiff."

MR. BOLTON CORNEY, in his unrivalled edition of Goldsmith's *Poetical Works*, 1846, has furnished the following note:—"*Howard*=H. Howard? author of *The Choice Spirits Museum*, 1765; *Coley*=Colman, says Horace Walpole; *H—rth*=Hogarth? a surgeon of Golden Square; *Hiff*=Paul Hiffernan, M. D., author of *Dramatic Genius*, &c." Mr. Peter Cunningham, in his forthcoming edition of *Goldsmith*, will probably tell us more.

Replies.

SCHOOL LIBRARIES.

(Vol. viii., pp. 220. 395. 498.)

When I mentioned the above subject in "N. & Q.," I admit that my meaning may have taken too wide a signification. I, however, wrote advisedly, my object being to draw the attention of those schools that were in fault, and in the hope of benefiting those that desired to do more. I suppose I must exonerate Tonbridge, therefore, from any aspersion; and as it appears they are well provided, from Bacon and Newton to *Punch* and the *Family Friend*, I am at a loss to know how I can be of service.

Of the defects in popular education I am as sensible as the rest of the multitude appear to be, and my particular view of the case would, I fear, be too lengthy a subject for these columns. It is quite clear, however, that education is partial, and in some sort a monopoly; its valuable branches being altogether out of the reach of more than half the population, and the staple industry of the people not sufficiently represented,—as, for instance, the steam-engine. In them there is not sufficient concentration, if I may use the term, of instruction; and the requirements of many arts and trades insufficiently carried out; the old schools and old colleges much too classical and mathematical. If this position is untrue, no popular scheme can be adopted at present; but it appears more than probable that before long the subject will be brought before the House of Commons, and education made accessible to all. As to the money for the purpose, the country will never grudge that. The obstacle appears to lie more in persuading the endless religious sects into which we are divided to shake hands over the matter.

At present my only desire is, that boys at public schools should have plenty of books, being assured that reading while we are young leaves a very strong and permanent impression, and cannot be estimated too highly: besides which, if a youth has access to works suited to his natural bent, he will unconsciously lay in a store of valuable information adapted to his future career.

WELD TAYLOR.

When I was at the College school, Gloucester, in 1794, there was a considerable library in a room adjoining the upper school. I never knew the books used by the boys, though the room was unlocked: in fact, it was used by the upper master as a place of chastisement; for there was kept the block (as it was called) on which the unfortunate culprits were horsed and whipped. The library, no doubt, contained many valuable and excellent works; but the only book of which I know the name as having been in it (and that

only by a report in the newspapers of the day) was Oldham's *Poems*, which, after a fire which occurred in the school-room, was said to have been the only book returned of the many which had been taken away. P. H. Fisher.

Stroud.

In Knight's *Life of Dean Colet* (8vo., London, 1724), founder of St. Paul's School, there is a catalogue of the books in the library of the school at the date specified. The number of the volumes is added up at the end of the catalogue, in MS., and the total amount is 663 volumes. The latest purchases bear the date of 1723, and are:—Pierson (sic) *On the Creed*, Greenwood's *English Grammar*, and Terentius *In usum Delphini*. The books for the most part are of a highly valuable and standard character. Does the library still exist? have many additions been made to it up to the present time? and is there a printed catalogue of it? J. M.

Oxford.

TRENCH ON PROVERBS.

(Vol. viii., pp. 387. 519.)

The error, which Luther was the first to fall into, in departing from the anciently received version of Ps. cxxvii. 2., Mendelsohn adopted; but no translator of eminence has followed these two Hebraists; although some critics have been carried away by their authority to the proper Jewish notion of "gain," and not sleep, being the subject. Luther's version—"Denn seinen Freunden gibt er *es* schlafend"—was certainly before the revisers of our authorised version of James I.; but was rejected, I consider, as ungrammatical and false: *ungrammatical*, because the transitive verb "give" (*gibt*) has no accusative noun; and *false*, because he supplies, without authority, the place of the missing noun by the pronoun "it" (*es*), there being no antecedent to which this *it* refers. Mendelsohn omits the *it* in his Hebrew comment, supplied however unauthorisedly by Mr. Margoliouth in his translation of such comment. But Mendelsohn introduces the "*es*" (it), in his German version (Berlin, 1788, dedicated to Ramler), without however any authority from the Hebrew original of this Psalm. He is therefore at variance with himself. And, farther, he has omitted altogether the important word כֵּן (*so* or *thus*), rendered "*denn*" (for) by Luther.

As to the "unintelligible authorised version," I must premise that no version has yet had so large an amount of learning bestowed on it as the English one; indeed it has fairly beaten out of the field all the versions of all other sections of Christians. The difficulty of the English version arises from its close adherence to the oriental letter; but if we put the scope of this Psalm into the vernacular, such difficulty is eliminated.

Solomon says, in this Psalm: "Without Jehovah's support, my house will fall: if He keep this city, the watch, with its early-risings, late-resting, and ill-feeding, is useless: *thus He* (by so keeping or watching the city himself) *gives sleep to him whom He loves.*" The remainder of the Psalm refers to the increase of population as Jehovah's gift, wherein Solomon considers the strength of the city to consist. The words in Italics correspond precisely in sense with those of the authorised version—"*For* so He giveth His beloved sleep;" and the latter is supported fully by all the ancient versions, and, as far as I can at present ascertain, by all the best modern ones.

T. J. Buckton.

Lichfield.

What is there *unintelligible* in the authorised translation of Psalm cxxvii. 2., "He giveth His beloved sleep?" It is a literal translation of three very plain words, of the simplest grammatical construction, made in accordance with all the ancient versions. A difficulty there does indeed exist in the passage, viz. in the commencing word כֵּן; but this word, though capable of many *intelligible* meanings, does not enter into the present question. Since the great majority of critics have been contented to see no objection to the received translations, it is perfectly allowable to maintain that the proposed rendering makes, instead of removing, a difficulty, and obscures a passage which, as generally understood, is sufficiently lucid. Hengstenberg's difficulty is, that the subject is not about the *sleep*, but the *gain*. But is not sleep a gain? Can we forget the ὕπνου δῶρον of Homer? that is, sufficient, undisturbed sleep, rest. Hengstenberg's remark, that all, even the beloved, must labour, is a mere truism. The Psalmist evidently opposes excessive and over-anxious labours, interfering with natural rest, to ordinary labour accompanied with refreshing sleep. The object of his censure is precisely the μέριμνα, which forms the subject of our Lord's warning; who censures not due care and providence, but over-anxiety. Burkius rightly remarks, that שָׁכַב is antithetical to *surgere*, *sedere*, *dolorum*. Hammond observes, with far more clearness and good sense than Hengstenberg,

> "For as to the former of these, wicked men that incessantly moil, and cark, and drudge for the acquiring of it, and never enjoy any of the comforts of this life, through the vehement pursuit of riches, are generally frustrated and disappointed in their aims: whereas, on the contrary, those who have God's blessing thrive insensibly, become very prosperous, *and yet never lose any sleep in the pursuit of it.*"

Bishop Horne agrees; his remarks having evident reference to Hammond's. So Bishop Hors-

ley, more briefly, but with his usual force: "You take all this trouble for your security in vain, whilst He gives His beloved sleep." Dr. French and Mr. Skinner adhere to the same sense in their translation, and pertinently refer to Psalms iii. and iv., in which the Psalmist, though beset by enemies, lies down and takes his rest, defended by God his Keeper. So far, indeed, from seeing anything unintelligible, I see no obscurity, either of expression or connexion, in this view, but very great obscurity in the double ellipsis now proposed. In the received translation we have a transitive verb, and a noun, obviously its accusative, according to the natural sequence and simple construction of the Hebrew language. In the proposed rendering we must understand an accusative case after *giveth* (i.e. *bread*, as Rosenmüller and others observe), and a particle before *sleep*. The transitive verb has no subject; the noun nothing to govern it. We must guess at both.

As for the alleged instances of ellipses, I maintain they are not analogous. I cannot call to mind any which are; and if any of your correspondents would show some they would do good service. Hengstenberg's examples of ערב, בקר, &c. are surely not in point. We have a similar ellipsis, often used in idiomatic English, *morning*, *noon*, and *night;* but who would say *sleep*, instead of *in sleep*, or *while asleep?* The ellipses in the Psalms, in the Songs of Degrees themselves, are very numerous, but they are of a different nature; and neither the position nor the nature of the word שנא warrants that now defended, as far as I can remember.

May I remark, by the way, that the Psalm falls rather into three strophes than into two. The first speaks of the raising up of the house, and of the city (an aggregation of houses), protected by the Almighty. The last is in parallelism to the first, though, as often happens, expanded; and speaks of the raising up of the family, and of the family arrived at maturity, the defenders of the city, through the same protecting Providence. The central portion is the main and cardinal sentiment, viz. the vanity of mere human labour, and the peace of those who are beloved of God.

JOHN JEBB.

There is a proverb which foretells peril to such as interpose in the quarrels of others. But as neither Mr. Trench, nor E. M. B., nor MR. MARGOLIOUTH, have as yet betrayed any disposition to quarrel about the question in dispute, a looker-on need not be afraid of interposing.

The Query, about the solution of which they differ, is the proper mode of rendering the last clause of v. 2. Ps. cxxvii. In our Liturgy and Bible it is rendered, "*For* so He giveth His beloved sleep;" of which E. M. B. says, "It seems to me to be correct;" though he justly observes that "He will give" would be more close. Mr. Trench appears to have rendered it, "He giveth His beloved *in their* sleep." MR. MARGOLIOUTH says "the words should be, He will give to His beloved *whilst he* [the beloved] *is* asleep." In each case the Italics, as usual, designate words not existing in the Hebrew text.

When expositors would get through a difficult passage, their readers have, not unfrequently, the vexation of finding that a word of some importance has been ignored. Such has been the case here with the little word כן, which introduces the clause. Its ordinary meaning is *so;* and the office of the word *so*, in such a position, is to lead the mind to revert to what has been previously said, as necessary to the proper application of what follows. Now, the Psalmist's theme was the vanity of all care and labour, unless the Lord both provide for and watch over His people; *for* so He will give His beloved sleep — that happy, confiding repose which the solicitude of the worldly cannot procure. This is, surely, intelligible enough; and even if כן may be translated *for* (which Noldius, in his *Concordantia Particularum*, affirms that it here may, adducing however but one dubious instance of its being so used elsewhere, viz. Jeremiah xiv. 10.), or if the various reading, כי, be accepted, which would mean *for*, our version of the clause will be quite compatible with either alteration.

In this concentrated proposition are contained, the mode of giving, *so;* the character of the recipient, *his beloved;* and we reasonably expect to be next told what the Lord will give, and the text accordingly proceeds to say, *sleep*. Whereas, if either Mr. Trench's or MR. MARGOLIOUTH's version of the clause could properly be accepted, the gift would remain entirely unmentioned; after attention had been called to the giver, to his mode of giving, and to the recipient who might expect his bounty. But whilst Mr. Trench is constrained to interpolate *in their*, apparently unconscious that the Hebrew requires *beloved* to be in the singular number, MR. MARGOLIOUTH translates שנא as if it were a participle, which Luther seems also to have heedlessly done. Yet unless שנא be a noun, derived with a little irregularity from ישן, *he slept*, it has nothing to do with sleep. It cannot be the participle of ישן, for that verb has a participle in the usual form, not wanting the initial י, which occurs in several places in the Old Testament, and is used by Mendelsohn in the very sentence MR. MARGOLIOUTH has quoted from that Jewish expositor. The critic who will not acknowledge שנא to be a noun in this clause, is therefore tied up to translating it as either the participle or the preterite of שנא, *to change*, or *to repeat*, and would thus make the clause really unintelligible.

HENRY WALTER.

N. B. inquires whether the translation of Psalm cxxvii. 2. adopted by Mr. Trench has the sanction of any version but that of Luther. I beg leave to inform him that the passage was translated in the same manner by Coverdale: "For look, to whom it pleaseth Him He giveth it in sleep." De Wette also, in modern times, has "Giebt er seinen Geliebten im Schlafe."

Vatablus, in his Annotations, approves of such a rendering: "Dabit in somno dilectis suis." It has also been suggested in the notes of several modern critics.

Not one of the ancient versions sanctions this translation.

The sense of the passage will be much the same whichever of these translations be adopted. But the common rendering appears to me to harmonise best with the preceding portion of it. S. D.

MAJOR ANDRÉ.

(Vol. viii., pp. 174. 604.)

The following extracts and cuttings from newspapers, relative to the unfortunate Major André, may interest your correspondent SERVIENS. I believe I have some others, which I will send when I can lay my hand upon them. I inclose a pencil copy of the scarce print of a sketch from a pen-and-ink drawing, made by André himself on Oct. 1, 1780, of his crossing the river when he was taken:

"*Visit to the Grave of André.*—We stopped at Piermont, on the widest part of Tappan Bay, where the Hudson extends itself to the width of three miles. On the opposite side, in full view from the hotel, is Tarrytown, where poor André was captured. Tradition says that a very large white-wood tree, under which he was taken, was struck by lightning on the very day that news of André's death was received at Tarrytown. As I sat gazing on the opposite woods, dark in the shadows of moonlight, I thought upon how very slight a circumstance often depends the fate of individuals and the destiny of nations. In the autumn of 1780, a farmer chanced to be making cider at a mill on the east bank of the Hudson, near that part of Haverstraw Bay called 'Mother's Lap.' Two young men, carrying muskets, as usual in those troubled times, stopped for a draught of sweet cider, and seated themselves on a log to wait for it. The farmer found them looking very intently on some distant object, and inquired what they saw. 'Hush, hush!' they replied; 'the red coats are yonder, just within the Lap,' pointing to an English gun-boat, with twenty-four men, lying on their oars. Behind the shelter of a rock, they fired into the boat, and killed two persons. The British returned a random shot; but ignorant of the number of their opponents, and seeing that it was useless to waste ammunition on a hidden foe, they returned whence they came with all possible speed. This boat had been sent to convey Major André to the British sloop-of-war Vulture, then lying at anchor off Teller's Point. Shortly after André arrived, and finding the boat gone, he, in attempting to pass through the interior, was captured. Had not those men stopped to drink sweet cider, it is probable that André would not have been hung; the American revolution might have terminated in quite a different fashion; men now deified as heroes might have been handed down to posterity as traitors; our citizens might be proud of claiming descent from Tories, and slavery have been abolished eight years ago, by virtue of our being British Colonies. So much may depend on a draught of cider! But would England herself have abolished slavery had it not been for the impulse given to free principles by the American revolution? Probably not. It is not easy to calculate the consequences involved even in a draught of cider, for no fact stands alone; each has infinite relations. A very pleasant ride at sunset brought us to Orange Town, to the lone field where Major André was executed. It is planted with potatoes, but the plough spares the spot on which was once his gallows and his grave. A rude heap of stones, with the remains of a dead fir tree in the midst, are all that mark it; but tree and stones are covered with names. It is on an eminence commanding a view of the country for miles. I gazed on the surrounding woods, and remembered that on this selfsame spot, the beautiful and accomplished young man walked back and forth, a few minutes preceding his execution, taking an earnest farewell look of earth and sky. My heart was sad within me. Our guide pointed to a house in full view, at half a mile's distance, which he told us was at that time the head-quarters of General Washington. I turned my back suddenly upon it. The last place on earth where I would wish to think of Washington is at the grave of André. I know that military men not only sanction but applaud the deed; and, reasoning according to the maxims of war, I am well aware how much can be said in his defence. That Washington considered it a duty, the discharge of which was most painful to him, I doubt not. But, thank God, the instincts of my childhood are unvitiated by any such maxims. From the first hour I read of the deed, until the present day, I never did, and never could, look upon it as otherwise than cool, deliberate murder. That the theory and practice of war commends the transaction, only serves to prove the infernal nature of war itself . . . . . A few years ago, the Duke of York requested the British Consul to send the remains of Major André to England. At that time two thriving firs were found near the grave, and a peach-tree; which a lady in the neighbourhood had planted there, in the kindness of her heart. The farmers who came to witness the interesting ceremony generally evinced the most respectful tenderness for the memory of the unfortunate dead, and many of the children wept. A few idlers, educated by militia trainings and Fourth of July declamation, began to murmur that the memory of General Washington was insulted by any respect shown to the remains of André; but the offer of a treat lured them to the tavern, where they soon became too drunk to guard the character of Washington. It was a beautiful day, and these disturbing spirits being removed, the impressive ceremony proceeded in solemn silence.

The coffin was in good preservation, and contained all the bones, with a small quantity of dust. The roots of the peach-tree had entirely interwoven the skull with their fine network. His hair, so much praised for its uncommon beauty, was tied, on the day of his execution, according to the fashion of the times. When his grave was opened, half a century afterwards, the riband was found in perfect preservation, and sent to his sister in England. When it was known that the sarcophagus containing his remains had arrived in New York, for London, many ladies sent garlands and emblematic devices, to be wreathed around it, in memory of the 'beloved and lamented André.' In their compassionate hearts, the teachings of nature were unperverted by maxims of war, or that selfish jealousy which dignifies itself with the name of patriotism. Blessed be God, that custom forbids women to electioneer or fight. May the sentiment remain till war and politics have passed away! Had not women and children been kept free from their polluting influence, the medium of communication between earth and heaven would have been completely cut off. At the foot of the eminence where the gallows had been erected, we found an old Dutch farm-house, occupied by a man who witnessed the execution, and whose father often sold peaches to the unhappy prisoner. He confirmed the account of André's uncommon personal beauty, and had a vivid remembrance of the pale but calm heroism with which he met his untimely death."—From Miss Child's *Letters from New York.*

"*André.*—At the little town of Tappan, the unfortunate Major André, condemned by the council of war as a spy, was executed and buried. His remains were disinterred a few years ago, by order of the English Government, carried to England, and, if I mistake not, deposited in Westminster Abbey; whilst the remains of General Frazer, who fell like a hero, at the head of the King's troops, lie without a monument in the old redoubt near Still Water. The tree that grew over André's grave was likewise sent to England; and, as I was told, planted in the King's Garden, behind Carlton Palace."—Duke of Weimar's *Travels.*

"*Disinterment of Major André.*—This event took place at Tappan on Friday, 10th inst., at one p. m., amidst a considerable concourse of ladies and gentlemen that assembled to witness this interesting ceremony. The British Consul, with several gentlemen, accompanied by the proprietor of the ground and his labourers, commenced their operations at eleven o'clock, by removing the heap of loose stones that surrounded and partly covered the grave. Great caution was observed in taking up a small peach-tree that was growing out of the grave; as the Consul stated his intention of sending it to his Majesty, to be placed in one of the Royal Gardens. Considerable anxiety was felt lest the coffin could not be found, as various rumours existed of its having been removed many years ago. However, when at the depth of three feet, the labourers came to it. The lid was broken in the centre, and had partly fallen in, but was kept up by resting on the skull. The lid being raised, the skeleton of the brave André appeared entire; bone to bone, each in its place, without a vestige of any other part of his remains, save some of his hair, which appeared in small tufts; and the only part of his dress was the leather string which tied it.

"As soon as the curiosity of the spectators was gratified, a large circle was formed; when Mr. Eggleso, the undertaker, with his assistants, uncovered the sarcophagus, into which the remains were carefully removed. This superb depository, in imitation of those used in Europe for the remains of the illustrious dead, was made by Mr. Eggleso, of Broadway, of mahogany; the pannels covered with rich crimson velvet, surrounded by a gold bordering; the rings of deep burnished gold; the pannel also crimson velvet, edged with gold; the inside lined with black velvet; the whole supported by four gilt balls.

"The sarcophagus, with the remains, has been removed on board his Majesty's packet; where, it is understood, as soon as some repairs on board are completed, an opportunity will be afforded of viewing it."—From the *New York Evening Post* of Aug. 11.

"The remains of the lamented Major André have (as our readers already know) been lately removed from the spot where they were originally interred in the year 1780, at Tappan, New York, and brought to England in the Phæton frigate by order of his Royal Highness the Duke of York. Yesterday the sarcophagus was deposited in front of the cenotaph in Westminster Abbey, which was erected by his late Majesty to the memory of this gallant officer. The reinterment took place in the most private manner, the Dean of Westminster superintending in person, Major-Gen. Sir Herbert Taylor attending on the part of his Royal Highness the Commander-in-Chief; and Mr. Locker, Secretary to Greenwich Hospital, on behalf of the three surviving sisters of the deceased."—From newspaper of which the name and date have not been preserved.

G. C.

With many thanks for the obliging replies to my Query for information concerning this gentleman, I would desire to repeat it in a more specific form. Can none of your readers inform me whether there do not remain papers, &c. of or concerning Major André, which might without impropriety be at this late day given to the world; and if so, by what means access could be had thereto? Are there none such in the British Museum, or in the State Paper Offices? My name and address are placed with the Editor of this journal, at the service of any correspondent who may prefer to communicate with me privately.

SERVIENS.

Major André occupied Dr. Franklin's house when the British army was in Philadelphia in 1777 and 1778. When it evacuated the city, André carried off with him a portrait of the Doctor, which has never been heard of since. The British officers amused themselves with amateur theatricals at the South Street Theatre in Southwark, then the only one in Philadelphia, theatres being prohibited in the city. The tradition here is, that André painted the scenes. They were de-

stroyed with the theatre by fire about thirty-two years ago. M. E.

Philadelphia.

PASSAGE IN WHISTON.

(Vol. viii., pp. 244. 397.)

The book for which J. T. inquires is:

"The Important Doctrines of Original Sin, Justification by Faith and Regeneration, clearly stated from Scripture and Reason, and vindicated from the Doctrines of the Methodists; with Remarks on Mr. Law's late Tract on New Birth. By *Thomas* Whiston, A.B. Printed for John Whiston, at the Boyle's Head, Fleet Street. Pp. 70."

I do not know who the author was. Perhaps a son of the celebrated *William* Whiston, six of whose works are advertised on the back of the title-page; and whose *Memoirs*, Lond. 1749, are "sold by Mr. Whiston in Fleet Street." If the passage cited by J. T. is all that Taylor says of Thomas Whiston, it conveys an erroneous notion of his pamphlet, which from pp. 49. to 70. is occupied by the question of regeneration. I think his doctrine may be shortly stated thus: Regeneration accompanies the baptism of adults, and follows that of infants. In the latter case, the time is uncertain; but the fact is ascertainable by the recipients becoming spiritually minded.

Afterwards he says:

"I cannot dismiss this subject without observing *another sense of regeneration* in the Gospel. However, *this makes no alteration in the doctrine I have before established*; because, with us, regeneration and new birth are terms that bear the same exact meaning. What I before delivered of the spiritual new birth or regeneration is strictly true, though the word regeneration *is sometimes used in another sense.* It is not to be there understood of a spiritual or figurative birth, but of a literal and actual revival of the body from corruption. But *this is not that new birth we have before inquired after*, but only the assured and certain consequence of our preserving ourselves to the end in that spiritual state or birth we have entered into in this world. That I do not represent the sense of the word regeneration unfairly, may be gathered from Matt. xix. 28., rightly pointed and distinguished:

"'And Jesus said unto them, Verily I say unto you, that ye which have followed me (in the *regeneration*, when the Son of Man shall sit upon the throne of his glory), ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.' Here regeneration *is not to be understood in the same sense as the new birth or regeneration mentioned by our Saviour* (John iii.), from whence the new birth is to be derived and stated; but, as I before observed, must be referred to a literal restoration to life, *i. e.* either to the general resurrection, or rather to the Millennium, when Christ is to reign upon earth over the Saints for a thousand years, after the dissolution of the present form of it. I make no doubt that this latter opinion is the genuine sense of the text I have quoted from St. Matthew; and consequently, that regeneration, *in this passage*, is to be applied to the first resurrection of the dead, or to the supposed Millennium." — Pp. 67, 68.

The above will show that Thomas Whiston did not "*maintain* that regeneration is a literal and physical being born again," in the sense which the passage quoted by J. T. conveys. I have not seen Taylor's work with the date 1746. As the name is common, and the pamphlets and sermons of that time on original sin are innumerable, many Taylors may have written besides the one mentioned by 'Αλιεύς. J. T.'s Taylor cannot be excused even on the ground of having read only a part of the book he misrepresented: for he refers to p. 68., from which he must have seen that Thomas Whiston there explained only an isolated passage. H. B. C.

Garrick Club.

HELMETS.

(Vol. viii., p. 538.)

The following observations upon the helmet, by Stephen Martin Leake, Esq., Garter, may be acceptable to your querist S. N.

"The helmet, called *galea* by the Greeks, *cassis* by the Romans, is called *helm* (which signifies the head) by the Germans; whence the French *heaume*, and our *helmet*. It is of great account with the Germans: the helm and crest deriving their use from tournaments, whence arms took their origin; and this being with them the most essential mark of noblesse, neither the Germans nor French allow a new made gentleman to bear a helmet, but only a wreath of his colours; and when he is a gentleman of three descents, to bear a helmet with three barrs for his three descents (Menestrier, *Abrégé méthodique des Armoiries*, 1672, p. 28.; *Origine des Ornemens des Armoiries*, p. 2.). *Tymbre* is the general word used for the casque or helm by the French. Menestrier, in his *Origine des Ornemens des Armoiries*, p. 13., says the modern heralds observe three things with regard to the *tymbre*: the matter, the form, and the situation. That kings should have their helmets of gold open, and in full front; princes and lords of silver, and somewhat turned with a certain number of barrs, according to their degree; gentlemen to have their helmets of steel, and in profile. Colombiere assigns a knight a helmet bordered with silver, barons with gold, counts and viscounts the like, and the barrs gold; marquisses the helm same, and damasked with gold; dukes and princes the gold helmet, damasked. And as to the barrs, new gentlemen without any; gentlemen of three descents, three barrs; knights and ancient gentlemen, five; barons seven; counts and viscounts nine; marquisses eleven. But Moreau, who first propagated these inventions (*Origine des Ornemens des Armoiries*, p. 17.), assigns to an emperor or king eleven, a prince or duke nine, a marquis and count seven, a baron five: whence it seems there is no

certain rule or uniform practice observed herein, unless in the situation of the helmet, wherein both the Germans and French account it more noble to bear an open helmet than a close one; but these are novel distinctions. Anciently, the helmets were all turned to the right, and close; and it is but some years since, says Menestrier (*Abrégé méthodique*, 1672, p. 28.), that they began to observe the number of grilles or barrs, to distinguish the different degrees. But however ingenious these inventions are, it is certain that they are useless (as gold and silver helmets would be) because every rank of nobility is distinguished by the coronet proper to his degree. Whatever honour may be attributed to the helmet, the use of it with the arms is but modern; and upon the coins of kings and sovereign princes, where they are chiefly to be met with, the helmets are barred, and either full or in profile, as best suited the occasion; and upon the Garter plates of Christian Duke of Brunswick (1625), Gustavus Adolphus King of Sweden (1628), and Charles Count Palatine of the Rhine (1633 and 1680), they are full fronted with seven barrs.

"In Great Britain we have but four kinds of helmets, according to the four different degrees in the state — the king, the nobility, knights, and gentry. The sovereign helmet full fronted, having seven barrs or guards, visure without any bever; the nobilities the same, but half turned to the right, and usually showing four barrs; the knight's helmet full fronted, with the bever turned up; and the gentleman's in profile, the bever or visor close; using steel helmets for all as the only proper metal for a helmet common to all. Foreigners condemn us for attributing that helmet to a knight, which they give to a king; and more proper, says Mackensie, for a king without guard-visure than for a knight (*Science of Heraldry*, p. 87.), because knights are in danger, and have less need to command. But it must be observed, the knight's helmet has a visor, and no barrs; the sovereign's barrs, because no visor. And this kind of helmet, with barrs instead of a visor, seems to have been contrived for princes and great commanders, who would have been incommoded by the visor, and too much exposed without anything, therefore had barrs: whereas knights being, according to Mackensie, in more danger, and having less need to command, had their helmet for action; and are represented with the bever up, ready to receive the king or general's command. As to the resemblance of the one to the other, both being in full front, the connexion was not anciently so remote as seems at this day. Knighthood is the first and most ancient military honour, and therefore at this day sovereign princes and knights are the only two honours universally acknowledged. Knighthood is the source of all honours, and of all military glory, and an honour esteemed by and conferred upon kings; without which they were heretofore thought incomplete, and could not confer that honour on others, no more than ordination could be conferred by one unordained: so that there was a very near connexion between sovereignty and knighthood. And besides, the propriety of the open helmet with a visor for a knight, and the helmet guard-visure for a king, the latter is more ornamental, especially if, according to the modern practice, the barrs are gold. As the king's helmet is without a visor, and barred, so is that of the nobility in imitation of it, but turned to the right as a proper distinction: as, in like manner, that of the gentry differs from the knights. As there are in fact but two orders of men, nobility of which the king is the first degree, and gentry of which knights are the first, so they are by this means sufficiently distinguished according to their respective orders and degrees: the first order distinguished by the barred helmet, the gentry by the visored helmet with proper differences of the second degrees of each class from the first; and all other distinctions more than this are unnecessary and useless.

"The helmet does not seem to have been formerly used but in a military way, and affairs of chivalry. I do not find any helmets upon the monuments of our Kings of England, nor upon other ancient monuments, nor upon any of the Great Seals, coins, or medals. Upon the plates of the Knights of the Garter at Windsor, all degrees used the old profile close helmet till about 1588, some few excepted; and soon after, the helmet with barrs came into fashion, and was used for all degrees of nobility, and it has continued ever since; and the same has been used for all degrees of nobility upon the plates of the Knights of the Bath, those that are knights only using a knight's helmet. And the same may be observed in Sir Edward Walker's *Books of the Nobility from the Restoration to the Revolution*, wherein all degrees have the helmet turned towards the right, showing four barrs; the sovereign's being full with seven barrs."

G.

HAMPDEN'S DEATH.

(Vol. viii., p. 495.)

"On the 21st of July, 1828, the corpse of John Hampden was disinterred by the late Lord Nugent for the purpose of settling the disputed point of history as to the manner in which the patriot received his death-wound. The examination seems to have been conducted after a somewhat bungling fashion for a scientific object, and the facts disclosed were these: 'On lifting up the right arm we found that it was dispossessed of its hand. We might therefore naturally conjecture that it had been amputated, as the bone presented a perfectly flat appearance, as if sawn off by some sharp instrument. On searching under the cloths, to our no small astonishment we found the hand, or rather a number of small bones, inclosed in a separate cloth. For about six inches up the arm the flesh had wasted away, being evidently smaller than the lower part of the left arm, to which the hand was very firmly united, and which presented no symptoms of decay further than the two bones of the forefinger loose. Even the nails remained entire, of which we saw no appearance in the cloth containing the remains of the right hand. . . . The clavicle of the right shoulder was firmly united to the scapula, nor did there appear any contusion or indentation that evinced symptoms of any wound ever having been inflicted. The left shoulder, on the contrary, was smaller and sunken in, as if the clavicle had been displaced. To

remove all doubts, it was adjudged necessary to remove the arms, which were amputated with a penknife (!). The socket of the left (*sic*) arm was perfectly white and healthy, and the clavicle firmly united to the scapula, nor was there the least appearance of contusion or wound. The socket of the right (*sic*) shoulder, on the contrary, was of a brownish cast, and the clavicle being found quite loose and disunited from the scapula, proved that dislocation had taken place. The bones, however, were quite perfect.' These appearances indicated that injuries had been received both in the hand and shoulder, the former justifying the belief in Sir Robert Pye's statement to the Harleys, that the pistol which had been presented to him by Sir Robert, his son-in-law, had burst and shattered his hand in a terrible manner at the action of Chalgrave Field; the latter indicating that he had either been wounded in the shoulder by a spent ball, or had received an injury there by falling from his horse after his hand was shattered. Of these wounds he died three or four days after, according to Sir Philip Warwick. According to Clarendon, 'three weeks after being shot into the shoulder with a brace of bullets, which broke the bone.' The bone, however, was not found broken, and the 'brace of bullets' is equally imaginary."

This account is from a newspaper cutting of *The News*, August 3, 1828. W. S.

Northiam.

PETER ALLAN.

(Vol. viii., pp. 539. 630.)

Peter Allan deserves more than a brief notice. His history is so full of romance, the relics of his name and fame are so many, and he is withal so little known, that I presume I may on this occasion trespass on more than the ordinary space allotted to a "minor," but which should be a "major" Query.

Peter Allan was born at Selkirk (?) in the year 1798. His parents were peasants, and Peter in early life became valet to Mr. Williamson, brother of Sir Hedworth Williamson. He afterwards became gamekeeper to the Marquis of Londonderry, and in that capacity acquired a reputation as an unerring shot, and a man of unusual physical strength and courage. He afterwards married, and became a publican at Whitburn, and in the course of a few years purchased a little property, and occupied himself in the superintendence of dock works and stone quarries. In this latter capacity he acquired the skill in quarrying, on which his fame chiefly rests. Having a turn for a romantic life, he conceived the strange project of founding a colony at Marsden, a wild, rocky bay below the mouth of the Tyne, five miles from Sunderland, and three from South Shields. The spot chosen by Peter as his future home had been colonised some years before by one "Jack the Blaster," who had performed a series of excavations, and amongst them a huge round perforation from the high land above to the beach below, through which it is said many a cargo has passed ashore without being entered in the books of the excise. Here the cliff is formed of hard magnesian limestone, and rises perpendicularly from the beach more than a hundred feet. When Peter set to work, the only habitable portions were two wild caves opening to the sea, into which at high tide the breakers tumbled, and where during rough weather it was impossible to continue with safety. On the face of the rock Peter built a homestead of timber, and set up a farm and tavern. In the rock itself he excavated fifteen rooms, to each of which he gave an appropriate name; the most interesting are the "Gaol Room," the "Devil's Chamber," the "Circular Room," the "Dining Room," and the "Ball Room." The height of the entire excavation is twenty feet, its breadth thirty, and its length, from the ball room to the cottage, one hundred and twenty. Several parts of the cave are lighted by windows hewn in the face of the rock, and these give the cave a picturesque appearance as viewed from the beach below. In addition to these labours, Peter took possession of a huge table-rock, which stands some distance from the cliffs opposite to the grotto. By dint of extraordinary exertions he excavated a passage from the land side of this rock through its substance to the surface, and by placing scaling ladders against its face, made provision for ascent and descent at high water. The three-quarters of an acre of surface he colonised with rabbits, and built a shanty for himself and companions, where they dwelt for some time thinning the wild fowl with their deadly shots, and raising many an echo with their shouts of revelry.

To describe the strange scene presented by the grotto itself, the farm-buildings on the face of the cliff, the huge table-rock and flagstaff, the many quaint blocks, pillars, and wild escarpments, and the numerous domestic animals, such as mastiffs, pigs, ravens, and goats, all congregated together in a small bay, and literally separated from the world by the barren waste land above, and the huge cliffs and restless sea below, would be beyond the scope of "N. & Q.," though it is worth a note in passing, that for the tourist a visit to Marsden would be highly remunerative.

Peter Allan endured many hardships in his cave at Marsden. He was accused of smuggling, and annoyed by the excise. He and his family were once shut in for six weeks by the snow, during the whole of which time it was impossible for any human being to approach them. Yet in spite of many hardships, Peter reared in the grotto a family of eight children, three daughters and five sons, all of whom are living and prospering in the world. The grotto is still kept by his widow, his

eldest son William, and one daughter, assisting Mrs. Allan in the management. The son William is an experienced blaster, and occupies himself in excavations and improvements; the daughter, a brunette, is a first-rate shot, and a girl of extraordinary spirit and gaiety. She is the Grace Darling of the neighbourhood, and both her and her mother have saved many lives by their dexterity in boating and extraordinary courage. Peter himself was a bold, determined, and honest man, fond of a joke, and passionately devoted to bees, birds, pigs, and dogs, many of whom (pigs especially) used to follow him to Shields and Sunderland, when he went thither. After twenty-two years' possession of the caverns, the proprietor of the adjoining land served him with a process of ejectment; Peter refused to leave the habitation which he had formed by twenty years' unremitting toil, and which he had actually won from the sea, without encroachment on an inch of the mainland. After a tedious law-suit, judgment was given in his favour, but he had to pay costs. The anxieties of this lawsuit broke his heart, and he never recovered either health or spirits. He died on the 31st of August, 1849, in the 51st year of his age, leaving his wife and eight children to lament him. He was buried in Whitburn churchyard, and over his grave was placed a stone with the inscription:

"The Lord is my rock and my salvation."

Numerous memorials of Peter exist at the grotto, and in the neighbourhood of Marsden. Particulars of these and other matters touching this romantic history, may be obtained in No. 2. of *Summer Excursions to the North*, published by Ward, of Newcastle; and in a paper entitled *A Visit to Marsden Rocks*, contributed by myself to the *People's Illustrated Journal*, No. XIV.

SHIRLEY HIBBERD.

"COULD WE WITH INK," ETC.

(Vol. viii., pp. 127. 180. 422.)

I think that your well-read correspondent J. W. THOMAS will agree with me that the *bonâ fide* authorship of the beautiful lines alluded to must be ascertained, not by a single expression, but by the whole of the charming poem. The striking expression of Mohammed, quoted by J. W. THOMAS, is quite common amongst the Easterns even at the present day. I remember, when at Malta, in March, 1848, whilst walking in company of the most accomplished Arabian of the day, the conversation turned upon a certain individual who had since acquired a most unenviable notoriety in the annals of British jurisprudence, my companion abruptly turned upon me, whilst at the shore of the Mediterranean, and said, in his fascinating Arabic, "Behold this great sea! were all its water turned into ink, it would be insufficient to describe the villany of the individual you speak of."

Rabbi Mayir ben Isaac's poem corresponds not merely in a single expression, but in every one. The Chaldee hymn has the ink and ocean, parchment and heavens, stalks and quills, mankind and scribes, &c. Pray do me the favour to insert the original lines. I assure you that they are well worthy of a place in "N. & Q." Here they are:

גְּבוּרָן עָלְמִין לֵיהּ וְלָא סְפֵק פְּרִישׁוּתָא׃
גְּוִיל אִלּוּ רְקִיעֵי קְנֵי־כָל חוּרְשָׁתָא׃
דְּיוֹ אִלּוּ יַמֵּי וְכָל מֵי בְּנֵישׁוּתָא׃
דְּיֵרֵי אַרְעָא סַפְּרֵי וְרַשְׁמֵי רַשְׁוָתָא׃

MOSES MARGOLIOUTH.

Wybunbury.

In the *Des Knaben Wunderhorn* there is something of the same idea, though not quite to the same purpose:

"Und wenn der Himmel papyrige wär,
Und e jede Sterne Schryber wär,
Und jedere Schryber hat siebesiebe Hand,
Ei schriebe doch alli mir Liebi Kesend!
Dursli und Babeli."

G. H. R.

WHAT DAY IS IT AT OUR ANTIPODES?

(Vol. viii., p. 102.)

This question was asked by H., and at p. 479. an answer to it was undertaken by ESTE. But, probably from over-anxiety to be very brief, ESTE was betrayed into a most strange and unaccountable misstatement, which ought to be set right before the conclusion of the volume; since, if correctness be generally desirable in all communications to "N. & Q.," it is absolutely indispensable in professed answers to required information. ESTE says:

"A person sailing to our Antipodes westward will lose twelve hours; by sailing thither eastward he will gain twelve hours."

This is quite correct. But if one person lose twelve, and another gain twelve, the manifest difference between them is twenty-four; and yet ESTE goes on to say:

"If both meet together at the same hour, say eleven o'clock, the one will reckon 11 A.M., the other 11 P.M."

This is the misstatement. No two persons, by any correct system of reckoning, could arrive at a result which would imply a physical impossibility; and it is needless to say that the concurrence of A.M. and P.M. at the same time and place would come under that designation. What ESTE should have said is, that both persons meeting

together on the same day, if it be reckoned Monday by the one, it will be reckoned Tuesday by the other. They may differ as to Monday or Tuesday, but they cannot rationally differ as to whether it is day or night.

It may be added that, no matter where these two persons might meet, whether at the Antipodes or at any other place, still, upon comparing their journals, there would always appear a day's difference between them; and if they were to keep continually sailing on, one always towards the west, and the other always towards the east, every time they might meet or cross each other, they would increase the difference between them by an additional day.

Whence it follows, that if two ships were to leave England on the same day, one sailing east by the Cape of Good Hope, and the other west by Cape Horn, returning home respectively by the opposite capes; and if both were to arrive again in England at the same time, there would be found in the reckoning of the eastern vessel two entire days more than in that of the western vessel. Nor would this difference be merely theoretic or imaginary; on the contrary, it would be a real and substantial gain on the part of the eastern vessel: her crew would have consumed two whole rations of breakfast, dinner, and supper, and swallowed two days' allowance of grog more than the other crew; and they would have enjoyed two nights more sleep.

But all this is not an answer to H.'s question; what he wants to know is whether the day at the Antipodes is twelve hours in advance or in arrear of our day? and, whichever it is, why is it?

But here H. is not sufficiently explicit. His question relates to a practical fact, and therefore he should have been more particular in designating the exact habitable place to which it referred. Our Antipodes, strictly speaking, or rather the antipodal point to Greenwich Observatory, is 180° of east (or west) longitude, and 51° 28′ &c. of south latitude. But this is not the only point that differs by exactly twelve hours in time from Greenwich; all places lying beneath the meridian of 180°, "our Periæci" as well as "our Antipodes," are similarly affected, and to them the same question would be applicable. H. is right, however, in assuming that, with respect to that meridian, the decision must be purely arbitrary. It is as though two men were to keep moving round a circle in the same direction, with the same speed, and at diametrically opposite points; it must be an arbitrary decision which would pronounce that either was in advance, or in arrear, of the other.

Regarding, then, the meridian of 180° as the neutral point, the most rational system, so far as British settlements are concerned, is to reckon longitude both ways, from 0° to 180°, east and west from Greenwich; and to regard all west longitude as in arrear of British time, and all east longitude as in advance of it. And this is the method practised by modern navigators.

It is not, however, in obedience to any preconceived system, but by pure accident, that our settlements in Australia and New Zealand happen to be in accordance with this rule. The last-named country is very close upon the verge of eastern longitude, but still it is within it, and its day is rightly in advance of our day. But the first settlers to Botany Bay, in 1788, were actually under orders to go out by Cape Horn, and were only forced by stress of weather to adopt the opposite course by the Cape of Good Hope. Had they kept to their prescribed route, there cannot be a doubt that the day of the week and month in Australia would now be a day later than it is.

The best proof of the truth of this assertion is, that a few years afterwards a missionary expedition was sent out to Otaheite, with respect to which a precisely similar accident occurred; they could not weather Cape Horn, and were forced to go round, some twice the distance out of their way, by the Cape of Good Hope; consequently they carried with them what may be called the *eastern day*, and since then that is the day observed at Otaheite, although fully two hours within the western limit of longitude.

From this cause an actual practical anomaly has recently arisen. The French authorities in Tahiti, in accordance with the before-mentioned rule, have arranged their day by *western longitude*; consequently, in addition to other points of dissent, they observe the Sabbath and other festivals one day later than the resident English missionaries.

I have extended this explanation to a greater length than I intended, but the subject is interesting, and not generally well understood; to do it justice, therefore, is not compatible with brevity. Much of what I have said is doubtless already known to your readers; nevertheless I hope it may be useful in affording to H. the information he required, and to Este more fixed notions on the subject than he seems to have entertained when he wrote the answer referred to. A. E. B.

Leeds.

PHOTOGRAPHIC CORRESPONDENCE.

Aceto-Nitrate of Silver. — I have collected together several ounces of aceto-nitrate of silver that has been used to excite waxed paper (iodized by Mr. Crookes' method), and should be glad to know whether it can be used again for the same purpose.

John Leachman.

[The aceto-nitrate *may* be used, but in our own practice we do not do so. It is apt to give an unpleasant brownish colour. The solutions of silver,

whether used for albumenising or otherwise, being reduced to a state of chloride by the addition of common salt so long as any precipitate is formed: fine silver may then be readily obtained by heating a crucible, the chloride consisting of three-fourths of pure metal. It is a false economy to use dirty or doubtful solutions, and by adopting the above course the pecuniary loss is very trifling. Our ordinary stoves will not always give a sufficient heat, but any working jeweller or chemist having the ordinary furnace would accomplish it.]

On the Restoration of old Collodion.—Many plans have been suggested for the restoration of collodion when it has lost its sensitiveness by age. In the last Number of the *Photographic Journal*, p. 147., Mr. Crookes proposes "to remove the free iodine from the collodion by means of a piece of pure silver. For two ounces of liquid I should recommend a sheet of stout silver foil, about two inches long and half an inch broad. It will require to remain in contact with the collodion for about two days, or even longer if the latter be very dark-coloured; and in this case it will sometimes be found advantageous to clean the surface of the silver, as it becomes protected with a coating of iodide, by means of cyanide of potassium or hyposulphite of soda.

"When thus renovated, the collodion will be found as sensitive and good as it was originally."

This plan is certainly more simple than any that has yet been recommended. The action of the silver being its mere combination with the free iodine, thereby producing the reduction of the collodion to its original colourless condition, I would venture to put this question to Mr. Crookes (to whom the readers of "N. & Q." are already under great obligations): Does he consider that it is the mere presence of free iodine which causes the want of sensitiveness in the collodion? This is all which appears to be accomplished by the process which Mr. Crookes recommends.

Now, as one who has had some experience, both in the manufacture and uses of collodion, such a view does not agree with my practice and observation. Occasionally, upon sensitising collodion, I have found it assume a deep sherry colour a few hours after being made. This must have depended upon the free iodide it contained, and yet such collodion has worked most admirably. I have now before me a large body of collodion almost red, and which has been made some three or four months; yet the last time I used this, about a week since, it was just as good as when it was first made. Undoubtedly collodion does more or less deteriorate with age; but here I would observe, that there is an immense difference in the different manufactures of collodion, and which can be ascertained by use only, and not by appearance.

But Mr. Hennah, who has had much practical experience, recommends the collodion to be made sensitive merely by the iodide of potassium; and he said, "if it did not work quite clearly and well, a little tincture of iodine brought it right." Here, then, is added the very thing which Mr. Crookes proposes to abstract.

Again, Mr. Crookes considers the free iodine to be the cause of the colouring of the collodion; will he then kindly explain its *modus operandi?*

As he has on several occasions given your readers the benefit of his great chemical knowledge, I trust they may be favoured by him with a solution of these difficulties, which have puzzled An Amateur.

Replies to Minor Queries.

Admissions to Inns of Court (Vol. viii., p. 540.).—The following particulars may be of service to your correspondent who requires information upon the subject of the matriculations at the inns of court.

The books of Lincoln's Inn, which record the calls to the bar and other proceedings of the Society, commence in the second year of the reign of Henry VI., 1423. Those of the Inner Temple, which contain the admittances in 1547, and the calls to the bar in 1590; of the Middle Temple, which contain a regular series of admissions and calls, about the year 1600; and of Gray's Inn, about the year 1650. The earlier records of Gray's Inn were destroyed by fire, but the Harleian MS. No. 1912., in the British Museum, contains:

An alphabetical list of gentlemen admitted to that society, with the dates of their admission, from 1521 to 1674.

Table of the admittances into Gray's Inn, declaring the names of the gentlemen, the town and country whence they came, and the day, month, and year when admitted, from the year 1626 to 1677.

Arms and names of noblemen and knights admitted to the said society.

An alphabetical list of all persons called to the bar by the said society.

The Lansdowne MS. No. 106., which is also in the British Museum, contains:

Names of benchers, associates, utter barristers, &c. of Lincoln's Inn, and the same of the Inner Temple; and of the students of the several Inns of Court, apparently about the end of the reign of Elizabeth. Jas. Whishaw.

Gower Street.

The MS. Harl. 1912. contains the admissions to Gray's Inn. G. Steinman Steinman.

Inedited Lyric by Felicia Hemans (Vol. viii., p. 629.)—A surviving relative of the authoress in question begs to answer to the correspondent of "N. & Q." who has produced this lyric from an imperfect MS. original, that the piece has not remained inedited, but is to be found in the several complete editions of Mrs. Hemans's works published by Blackwood. The playful signature of the letter alluded to, as well as the subject of the lyric, it may be added, was suggested by some conversation respecting the fanciful creatures of

fairy-land, with whose ideal queen the authoress affected sportively to identify herself, and hence signed the little poem, produced rather as a *jeu d'esprit* than anything else, "Mab." In its subsequently corrected form, as admitted in the editions of her works, it is here subjoined:

Water Lilies: A Fairy Song.

"Come away, Elves! while the dew is sweet,
Come to the dingles where fairies meet;
Know that the lilies have spread their bells
O'er all the pools in our forest dells;
Stilly and lightly their vases rest
On the quivering sleep of the water's breast,
Catching the sunshine through the leaves that throw
To their scented bosoms an emerald glow;
And a star from the depths of each pearly cup,
A golden star, unto heav'n looks up,
As if seeking its kindred where bright they lie,
Set in the blue of the summer sky.
Come away, under arching boughs we'll float,
Making those urns each a fairy boat;
We'll row them with reeds o'er the fountains free,
And a tall flag-leaf shall our streamer be.
And we'll send out wild music so sweet and low,
It shall seem from the bright flower's heart to flow;
As if 'twere a breeze with a flute's low sigh,
Or water-drops train'd into melody,
Come away! for the midsummer sun grows strong,
And the life of the lily may not be long."

ANON.

Derivation of Britain (Vol. viii., p. 344.).—Since my last reference to this matter (Vol. viii., p. 445.) I find that the derivation of the name of *Britain* from *Barat-anach* or *Brat-anach*, a land of tin, originated in conjecture with Bochart, an oriental scholar and French protestant divine in the first half of the seventeenth century. It certainly is a very remarkable circumstance that the conjecture of a Frenchman as to the origin of the name of *Britain* should have been so curiously confirmed, as has been shown by DR. HINCKS, through an Assyrian medium. G. W.

Stansted, Montfichet.

Derivation of the Word Celt (Vol. viii., p. 271.).—If C. R. M. has access to a copy of the Latin Vulgate, he will find the word which our translators have rendered "an iron pen," in the book of Job, chap. xix. v. 24., there translated *Celte*. Not having the book in my possession, I will not pretend to give the verse as a quotation.* T. B. B. H.

"*Kaminagadeyathoorosoomokanoogonagira*" (Vol. viii., p. 539.).—I happen to have by me a transcript of the record in which this word occurs; and it is followed immediately by another almost equally astounding, which F. J. G. should, I think, have asked one of your correspondents to translate while about the other. The following is the word: *Arademaravasadeloovaradooyou*. They both appear to be names of cstates. H. M.

Peckham.

Cash (Vol. viii., pp. 386. 524.).—In *The Adventures of the Gooroo Paramartan*, a tale in the Tamul language, accompanied by a translation and a vocabulary, &c., by Benjamin Babington, London, 1822, is the following: "Fanam or casoo is unnecessary, I give it to you gratis." To which the translator subjoins: "The latter word is usually pronounced *cash* by Europeans, but the Tamul orthography is used in the text, that the reader may not mistake it for an English word."

"Christmas-boxes are said to be an ancient custom here, and I would almost fancy that our name of box for this particular kind of present, the derivation of which is not very easy to trace in the European languages, is a corruption of *buckshish*, a gift or gratuity, in Turkish, Persian, and Hindoostanee. There have been undoubtedly more words brought into our language from the East than I used to suspect. *Cash*, which here means small money, is one of these; but of the process of such transplantation I can form no conjecture."—Heber's *Narrative of a Journey through the Upper Provinces of India*, vol. i. p. 52.

Angelo, in his *Gazophylaceum Linguæ Persarum*, gives a Persian word of the same signification and sound, as Italicè *cassa*, Latinè *capsa*, Gallicè *caisse*.

BIBLIOTHECAR. CHETHAM.

"*Antiquitas Sæculi Juventus Mundi*" (Vol. viii., p. 502., &c.).—The authority of Fuller ought, I think, to be sufficient to establish that this saying was Bacon's own, and not a quotation.

Fuller thus introduces it: "As *one* excellently observes, 'Antiquitas sæculi juventus mundi,'" &c., giving the remainder of the paragraph from the *Advancement of Learning*; and refers in a note to Sir Frances Bacon's *Advancement of Learning* (*Holy and Profane State*, ch. vi.). E. S. T. T.

Caves at Settle, Yorkshire (Vol. viii., p. 412.).—BRIGANTIA will find a very circumstantial and interesting account of these caves, and their Romano-British contents, in vol. i. of Mr. Roach Smith's *Collectanea*. G. J. DE WILDE.

Character of the Song of the Nightingale (Vol. vii., p. 397.; Vol. viii., pp. 112. 475.).—One poet, not so well known as he deserves, has escaped the observation of those who have contributed to your valuable pages the one hundred and seventy-five epithets which others of his craft have applied to the "Midnight Minstrel." I allude to the Rev. F. W. Faber, in his poem of the *Cherwell Water Lily*. This poem has now become scarce, so I send you the lines to which I refer, as the "summary of epithets" which they contain, as

[* 24. Stylo ferreo, et plumbi laminâ, vel *celte* sculpantur in silice?]

well as their intrinsic beauty, render them worthy of notice:

"I heard the raptured nightingale,
Tell from yon elmy grove, his tale
Of jealousy and love,
In thronging notes that seem'd to fall,
As faultless and as musical,
As angels' strains above.
So sweet, they cast on all things round,
A spell of melody profound:
They charm'd the river in his flowing,
They stay'd the night-wind in its blowing,
They lull'd the lily to her rest,
Upon the Cherwell's heaving breast."

To those interested in this subject, so full of historical and classical, as well as poetical associations, I would mention that a late Master of Caius College, Cambridge, the Rev. Dr. Davy, printed some years since, for private circulation, a small pamphlet entitled *Observations on Mr. Fox's Letter to Mr. Grey*, in which he refutes that eminent statesman's theory of the *merry* note of the nightingale. This pamphlet is so full of elegance and classical research, that it is much to be regretted, not only that it has never been published, but that it is the *only work* of the learned author — the friend and associate of Porson, of Parr, and of Maltby. I possess a presentation copy, which, as only a very few copies were printed, I would gladly lend to any of your readers interested in this curious and long-pending controversy.

NORRIS DECK.

Cambridge.

Add to the already long list, this from Spenser:

"That blessed bird, that spends her time of sleep
In songs and plaintive pleas, the more t'augment
The memory of his misdeed that bred her woe."

And this exquisite little song, written by I know not whom, but set to music by Thomas Bateson in 1604:

"The Nightingale, as soon as April bringeth
Unto her rested sense a perfect waking,
While late bare earth proud of her clothing springeth,
Sings out her woes, a thorn her song-book making;
And mournfully bewailing,
Her throat in tunes expresseth,
While grief her heart oppresseth,
For Tereus' force o'er her chaste will prevailing."

H. GARDINER.

Inscriptions in Books (Vol. viii., p. 64. &c.). — John Bostock, sometime Abbat of St. Alban's, gave some valuable books to the library of Gloucester Hall, Oxford, with these lines in the commencement:

"Quem si quis rapiat raptim, titulumve retractet,
Vel Judæ laqueum, vel furcas sentiat. Amen."

ANON.

Door-head Inscription (Vol. viii., p. 454.).—A friend has kindly sent me an improved version of the inscription over the gate of the Apostolical Chancery, which, with his permission, I beg to forward to you:—

"Fide Deo, dic sæpe preces, peccare caveto,
Sis humilis, pacem dilige, magna fuge,
Multa audi, dic pauca, tace abdita, scito minori
Parcere, majori cedere, ferre parem,
Propria fac, persolve fidem, sis æquus egenis,
Parta tuere, pati disce, memento mori."

H. T. ELLACOMBE.

Fogie (Vol. viii., pp. 154. 256.). — In the citadel of Plymouth, some twenty or twenty-five years since, there was a band of old soldiers (principally men of small stature) who went by this name. They were said to be the only men acquainted with all the windings and outlets of the subterranean passages of this fortification.

The cognomen "old fogie" is in this neighbourhood frequently applied to old men remarkable for shrewdness, cunning, quaintness, or eccentricity. This use of the term is evidently figurative, borrowed from its application to veteran soldiers. Cannot some of the military correspondents of "N. & Q." give the origin of the word?

ISAIAH W. N. KEYS.

Plymouth.

Sir W. Hewet (Vol. viii., p. 270.).—MR. GRIFFITH will find in Thoresby's *Ducatus Leodinensis*, p. 2. (Whittaker's edit.), a pedigree of the family of Osborne, which gives two generations previous to Edward Osborne, who married Ann Hewet, namely,—

Richard Osborne, who married Elizabeth, daughter of —— Fyldene, by whom he had Richard, who married Jane, daughter of John Broughton of Broughton, Esq., and sister and heir to Edward and Lancelyn Broughton.

Sir Edward Osborne, Knight, Citizen, and Lord Mayor of London (1582), who died in 1591, married Ann, daughter and sole heir of Sir William Hewet, Lord Mayor of London, 1559, by whom he had Sir Hewet Osborne, born 1567, died 1614. Sir Edward had a second wife, Margaret, daughter of ——, who died in 1602.

There is a note at the bottom of the page, quoted from a MS. in the College of Arms, E 1. fol. 190., "That this descent was registered the 30th March, 1568, when Hewet Osborne was the age of one year and . . . . days."

EDWARD PEACOCK.

Bottesford Moors, Kirton in Lindsey.

Ladies' Arms borne in a Lozenge (Vol. viii., pp. 37. 83. 277. 329.).—The difference between the fusil and the lozenge is well known to all heralds, though coach-painters and silversmiths do not

always sufficiently describe it. If Broctuna, however, be a *practical* herald, he must often have experienced the difficulty of placing impalements or quarterings correctly, even on a lozenge. On the long and narrow fusil it would be impossible. When the fusil, instead of being a mere heraldic bearing, has to be used as the shape of a shield for the actual use of the painter or engraver, it must of necessity be widened into the lozenge; and as the latter is probably only the same distaff with a little more wool upon it, there seems no objection to the arrangement. Broctuna is too good an antiquary not to know on recollection that the "vyings of widows" had little to do with funeral arrangements in those days. Procrustes, the herald, came down at all great funerals, and regulated everything with just so much pomp, and no more, as the precise rank of the deceased entitled him to.

P. P. had not the smallest intention of giving Broctuna offence by pointing out what seems a fatal objection to his theory.

Hugh Clark, a well-known modern writer upon Heraldry, gives the following definition of the word lozenge:

"Lozenge, a four-cornered figure, resembling a pane of glass in old casements: some suppose it a physical composition given for colds, and was invented to reward eminent physicians."

Plutarch says, in the *Life of Theseus*, that at Megara, an ancient town of Greece, the tombstones, under which the bodies of the Amazons lay, were shaped after that form, which some conjecture to be the cause why ladies have their arms on lozenges. Ruby.

The Crescent (Vol. viii., p. 319.).—Be so good as to insert in "N. & Q.," for the information of J. W. Thomas, that the Iceni (a people of England, whose territory consisted of the counties of Norfolk, Suffolk, Essex, &c.) struck coins both in gold and silver; having on their reverses crescents placed back to back generally, except where a rude profile is on a few of them.

Two of the gold coins have fallen into my possession; one of which, found at Oxnead in this county, I supplied to the British Museum some years since. Twelve of the silver coins are figured on a plate in Part LVII. of the *Numismatic Chronicle*. Mr. Thomas observing (at p. 321.) he has no work on numismatics, induces me to make this communication to him through your very useful and instructive publication.

Goddard Johnson.

Norfolk.

Abigail (Vol. iv., p. 424.; Vol. v., pp. 38. 94. 450.).—The inquiry suggested in the first of the above references, "Whence, or when, originated the application of Abigail, as applied to a lady's maid?" has not yet, to my mind, been satisfactorily answered. It occurs to me that it may have been derived from the notorious Abigail Hill, better known as Mrs. Masham, a poor relative of Sarah Duchess of Marlborough, and by her introduced to a subordinate place about the person of Queen Anne. She rapidly acquired sufficient influence to supplant her benefactress. The intrigues of the Tory party received sufficient furtherance from this bedchamber official to effect ultimately the downfall of the Whig ministry; and the use of the term by Dean Swift, of which your original Querist Mr. Warden speaks, would suffice to give currency and to associate the name of so famous an *intriguante* with the office which she filled. It must be matter of opinion whether the Dean (as Mr. W. thinks) employed the term as *not new in those* days, or as one which had *taken* so rapidly in the current conversation of the day, as to require but his putting it in print to establish it in its new sense so long as the language shall be spoken or written. Balliolensis.

Handbook to the Library of the British Museum (Vol. viii., p. 511.). — Neither Lord Seymour, nor Mr. Bolton Corney, nor Mr. Richard Sims, can with justice claim originality in the suggestion carried out by the latter gentleman in the publication of his *Handbook to the Library of the British Museum*.

In my own collection is a book entitled, —

"A Critical and Historical Account of all the celebrated Libraries in Foreign Countries, as well ancient as modern, with general Reflections on the choice of Books," &c. . . "A work of great use to all men of letters. By a Gentleman of the Temple. London, printed for J. Jolliffe, in St. James's Street, MDCCXXXIX."

In the preface to which work the author says:

"It will be highly useful to such noblemen and gentlemen as visit foreign countries, *by instructing them in the manner of perusing whatever is curious in the Vatican and other famous libraries.*"

And in which he promises that —

"If it should meet with the approbation of the public, he (the author) will proceed with the *libraries of these kingdoms*," &c.

F. Seymour Haden.

Chelsea.

The Arms of Richard, King of the Romans (Vol. viii., pp. 265. 454.). — With every respect for such heraldic authorities as Mr. Gough and Mr. Lower, I think the question as to whether the so-called bezants in the arms of Richard, King of the Romans, referred to his earldom of Poictou or of Cornwall, inclines in favour of the former: for instance, in 1253 he granted to the

monks of Okebury a release of suit and service within his manor of Wallingford, which charter has a seal appended bearing an impress of the earl armed on horseback, with *a lion rampant crowned* on his surcoat, inscribed "Sigillum Richardi Comitis Cornubiæ." Now this inscription seems to identify the lion as pertaining to the earldom of Cornwall; surely, if the bezants represented this earldom, they would not have been omitted on his seal as *Comes Cornubiæ*.

Again, a very high heraldic authority, one of deep research, Mr. J. R. Planché, gives this opinion on the subject:

"The border bezantée, or talentée, of Richard, King of the Romans, is no representation of coins but of peas (*poix*), being the arms of Poitiers or Poictou (Menestrier, *Orig.*, p. 147.), of which he was earl, and not of his other earldom of Cornwall, as imagined by Sandford and others. The adoption of bezants as the arms of Cornwall, and by so many Cornish families on that account, are all subsequent assumptions derived from the arms of Earl Richard aforesaid, the peas having been promoted into bezants by being gilt, and become identified with the Cornish escutcheon as the garbs of Blundeville are with that of Chester, or the coat of Cantelupe with that of the see of Hereford." — *The Pursuivant at Arms*, p. 136.

A simple Query then would seem to settle this matter. Is any instance known of bezants occurring as the arms of Cornwall previous to the time of Earl Richard, or earlier than the commencement of the thirteenth century? NORRIS DECK.

Cambridge.

Greek and Roman Fortifications (Vol. viii., p. 469.). — J. H. J. will find some information on this subject in Fosbroke's *Grecian and Roman Antiquities* (Longman, 1833). JOHN SCRIBE.

Osbernus filius Herfasti (Vol. viii., p. 515.). — In reply to the Query of MR. SANSOM, "Whether Osborn de Crespon, the brother of the Duchess of Normandy, had a brother of the same name?" I beg to reply that there appears to be distinct evidence that he had; for in a grant of lands by Richard II., Duke of Normandy, who died in 1026, to the monks of St. Michael, there are, along with the signatures of his son Richard and several other witnesses, those of *Osbernus frater Comitissæ*, and *Osbernus filius Arfast* (*Lobineau*, tom. ii. p. 97.). One of those may probably have become Abbot of S. Evroult. No doubt MR. SANSOM is well aware that one of the same family was Osborn, Bishop of Exeter. He was a son of Osborn de Crespon, and brother of the Earl of Hereford, premier peer of England. In 1066 he forbad the monks to be buried in the cloisters of their monasteries; but they resisted his injunction, and, on an appeal to the Pope, obtained a decision against him (*Mabillon*). For an eulogium on him see Godwin, *De presul. Angl.* He died in 1104, and was buried in the cathedral at Exeter.

I would observe that the ancient orthography of the name is Osbern, which was continued for many centuries, and may even now be seen in Maidwell Church, Northamptonshire, on the monument of Lady Gorges, the daughter of Sir John Osbern, who died in 1633. OMICRON.

I think there can be little doubt that Herfastus "the Dane" was the father of Gunnora, wife of Rich. I., Duke of Normandy; of Aveline, wife of Osbernus de Bolebec, Lord of Bolbec and Count of Longueville; and of Weira, wife of Turolf de Pont Audomere. The brother of these three sisters was another Herfastus, Abbot of St. Evrau; who was the father of Osbernus de Crepon, Steward of the Household, and Sewer to the Conqueror. H. C. C.

Devonianisms (Vol. viii., p. 65.). — Your correspondent MR. KEYS is at a loss for the origin of the word *plum*, as used in Devonshire. Surely it is the same word as *plump*, although employed in a somewhat different sense. *Plum* or *plump*, as applied to a bed, would certainly convey the idea of softness or downiness. As to the employment of the word as a verb, I conceive that it is analogous to an expression which I have often heard used by cooks, in speaking of meat or poultry, "to plump up." A cook will say of a fowl which appears deficient in flesh, "It is a young bird; it will plump up when it comes to the fire." A native of Devonshire would simply say, "It will plum."

As to the word *clunk*, it is in use throughout Cornwall in the sense of "to swallow," and is undoubtedly Celtic. On referring to Le Gonidec's *Dictionnaire Celto-Breton*, I find "*Lonka*, or *Lounka*, v.a. *avaler*."

I have neither a Welsh dictionary nor one of the ancient Cornish language at hand, but I have no doubt that the same word, with the same signification, will be found in both those dialects of the Celtic, probably with some difference of spelling, which would bring it nearer to the word *clunk*.

It is not wonderful that a word, the sound of which is so expressive of the action, should have continued in use among an illiterate peasantry long after the language from which it is derived was forgotten; but many pure Celtic words, which have not this recommendation, are still in common use in Cornwall, and a collection of them would be highly interesting. Could not some of your antiquarian correspondents in the west, MR. BOASE of Penzance for example, furnish such a list? I will mention one or two words which I chance to remember: *mabyer*, a chicken, Breton *mab*, a son, *iar*, a hen; *vean*, little, Breton *vihan*.

To persons acquainted with the Welsh or Breton, the names of places in Cornwall, though sometimes strangely corrupted, are almost all significant. The dialect of Celtic spoken in Cornwall appears to have approached more closely to the latter than to the former of these tongues; or perhaps, speaking more correctly, it formed a connecting link between them, as Cornwall itself lies about midway between Wales and Brittany.

EDGAR MACCULLOCH.

Guernsey.

Gentile Names of the Jews (Vol. viii., p. 563.). — The names of Rothschild, Montefiore, and Davis are family names, and not *noms de guerre*.

It is possible that the honoured names of Rothschild and Montefiore date from a purchase by some one of their ancestry of *Gentile castles or lands*, and with it the purchase right of name.

Davis is legitimately Jewish, but probably the Gentile name of Davis cannot boast of its pure source, and no doubt where Gentile pedigree loses trace, Jewish descent commences, either by a left-handed Jew connexion with a Gentile fair one, or a renegade ancestry. ISRAEL BEN ISAAC.

Red Lion Square.

Longevity (Vol. viii., p. 113.).—On October 15, Judy, a slave, died on the plantation of Edmund B. Richardson, in Bladen county, North Carolina, aged 110 years. She was one of eight slaves who nearly sixty years ago were the first settlers on the plantation, where she died. Of the seven others, one died over 90 years of age, another 93, and a third 81; two are living, one 75 and the other over 60 years of age.

Within five miles of the place where Judy died, William Pridgen lived, who died about five years ago, aged 122 years.

David Kennison, a soldier of the Revolution, died near Albany (N. Y.) on the 24th of February, 1852, aged 117 years. M. E.

Philadelphia.

Reversible Names (Vol. viii., p. 244.). — Emme might have been added to your correspondent's list, a female name which, when first known in England, was spelt as above written, and not Emma, as at the present time. In an old book I have seen the name and its meaning thus recorded, — in English, *Emme;* in French, *Emme, bonne nourrice.*

I must beg to differ in opinion from your correspondent, even with his epicene restriction, who states "that *varium et mutabile semper femina* only means that whatever reads backwards and forwards, the same is *always feminine.*"

If M. will take the trouble to look in Boyle's *Court Guide for* 1845, p. 358., he will find the name of a late very distinguished general officer, Sir Burges Camac. A wealthy branch of this family is now established in the United States, and one of its members bears the name of Camac Camac.

I am unable to give M. another instance, and doubt if one can be easily found where the Christian and surnames of a gentleman are alike, and both reversible. W. W.

Malta.

Etymology of Eve.—Only one instance of a reversible name seems to me at present among the *propria quæ maribus*, and that is Bob. As, however, the name of our universal mother has been brought forward, you will, perhaps, allow me to transcribe the following remarkable etymology:

"Omnes nascimur ejulantes, ut nostram miseriam exprimamus. Masculus enim recenter natus dicit A; fœmina vero E; dicentes E vel A quotquot nascuntur ab Eva. Quid est igitur *Eva* nisi *heu ha?* Utrumque dolentis est interjectio doloris exprimens magnitudinem. Hinc enim ante peccatum virago, post peccatum *Era* meruit appellari. . . . Mulier autem ut naufragus, cum parit tristitiam habet," &c.—*De Contemptu Mundi*, lib. i. c. 6., à Lothario, diacono cardinali, S.S. Sergii et Bacchi, editus, qui postea Innocentius Papa III. appellatus est."

BALLIOLENSIS.

Manifesto of the Emperor Nicholas (Vol. viii., p. 585.). — Allow me to correct a gross error into which I have been led, by an imperfect concordance, in hastily concluding that the words "In te Domine speravi, non confundar in æternum," were not in the Psalms, as I have found them in the Vulgate, Psalms xxxi. 1. and lxxi. 1.

T. J. BUCKTON.

Lichfield.

Binometrical Verse (Vol. viii., pp. 292. 375.). — In answer to these inquiries, the copyright of this united hexameter and pentameter belongs to Mr. De la Pryme, of Trin. Coll., Cambridge, who is also the author of another line which is both an alcaic and sapphic:

"Quando nigrescit sacra latro patrat."

X.

Gale of Rent (Vol. viii., p. 563.). — Gale [*Gavel*, Sax., a rent or duty,] a periodical payment of rent. The Latin form of the word is *gabellum*, and the French *gabelle*. (See Wharton's *Law Lexicon.*) Ἀλιεύς.

Dublin.

Miscellaneous.

NOTES ON BOOKS, ETC.

The History of Millwall, commonly called the Isle of Dogs, including Notices of the West India Docks and City Canal, and Notes on Poplar, Blackwall, Limehouse,

and Stepney, by B. H. Cowper, is unquestionably one of the most carefully compiled, and judiciously arranged, little topographical works, which we have ever been called upon to notice. The intelligent M.P. who is recorded to have asked a witness before a select committee for the *precise* locality of the Isle of Dogs, and to have been satisfied with the answer "Between London Bridge and Gravesend," may, if inclined to pursue his inquiries, find its history told most fully and most agreeably in the little volume now before us.

In our Number for the 21st of May last, we called attention to, and spoke in terms of fitting approbation of, the First Part of *The English Bible;* containing the Old and New Testaments, according to the authorised version; newly divided into paragraphs, with concise Introductions to the several Books, and with Maps and Notes illustrative of the Chronology, History, and Geography of the Holy Scriptures; containing also the most remarkable variations of the Ancient Versions, and the chief results of Modern Criticism. Part II., comprising *Exodus* and *Leviticus*, is now before us, and exhibits the same merits as its predecessor.

Mr. Miller, of Chandos Street, who during the past year added to the value of his Monthly Catalogues by the addition to each of them of several pages of literary and bibliographical miscellanies, has just collected these into a little volume, under the title of *Fly Leaves, or Scraps and Sketches, Literary, Bibliographical, and Miscellaneous*, which may find a fitting place beside Davis's *Olio*, and other works of that class.

We regret to learn, as we do from the *Literary Gazette* of Saturday last, that the Trustees of the British Museum, in defiance of the earnest recommendation of the Society of Antiquaries and of the Archæological Institute, and with a total disregard of the feelings and opinions of those best qualified to advise them upon the subject, have declined to purchase the Faussett Collection of Early Antiquities, and consequently will lose the Fairford Collection offered to them as a free gift by Mr. Wylie: so that the enlightened forciguer, who visits this great national establishment, and admiring its noble collections of Greek, Roman, Egyptian, and Assyrian antiquities, asks, "but where are your own national antiquities?" must still be answered, "We have not got one!" They certainly do manage these things better in France and Denmark.

Our readers, we have no doubt, shared the regret with which we read the advertisement in our columns last week from the Rev. Dr. Hincks, who, from the want of encouragement, and in the face of peculiarly adverse circumstances, is compelled to withdraw from the field of Assyrian discovery; and who is advertising for some competent person who will work out what he has in progress. Although Assyrian literature may at present be discouraged by the Church and neglected by the Universities, there can be little doubt that it must ere long assume a very different position: and we therefore trust that some means may yet be taken to prevent Dr. Hincks' withdrawal from a field of study in which he has been so successful.

As we have deviated from our usual course in noticing subjects advertised in our pages, we take the opportunity of calling the attention of our antiquarian friends to the advertisement from the Rev. G. Cumming on the subject of the casts now making from the Runic Monuments in the Isle of Man.

BOOKS AND ODD VOLUMES
WANTED TO PURCHASE.

Isaac Taylor's Physical Theory of another Life.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

Bristol Drollery. 1674.
Holborn Drollery. 1673.
Hicks's Grammatical Drollery. 1682.
Oxford Jests.
Cambridge Jests.

Wanted by *C. S.*, 12. Gloucester Green, Oxford.

Mudie's British Birds. Bohn. 1841. 2nd Volume.
Waverley. 1st Edition.

Wanted by *F. R. Sowerby*, Halifax.

Dr. H. More's Philosophical Works. Lond. 1662. Folio.
Hircher's Musurgia Universalis. Romæ, 1650. 2 Toms in 1. Folio.

Wanted by *J. G.*, care of Messrs. Ponsonby, Booksellers, Grafton Street, Dublin.

Ormerod's Cheshire. Parts II. and X. Small Paper.
Hemingway's Chester. Parts I. and III. Large Paper.

Wanted by *T. Hughes*, 13. Paradise Row, Chester.

Aaron Hill's Plain Dealer.
Edinburgh Miscellany. Edinb. 1720.

Wanted by *F. Dinsdale*, Leamington.

Laderchii Annales Ecclesiastici. 3 Tom. Folio. Romæ, 1728-37.
The Bible in Shorthand, according to the method of Mr. James Weston, whose Shorthand Prayer Book was published in the Year 1730. A Copy of Addy's Copperplate Shorthand Bible, London, 1687, would be given in exchange.
Loescher, De Latrocinii, quæ in Scriptores Publicos solent committere hæretici. 4to. Vitemb. 1674.
Loescher, Acta Reformationis.
Schramm, Dissert. de Librorum Prohibitorum Indicibus. 4to. Helmst. 1708.
Jamesii Specimen Corruptelarum Pontific. 4to. Lond. 1626.
Macedo, Diatribe de Cardinalis Bonæ Erroribus.

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No. 219.—*On Saturday, January 7, 1854, the opening Number of our* New Volume *will contain numerous interesting papers by many of our most distinguished Contributors.*

We are compelled to postpone until next week our usual Notices to Correspondents.

Index to Volume the Eighth. — *This is in a very forward state, and will, we trust, be ready for delivery with* No. 221. *on the 21st of January.*

Errata. — Vol. viii., p. 444. col. 2. l. 45., for "nearly" read "near;" p. 445. col. 1. l. 24., for "Severn" read "Levern," and (in three places) for "Maywell" read "Maxwell;" p. 562. col. 1. l. 3., for "Leaman" read "Seaman;" p. 568. l. 5. from the bottom, for "sine angulus" read "sine angulis;" p. 594. col. 2. l. 28., after "Richard" insert "son of," and l. 30., after "he" insert "(the Father)."

"Notes and Queries" *is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels and deliver them to their Subscribers on the Saturday.*

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